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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.

National.

The imperial edict forbidding the importation of arms and munitions of war into China is not satisfactory to the foreign ministers. It ignores the vital fact that the prohibition applies to the government, and is a part of China's punishment. The edict makes it appear to be merely the government's voluntary act, prohibiting Chinese subjects from importing arms and munitions on the ground that the country is disturbed by brigands. The ministers have decided, however, to accept the edict.

Commissioner of Internal Revenue Yerkes has issued amended regulations as to the treatment of goods imported from Porto Rico, in the course of which he calls special attention to the fact that as articles of merchandise received from Porto Rico are not now subject to customs duties, the same are not entitled to entry in customs bonded warehouses, and that the temporary storage of such articles is for the purpose only of detaining the articles until the internal revenue tax due thereon has been paid.

The signal service has nearly perfected a system of wireless telegraphy, which is to be put in operation on the Pacific coast, and which is claimed to be an improvement on the Marconi system. The general plan as laid down by Marconi has been kept in mind by the Government inventors, but the general principle is that of the Hertzian waves. The signal corps people are satisfied that they can receive signals at a distance of thirty miles.

At the request of the Treasury Department, the attorney-general has entered an opinion that the Chinese residents of the United States are entitled to enter the Hawaiian Islands freely, there being nothing in the immigration laws or the Geary exclusion law to forbid such action. The attorney-general says nothing as to the right of Chinese going from the United States to re-enter this country.

Commissioner of Internal Revenue Yerkes has stated that articles brought from Porto Rico which are subject to internal revenue tax when brought to the United States for consumption, may be brought to this country and then re-shipped to a foreign port without payment of the tax.

Chou Fu, the provincial treasurer, has published throughout Chi-Li a circular letter ordering that all religions be tolerated by the Chinese, who will be allowed to accept any religion. The letter says there must be no intimidation or persecution of any sect.

The Post Office Department expects to establish a system of international money orders with Peru and Bolivia by December 1. Chili is at present the only South American Republic with which we have this relation.

Rear Admiral Sampson heads the Navy Department's list of witnesses who will be called before the Schley court of inquiry. This was followed by a supplemental list of those whom Admiral Schley wishes summoned.

The French Government will erect a new embassy building at Washington, D.C. About three hundred thousand dollars will be expended on the building and grounds.

The annual report of the general superintendent of instruction for the Philippines states that no compulsory laws will be required, as the natives are eager to learn.

Commissioner Rockhill has agreed to delay his departure from Pekin until he has closed the present negotiations. As soon as this is done he will withdraw.

Industrial and Commercial.

There are in the United States 38,900 Indians who earn their own living by farm work. Last year they sold their farm products for $1,408,865 over and above the expenses of living. Practical farming is now being taught in many of the Indian schools of the southwest country.

The Osage Indians are generally considered the most industrious and are the richest Indians in the United States. Last year they farmed twenty thousand acres of land, from which they raised one hundred thousand bushels of wheat, ten thousand bushels of oats, and five hundred thousand bushels of corn.

The advent of railways in Asia is leading to much speculation as to the future of that continent. There are about 470,000 miles of railway in the world, and only thirty-four thousand miles of this vast amount is in Asia, a continent containing about one-third of the earth's landed area and more than one-half of the earth's population. Europe has a mile of railway for every twenty-four hundred inhabitants, the United States has one mile for every four hundred inhabitants, while Asia has only one mile of railway for every twenty-eight hundred inhabitants.

According to a statement given out by the *Independent*, the apple crop is a very important feature. This statement values the crops of 1899 as follows: corn, $629,210,110; hay, $411,926,187; wheat, $319,545,250; cotton, $305,467,041; oats, $198,167,975; while the value of the apple crop for 1900 is given in round figures at $430,000,000. It will be seen that in point of monetary value the apple crop was second only to the corn crop.

The Southern Pacific Railroad proposes to construct a tunnel through the heart of the Sierra Nevada mountains at a cost of from three to five million dollars. The tunnel will be twenty-seven thousand feet in length, will save a climb of fifteen hundred feet, and shorten the line about seven miles.

Statistics of the agricultural interests in Alaska were gathered by the Census Bureau for the first time in 1900. Twelve farms containing 159 acres in all, produced $8,046 worth of crops, mostly vegetables and hay.

The Northern Pacific railroad will build two giant steamships for the Pacific and China trade. They will be of twenty-eight thousand tons, or with three times the capacity of an average ocean freighter.

The Santa Fe Railroad Company has secured a charter to build fourteen separate lines of railroad with a total length of 815 miles. These lines will traverse Oklahoma, Indian Territory, and Kansas.

General.

Secretary of Agriculture Wilson is conducting through Mark A. Carleton, cerealist, experiments to ascertain in what sections of the country macaroni wheat can be grown profitably. There is a great demand for it both at home and abroad, and the secretary is confident that its cultivation will become a great industry. Mr. Carleton is now in the West, and the drought that has damaged the corn has assisted him materially in testing the adaptability of macaroni wheat to arid or semi-arid lands. In reporting to the department he says: "Macaroni wheat is having another chance to show its superior drought-resisting quality. In South Dakota, where the crop is already harvested, this wheat is giving excellent results. From one locality it is reported that the yield of macaroni wheat will be from thirty-five to forty bushels per acre."

There are at the present time 5,383 public, society, and school libraries in the United States, having one thousand or more volumes. These 5,383 libraries contain no less than 44,591,851 books, an increase of more than 11,500,000 volumes in five years, or nearly 35 per cent. There is one library for every 14,118 inhabitants of the United States. The general libraries number 1,979; there are 1,725 school and 689 college libraries. That these institutions are largely patronized is shown by the fact that during the year ending July 1, 1901, 2,405 libraries issued for home use 48,410,128 volumes.

An aerial globe to surpass the Eiffel tower and the Ferris wheel, is projected for the coming World's Fair at St. Louis. It is to be an immense steel sphere, seven hundred feet high. It will contain restaurants, a roof garden, a "coliseum," circus rings, hippodrome tracks, music hall, and observation tower. Incidentally there will be elevators and walks on iron bridges around the globe.

The Maryland Steel Company has just completed the largest floating steel dry-dock in the world. It is 525 feet long and 126 feet wide. It can raise a fifteen thousand ton battleship. The weight of the dock including equipment is 6,865 tons, and the complete cost is $810,000. It was built for the United States Government and will be towed to Algiers, La.

The Chicago Board of Review has decided to make a test case of its right to assess local municipal franchises. It is estimated that there are upwards of two hundred and fifty franchises, valued from one thousand dollars to five million dollars each, which the county attorney says may properly be assessed by the local authorities.

Seven of the women teachers from Cuba, who have been attending the Harvard University summer school, will enter the New York State Normal School at New Paltz. In October they will be joined by forty-three others who will take a forty weeks' course in English.

The state of Connecticut will receive fifty Cuban pupils into the normal schools. These pupils must be recommended by the Cuban department of education, and approved by the United States government.

According to the mortality statistics of the eleventh census, the average length of life for the decade ending 1890 was 31.1 years, as compared with 35.2 for the decade ending 1900.

The twenty-eighth triennial conclave of the Knight Templars was held last week in Louisville, Ky. The next meeting will be held in San Francisco the first Tuesday in September, 1904.

Booker T. Washington of Tuskegee, Ala., was elected president of the National Negro Business League which met last month in Chicago.

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CHRISTIAN SCIENCE SENTINEL

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

The Bible and Character.

Address at a Meeting of the American Bible Society, by Vice-President Theodore Roosevelt.

THERE are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost "a man of one book," who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

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In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind.

It is an admirable thing, a most necessary thing, to have a sound body. It is an even better thing to have a sound mind. But infinitely better than either is it to have that, for the lack of which neither sound mind nor a sound body can atone, character. Character is in the long run the decisive factor in the life of individuals and of nations alike.

Sometimes, in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless. It was a Yale professor, Mr. Lounsberry, who remarked that his experience in the class-room had taught him "the infinite capacity of the human mind to withstand the introduction of knowledge." Some of you preachers must often feel the same way about the ability of mankind to withstand the introduction of elementary decency and morality.

A man must be honest in the first place; but that by itself is not enough. No matter how good a man is, if he is timid he cannot accomplish much in the world. There is only a very circumscribed sphere of usefulness for the timid good man. So, besides being honest, a man has got to have courage, too. And these two together are not enough. No matter how brave and honest he is, if he is a natural born fool, you can do little with him. Remember the order in which I name them. Honesty first; then courage; then brains. And all are indispensable; we have no room in a healthy community for either the knave, the fool, the weakling, or the coward.

✤

You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the right. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book; this book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it. One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said:—

"Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race: that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?

"The Bible has been the Magna Charta of the poor and of

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the oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."

The teaching of the Bible to children is, of course, a matter of especial interest to those of us who have families —and, incidentally, I wish to express my profound belief in large families. Older folks often fail to realize how readily a child will grasp a little askew something they do not take the trouble to explain. We cannot be too careful in seeing that Biblical learning is not merely an affair of rote, so that the child may understand what it is being taught. By the way, I earnestly hope that you will never make your children learn parts of the Bible as punishment. Do you not know families where this is done? For instance: "You have been a bad child—learn a chapter of Isaiah." And the child learns it as a disagreeable task, and in his mind that splendid and lofty poem and prophecy is forever afterward associated with an uncomfortable feeling of disgrace. I hope you will not make your children learn the Bible in that way, for you can devise no surer method of making a child revolt against all the wonderful beauty and truth of Holy Writ.

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking. This is not a small matter in an age when there is a tendency to read much that even if not actually harmful on moral grounds is yet injurious, because it represents slip-shod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fibre of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if he or she expects to see them become fitted to play the part of men and women in our world.

Again, I want you to think of your neighbors, of the people you know. Don't you, each one of you, know some man (I am sorry to say, perhaps more often, some woman) who gives life an unhealthy turn for children by trying to spare them in the present the very things which would train them to do strong work in the future? Such conduct is not kindness. It is shortsightedness and selfishness; it means merely that the man or woman shrinks from the little inconveniences, to himself or herself, of making the child fit itself to be a good and strong man or woman hereafter. There should be the deepest and truest love for their children in the hearts of all fathers and mothers. Without such love there is nothing but black despair for the family; but the love must respect both itself and the one beloved. It is not true love to invite future disaster by weak indulgence for the moment.

What is true affection for a boy? To bring him up so that nothing rough ever touches him, and at twenty-one turn him out into the world with a moral nature that turns black and blue in great bruises at the least shock from any one of the forces of evil with which he is bound to come in contact? Is that kindness? Indeed, it is not. Bring up your boys with both love and wisdom; and turn them out as men, strong limbed, clear eyed, stout hearted, clean minded, able to hold their own in this great world of work and strife and ceaseless effort.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."—*The Watchman.*

Direct Sun Power.

THE following editorial on the above subject in the *Boston Herald* will be read with much interest:—

The fact that a perfected type of solar-motor has been in practical operation in southern California for many months, doing actual and regular work with remarkable economy, indicates that a real achievement has been reached in a field where nothing has been looked for by scientific investigators or technical experimenters, as a rule—at least so far as application to industrial conditions of the present or the near future is concerned—except theoretical results that might become of practical service at some distant day. Fuel is so abundant and cheap, so large an amount of working energy is stored up in a pound of coal or a gallon of petroleum, that there is comparatively little inducement to resort to the aid of the great natural forces unless their use be made tempting by uncommon opportunities for economy. Yet no fuel at all is, of course, cheaper than the cheapest of fuel, and there are conditions of fuel supply in various parts of the world that make a natural source of energy a most desirable industrial factor when accessible.

Two such sources, water power and wind power, have long been extensively utilized. Yet the cheapness of fuel tended to make even water power a diminishing factor until the development of means for electric generation and transmission of energy brought it to the front again. Two other great sources of power, in the tides and the waves of the sea, have yet been practically developed little, if at all; and the idea of turning directly to the very fountain-head of all our forms of terrestrial energy in the sun itself has seemed insuperably daring to most practical minds, though appealing correspondingly to visionary imaginations. Yet the main instrumentalities for doing this have long been known, and the problem has been simply one of economic development of their possibilities. Modern science, with its command of light and cheap materials, appears to have done this.

Contrary to the history of most of our recent great developments in invention, the practical form of the solar-motor is the outcome of long and gradual evolution under the direction of no one inventive genius, and is finally the product of thoroughly grounded and infinitely painstaking engineering skill. The result is a mechanism of extraordinary lightness and cheapness, coupled with giant dimensions that make the average windmill look small in comparison. Briefly, the apparatus may be described as consisting of a gigantic reflector composed of numerous small mirrors of silvered glass, so shaped as to reflect the sun's rays upon all sides of a boiler of peculiar shape, the steam thus generated being transmitted to an engine of ordinary type. The mechanism is held rigidly in shape and kept true to the sun by a strong and light framework of steel. In appearance the machine has a strong resemblance to an enormous Japanese umbrella, inverted and tilted, the boiler occupying the position of the handle. With a diameter of about thirty-three feet and a reflecting surface of about six hundred and forty square feet, the maximum efficiency is stated as something like eleven horse power.

The purpose held foremost in the development of this mechanism was a comparatively modest one, rather than

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to furnish a gigantic energy that should to a great extent supplant the use of fuel. The idea was to make possible for the arid regions of the far West and Pacific coast a cheap source of power in comparatively small units that should pump water for irrigation and meet other mechanical needs of the settler, with a simple device of low cost, comparable in these respects to the windmill. The amount of power developed, however, proves unexpectedly large, and the field seems to include practically all forms of industrial use in those parts of the earth which may be called the sunlight regions—lands where the sun shines through the greater part of the year. For instance, there is one large section of the country where the daylight hours are ninety per cent sunlit, a yet larger section where the percentage is eighty, while in something over two thirds of the vast area of the United States there is at least seventy per cent of sunlight for the days of the year.

The patient experimentation and scientific research in the quiet development of this invention, mainly carried on here in Boston through many years past, have been of immense scientific service, beyond regard to the main purpose of the work. There has been brought out a remarkable amount of accurate knowledge in relation to solar physics, and at the same time it has been made evident that there remains an immense amount of valuable information yet to be acquired—information that should be of infinite value, both scientifically and practically. Enough has already been learned in the course of these investigations, we understand, to change radically our conceptions of the power resident in the sun's rays. It has been generally supposed, even among scientists in general, that the basis of our knowledge in relation to the sun's heat was very completely established as the result of researches more or less recent. But, when inquiry was lately made of one of the world's foremost authorities in the field of solar physics as to the accuracy of the data upon which estimates of the sun's heat are founded, the frank reply was received that they are "mere guesswork." Indeed, these carefully recorded investigations indicate that we are yet but in the infancy of our knowledge of even the primal facts concerning the character and properties of the sun's rays, and show that the sun is vastly hotter than had been supposed. Consequently the amount of heat that comes to the earth must be very much greater than is allowed in the accepted estimate.

This knowledge points to a vast increase of efficiency yet possible for an apparatus of the existing dimensions. One little change, for instance, has resulted in an extraordinary improvement. A glass of good quality had been used for the mirrors, but it had a greenish tinge, and the substitution of a special kind, as colorless as possible, resulted in a gain of something like forty per cent of heat reflected. It should be stated that, in estimating the power of the sun's rays, certain important factors have heretofore not been taken into consideration, and that observations made in the course of experiment lead to inferences as to the existence of hardly suspected qualities in their properties and their effects. This is not to say that scientists have been in error, but that their work has very much farther to go before definite conclusions can be reached.

As to the uses for solar energy mechanically utilized, it is evident that even in the most sunlit regions there are hours, and even days, when clouds would prevent the operation of a solar-motor. But the storage battery enables the conversion of intermittent power into continuous power, and the grouping of such solar generators into batteries permits the supplying of steam to engines of large power. An interesting application of solar energy in a kindred field, of minor importance but of considerable domestic utility, is that of the use of thousands of solar heaters in southern California—a simple contrivance that is placed on the roofs of houses to give a steady and ample supply of hot water for domestic purposes.

The Lectures.

At Macatawa Park, Mich.

An appreciative audience greeted Judge William G. Ewing at his lecture on Christian Science at Macatawa Park, Mich., Thursday, August 15. Between five and six hundred people were present, and gave the closest attention to the speaker. He was introduced to the audience by Judge Alfred Wolcott, who spoke as follows:—

At this pleasant resort by the lake there gather every summer a great many people. They come from many cities and from different states. They represent many avocations, and are of all creeds and opinions. They come here for the quiet and restfulness of the woods, and the shore, and the great lake with its many voices and its ever-changing moods.

This auditorium has been built here in the grove for religious and other uses. Open on all sides to the hills and woods, it suggests the leafy temples of the first worshipers. It is dedicated to no particular church or creed, but all alike may have a voice and a hearing from this platform.

We are to listen to-day to a lecture on the subject of Christian Science. As a religious organization it is of comparatively recent growth; but it claims to teach, as I understand it, no other system of faith and practice than that first taught by the Nazarene to the fishermen and peasants of Galilee. If, indeed, Christian Science comes, as it professes to do, not to destroy, but to broaden and extend the boundaries of faith; not to meet one need only, but all the needs of humanity; not to bring a new faith into the world, but to throw a new light on the old faith, then there is room and a place for it in the world to-day.

I have been requested to introduce the lecturer of this evening, and I esteem it a pleasure and a privilege to do so. I have enjoyed the personal acquaintance of Judge Ewing for some years. I have known him by reputation much longer, as one of the leading lawyers in Illinois and as an honored and learned Judge of the Superior Court bench of the city of Chicago. This work and these honors he has voluntarily relinquished to devote his life to Christian Science. Knowing him as I do, I am certain it means that it has the profound and deliberate approval of his mind and conscience.

The fact that Christian Science has, since its inception, had a growth almost unprecedented in the history of religious movements, having, it is said, to-day a half million or more adherents, drawn for the most part from the intelligent and cultured classes of the community, a large proportion of whom claim to have been not only blessed, but healed by its ministry—this fact, I say, challenges the attention of thoughtful people and entitles it at least to a fair and unprejudiced hearing. Such, I am sure, this audience will accord the speaker this evening.

I have the pleasure to introduce to you the Hon. William G. Ewing of Chicago.

At Billings, Mont.

Notwithstanding the oppressive heat of last evening (Thursday, July 18) the Opera House was well filled with an intelligent class of people, who were there for the purpose of listening to a lecture on Christian Science by Judge William G. Ewing of Chicago.

Judge Ewing is an elderly gentleman, and for more than thirty years has been a leading attorney of the Illinois bar. He proved to be a most interesting and entertaining talker on the subject of Christian Science. His preface was in the nature of pointing out the vagaries of our forefathers in their beliefs and practices, not only along religious but economical lines, illustrating thereby the advancement of thought within the last third of a century. In introducing the subject of Christian Science he said he was not there to

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influence any Christian man or woman who felt they had all they needed in a spiritual sense. These he urged to remain in their present state of contentment. He only desired to speak to those who felt there was more balm and greater balm in Gilead than they had yet been permitted to apply.

He outlined the beliefs in which the Scientists and the older churches were fully in accord with each other, God the Father being the fountain-head of one as well as the other. The Scientists did not come proclaiming a new God, nor a new Bible, but they simply accorded the Creator more power than did the older faiths. He then went into minute detail concerning the tenets of the Church of Christ, Scientist, all of which was very interesting to his hearers.

From the standpoint of religious teaching the lecture was thoroughly interesting and instructive throughout.

The Billings Daily Gazette.

Board of Lectureship.

THE following constitute the Board of Lectureship for the year beginning June 1, 1901:—

EASTERN SECTION.

The lecturers for the New England States are:—

Rev. Irving C. Tomlinson, C.S.B., 17 N. State Street, Concord, N. H.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

Maritime Provinces, Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

The Province of Quebec, the cities of Ottawa and Kingston, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

MIDDLE SECTION.

For the States of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario:—

Carol Norton, C.S.D., 1123 Broadway, New York.

Rev. Arthur R. Vosburgh, C.S.B., 901 Powers Block, Rochester, N. Y.

SOUTHERN SECTION.

Mrs. Sue Harper Mims, C.S.B., 575 Peachtree Street, Atlanta, Ga.

John Freeman Linscott, C.S.D., 321 Bond Building, Washington, D.C.

WESTERN SECTION.

For the Western States and all Southern States west of the Mississippi River:—

Edward A. Kimball, C.S.D., 5020 Woodlawn Avenue, Chicago, Ill.

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Judge William G. Ewing, C.S., 2932 Indiana Avenue, Chicago, Ill.

Silas J. Sawyer, C.S.D., Room 301 Masonic Building, Milwaukee, Wis.

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F. J. Fluno, M.D., C.S.D., 1319 Grove Street, Oakland, Cal.

Abraham A. Sulcer, M.D., C.S.B., 1062 Ninth Street, Riverside, Cal.

GREAT BRITAIN.

William N. Miller, Q.C., C.S.B., 57 Bryanston Street, Marble Arch, W., London, Eng.

LECTURER AT LARGE.

Judge William G. Ewing, C.S., 2932 Indiana Avenue, Chicago, Ill.

Selected Articles.

Christian Science Editorial Receives an Apt Answer.

Editor *Muncie Times.*

I have just had the pleasure of reading your vivacious editorial of the 18th ult., entitled "A Comforting Thought." I am a grateful adherent of Christian Science, but I enjoy a bright piece of raillery like that notwithstanding, for it affords a most genial contrast, at least, to the dull and dismal effusions against Christian Science with which a certain newspaper syndicate has been plying so many Indiana newspapers lately.

I recognize that humorists do not hold themselves to a very rigid exactitude in respect to the facts upon which they build up their phosphorescent fabrics of fun. A few years ago, Mark Twain was employed to write an article against Christian Science. He began it by admitting that he knew next to nothing about his subject (which speedily became quite apparent), and then he proceeded to bombard the "man of straw" which it suited him to call Christian Science, with his characteristic brilliancy.

Permit me to say that you do not give the name of "A Christian Scientist in the east," nor do you quote his words, merely giving to your readers what you conceive to be the meaning of what he is alleged to have said or written at some place which is not named, and at some time which is not stated. But a certain misty indefiniteness is probably quite useful, at times, in the trade of ridicule. Facts are often such stubborn things that they knock all the fun out.

Will you kindly permit me to explain the attitude of Christian Science in respect to "weather," etc. I ask it because some of your readers might take your "man of straw," which you riddle so mercilessly, too seriously, and form erroneous conceptions as to Christian Science.

Christian Science deals in a practical way with sickness and sin. It proves the truth of its doctrine by its works. It asks the world to obey the Scriptural command to judge of a tree by its fruits. Already, it has healed thousands upon thousands of those who had been abandoned by drug doctors as incurable. Already, it has reclaimed hundreds of drunkards, libertines, and slaves of morphine, etc. Already it has converted thousands of infidels and agnostics to the Christ-truth, from which they had been repelled by the man-made theologies which teach a revengeful Deity.

To do these things, Christian Science finds it necessary to seek and teach the truth respecting what the material universe (including the weather, etc., of your editorial) really is and is not. It finds that the popular concepts as to these things are as much in error as were those concerning the phenomena of the revolution of the sun about the earth, before Copernicus. Copernicus knew when he asserted that the sun does not really rise in the east, as it appears to do, that he would encounter the sneers of popular ignorance as well as the persecutions of churchcraft. Christian Scientists knew equally well that their doctrine respecting the unreality of matter is not the popular concept; but it is seeking what is true, whether popular or unpopular. It states its doctrine clearly and unmistakably, not abating one jot or tittle in order to placate popular prejudice or to avoid ridicule and opposition.

It teaches that to be reality which is eternal and unchanging, and that all else is transient, temporal, and apparent, and therefore, unreal. Its teachings closely correspond to those of philosophy, which divide everything into noumenon (the essence or reality), and phenomenon (the appearance to sense-perception). Its teachings closely correspond also to those of Paul when he writes of "things seen" and "things unseen." Its teachings are rapidly being adopted by many of the greatest modern physicists of late years. For instance, Professor Huxley, one of the greatest natural scientists, near the close of his life, wrote these remarkable words:—

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"What is this terrible thing called matter, after all, except the unknown, hypothetical cause of states of our own consciousness?"

Let us try to illustrate what he means by that profound statement. Your sight-perception says that a certain object is opaque. But if your eyes were constructed so that they possessed an X-ray power of vision, that object might appear transparent. So what we call the qualities of opacity and transparency are not, after all, qualities inherent in objects, but they are merely attributed qualities; that is, qualities attributed to them by our sense-perception. So with heat and cold. What appears to the editor of the *Times* to be rather chilly weather, would appear altogether too warm to the Esquimaux. If his sense-thought of heat and cold were like that of the mythical salamander of the ancients, instead of his wit rising to such a brilliant altitude along with the rise of the mercury lately, he would have been wrapping his furs about him like a cross and stupid polar bear. But I have space only to indicate some of the more important finger-posts of Christian Science thinking along these lines.

Study what Christian Science really teaches on the subject "of this terrible thing, called matter," and you will find it to be quite different from the popular misconceptions on the subject. I know its lines of thought are not easy to indolent thinkers. I know that they may easily be burlesqued. But the same is true of many great verities. Christian Science is a great spiritual thought-advance, and the fact that it moves, without fear or favor, against popular beliefs, seeking no faint-hearted or sinuous compromises with ignorance or falsehood, can retard its beneficent progress only temporarily if at all.

CLARENCE A. BUSKIRK.

In *The Muncie* (Ind.) *Times*.

A Ship's Chronometer.

THERE is a popular belief that chronometers, those delicate pieces of mechanism which enable the mariner to tell to a nicety where he is upon the ocean, are made only in England. One will be told even in Maiden Lane that England is chronometer-maker to the world. This was true at one time, but now, according to shipmasters, America turns out excellent chronometers. There are, however, only three American makers as against numerous British firms. Many of the instruments in use in the United States navy are of American make. These chronometers are purchased on trial. The delicate instrument is subjected to extremes of temperature, by means of which its variations are ascertained. No instrument leaves the maker's hands until it has been thoroughly tested, or before it is three years old. In this period there is ample opportunity for developing its peculiarities. When it is understood that an error of four seconds on the part of the chronometer will put a skipper a mile out of his course, the necessity for the most careful and thorough test is apparent.

Even when an instrument has been tested to the satisfaction of the experts, and has been finally adjusted, only a skilled man can be allowed to carry it from the workshop to the ship. One firm alone has a dozen of these carriers constantly employed. They are not, of course, dealing all the time with new chronometers; there are from four hundred to five hundred always in stock from ships arriving in this port from all parts of the world. As soon as a ship comes into port its chronometer is usually sent ashore for rating, that is to say, it is carefully observed until the ship is ready to sail, when the variation is reported to the captain, who can then make his calculations accordingly. The chronometers of the transatlantic liners are sent ashore for rating every time they come into port. The greatest care is taken of chronometers on board ship, and on all first-class ships there are usually three, one being for deck observation. The most perfect one of the lot is usually placed in a dry, but well ventilated apartment amidship, where it is firmly screwed down, and should there be fear of dampness, wrapped in a heavy woolen blanket. On the government vessels the chronometer is placed in a case lined and padded with curled hair, which keeps it from being jarred. The smallest speck of rust on the balance spring might cause a chronometer to lose its accuracy. A first-class chronometer costs $250, and one of the same grade capable of telegraphing its own time, sells at $450.—*New York Evening Post.*

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church, to be acted upon at the meeting held in November for the admission of members, must be in the hands of the Clerk by the 15th of October. Inviters of applicants will greatly assist the Clerk if they will send the applications as early as possible.

Mr. Farlow's Address.

After September 1, the office of Alfred Farlow, C.S.D., Publication Committee of The First Church of Christ, Scientist, in Boston, Mass., will be located in Huntington Chambers.

New Edition of the Manual.

The twenty-second edition of the Church Manual, containing the names of the members admitted in June, 1901, is now ready for delivery. Send all orders to The Christian Science Publishing Society, 95 Falmouth St.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Sept. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for October, November, and December.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 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.

Notice.

Beloved Students:—Being apportioned to sow for others to reap, whatever is new and true means for me to say or do, while others make the best of the situation. I am again startling you with a new movement called forth by circumstances. Students who have not passed examination, as per Manual, at the Massachusetts Metaphysical College, are not now on the list of eligible teachers of Christian Science. The cause for this our state laws explain, in that one law liquidates another, and the last one supersedes the first. The new By-law on this subject, please find in our Church Manual.

Teaching Christian Science is of less importance than healing the sick and reforming the sinner. So comfort yourselves, dear ones, by thinking of the good you have done and are doing. Let this recompense you, and the future explain the present. MARY BAKER G. EDDY.

The Concord Fair.

ONE of the most interesting and successful annual State Fairs of the country was that which has just been held at Concord, N. H. It had all the attractive features which usually pertain to such occasions, with many unusual and novel attractions. These were so varied and numerous that an attempt at their enumeration is practically out of the question in any general account of the Fair. Such an attempt will not, therefore, be made in this account. Suffice it to say, that annual fairs conducted as was this one are of immense benefit to the people of the state in which they are held. They tend not only to show that the people are wide awake to public interests, but that they have a special pride in showing the world the results of their industry and enterprise. They moreover stimulate a laudable ambition on the part of the citizens, causing them to take greater pains to produce the best results and keep up with the latest in all departments of industry, not the least of which are those of the agricultural and horticultural interests. These interests were admirably represented at the Concord State Fair, while all other leading industries made a most creditable showing.

The Old Granite State is surely to be congratulated on the evidences of the great enterprise and material conquests exhibited at this annual exposition. Her citizens may well be proud of the showing. The general interest in the Fair was shown by the large attendance of people from all parts of the State and from many places outside the State. The present year eclipsed last year in the number in attendance.

August 27 was Children's Day at the Fair, and all the children were admitted to the grounds without cost. Rich and poor alike availed themselves of the opportunity, and the grounds were crowded with children, to whom the day was indeed an enjoyable and a memorable one. A leading feature of this day was a contribution by our Leader, the Rev. Mary Baker G. Eddy, of about two hundred pairs of shoes to children. Mrs. Eddy had given out word that she would contribute a pair of shoes to all children who needed them, and the number mentioned availed themselves of her generous offer. She did not present them in person, but made arrangements with a shoe dealer to have a man on the grounds to whom the children could apply for orders for the shoes. The hearts of the little ones were made glad by this thoughtful act of charity.

Wednesday, August 28, was Governor's Day at the Fair. It was known that Governor Chester B. Jordan of New Hampshire was to be present and deliver an address, and it also became known, a short time before that day, that Mrs. Eddy would be present as a guest of the authorities of the Fair. These facts were sufficient to attract a very large concourse of people from all parts of the State of New Hampshire and many places outside the State, amounting, it is estimated, to not less than fifteen thousand.

Shortly after one o'clock, P.M., Governor Jordan, with his staff and members of his council, arrived, escorted by a band. He was welcomed by Hon. Edward N. Pearson, and received an enthusiastic greeting. He made a brief speech in which he spoke of the Fair in a general complimentary way, dwelling upon its beneficent results to the State at large, and concluding his remarks by the following kindly and beautiful, yet well deserved, reference to Mrs. Eddy:—

"The noble, good woman who has done so much to beautify these grounds and buildings, and who is to be with us to-day, has given another evidence of her generosity in giving to the children of your city over two hundred pairs of shoes.

"I regret that the committee did not invite me yesterday. I have two boys for whom I should like to have had some shoes, but it looks now as though they would have to go to school next winter without footwear.

"The science which has such a large measure of Christianity attached to it is to be desired by all."

Governor Jordan also paid his compliments to the visitors from Boston. "The water and men of New Hampshire run down hill to Massachusetts," said Governor Jordan, "and I am glad to-day to see that many of them have come to get a breath of pure air and the inspiration of a day's enjoyment."

At the close of the Governor's speech the regular programme of exercises was resumed and many interesting features exhibited, not the least of which were some trotting and pacing races, a balloon ascension, and acrobatic feats, the latter of which were especially interesting to the Christian Scientists present because of the manner in which the performers exhibited a lack of fear and the subjection of the physical body to mental operation, or mind.

At 2.45 P.M., occurred what, by the common consent of all, was the most interesting feature of the day, namely, the appearance within the gates of Mrs. Eddy in her landau, drawn by the well-known pair of beautiful bays. Seated in the carriage with Mrs. Eddy were Judge and Mrs. William G. Ewing of Chicago, while Mr. Calvin A. Frye, her secretary, sat on the box, her carriage being under escort of Chief-Marshal Batchelder and Assistant-Marshal Hadley on horse-back, while another aide, a grandson of Senator Chandler of New Hampshire, rode behind the carriage, followed by several policemen. The reception accorded Mrs. Eddy was of a most dignified, and yet most cordial character. It was wholly free from the spectacular or sensational, but was rather the quiet yet spontaneous expression of the kindly feeling entertained for her, and the high esteem in which she is held by the officials of the State and the Fair, as well as the populace of her native State. This fact was deeply appreciated by the Christian Scientists present. Upon Mrs. Eddy's arrival opposite the grand stand the bands struck up the familiar air, "Columbia, the gem of the Ocean," the efficient rendering of which added greatly to the spirit of the occasion and seemed peculiarly appropriate. Upon the conclusion of the music Mr. George H. Moses, as spokesman of a committee appointed by the authorities of the Fair, delivered an address of welcome to Mrs. Eddy as she sat in her carriage in front of the grand stand. Mr.

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Moses' remarks, which were especially timely, respectful, and appropriate, were substantially as follows:—

"Mrs. Eddy, the gates of the Concord State Fair swing inward to-day, and we salute our friends far and near. But among all the throng here present I am privileged on behalf of the management to say—and the distinguished jurist from Chicago will affirm my judgment when I say it—for no one have we a warmer welcome or a heartier greeting than for you, our nearest neighbor.

"We bid you welcome to these grounds: to these grounds which adjoin your own beautiful estate; to these grounds your liberal generosity has permitted us to adorn and beautify; to these grounds where we count it among the keenest of our satisfactions to welcome you and your friends, and where in future years we hope to have the pleasure of greeting you again and again.

"Mrs. Eddy, on behalf of the Concord State Fair Association, I bid you welcome, and I tender you the freedom of these grounds."

At the conclusion of Mr. Moses' remarks, Mrs. Eddy indicated her high appreciation with a graceful bow. Judge Ewing, who sat in the carriage with her, also bowed his acknowledgments. The carriage then drove the entire length of the grand stand, and turning, faced the tower from which the high diver, Norin, was about to perform his daring feat of jumping a distance of some ninety feet into a shallow pool of water. This performance was most artistically and gracefully done, and indicated in a striking way what fearlessness will do in enabling the human mind to compel the human body to do its bidding. In other words, it was a good exhibition of the power of mind over matter.

While Mrs. Eddy was greeted by the great numbers present, both in the grand stand and out of it, in a spontaneously cordial manner, it was free, as has been said, from any boisterousness or effusiveness; this out of deference to her well-known desire to avoid anything of that character. The Christian Scientists present evidenced their feelings by simply waving handkerchiefs, while others quietly applauded.

Mrs. Eddy in her thoughtfulness and generosity had purchased one hundred seats in the grand stand for the accommodation of the First Members of The First Church of Christ, Scientist, in Boston, Mass., who were her invited guests for this day. It was known also that Mrs. Eddy was glad to have as many other Scientists present as desired to attend. A large number were present. They were conveyed to Concord from Boston by special trains, the first train, conveying the First Members, left at 9.20; the other special train at 9.30 A.M. Later trains also carried large numbers. The seats reserved for the invited guests were among the most available in the grand stand, and would be well entitled to the distinction of seats of honor. Among the non-Scientists occupying seats on the grand stand with the invited guests was Gen. Henry M. Baker, ex-member of Congress from New Hampshire, and a relative of Mrs. Eddy.

After witnessing the feats of the diver and other interesting things, Mrs. Eddy's carriage drove away from the grounds, and she returned to her home at Pleasant View, which adjoins the fair grounds.

We are sure that the hearts of Christian Scientists all over the world, as soon as they learn of the respect, courtesy, and kindly recognition shown to our beloved Leader at the time and in the manner above described, will go out in gratitude toward those who were instrumental in bringing about this happy event. All adherents of the teachings of Mrs. Eddy naturally love and respect her from whom they have received so much, and to whom they owe so much; therefore they feel that all attentions and kindnesses shown to their Leader, extend, in large measure, to all her followers, and thus they feel a double sense of appreciation. They will be especially grateful to New Hampshire's chief executive, Governor Jordan, for his truthful reference to the Christian character of their Leader.

The occasion, as a whole, is additional evidence of the fact that Mrs. Eddy, her life, character, Christian virtues and labors for and on behalf of humanity, are reckoned at their true value, even outside the Christian Science ranks, by those whose opportunities are most favorable for knowing of them. As time goes on and the world becomes better acquainted with the Discoverer and Founder of Christian Science and her reformatory mission, and the practical beneficence of her teachings in healing sickness, removing sorrow, and destroying sin, the more it will rejoice in the fact that God, in this age, has given her to the world. Nor is this said in any sense of personal laudation, but by way of respectful tribute to one whose sole purpose is to do the unqualified bidding of the divine Father-Mother, to whose guidance she has committed her whole life and her life's work.

Mrs. Eddy presented to the gaze of all present the most indubitable evidence of good health and excellent spirits. This fact will disprove the current falsehoods relative to her condition.

Press Comments.

The Boston daily newspapers gave correct accounts of the Fair and Mrs. Eddy's visit there, from which we are glad to extract briefly. From the *Boston Globe* we take the following:—

At least fifteen thousand people attended the State Fair to-day. Some three thousand people entered the grounds as soon as the gates were opened at eight o'clock this morning, and the crowds kept coming all through the day and evening from all parts of the State,—from all parts of the country for that matter,—as this fair has at least one attraction that is able to bring people from the farthest corners of the land right into the grand stand, which no other fair can hope to possess.

That attraction is Mrs. Mary Baker G. Eddy, the head of the Christian Science Church. She lives just back of the fair grounds on a little hill, and she has taken a keen interest in this fair since its inception a year ago. She has helped beautify some of the buildings and the grounds, and she has visited the fair both years.

The fact that she was to visit the fair to-day having become widely known, was sufficient to bring thousands of Christian Scientists to the grounds just to get a passing glimpse of the Founder of their Church—"Mother" Eddy. And so to-day the fair had visitors from all over the country and from Canada.

Two special trains left Boston early in the forenoon with about six hundred eminent Christian Scientists, and hundreds of others came from the summer resorts and the mountains in every direction.

Mrs. Eddy had purchased one hundred reserved seats in the grand stand for her special guests, mostly First Members of the Mother Church in Boston. So that to-day there was a curious blending at this fair of the usual curiosity seekers who revel in the midway, enjoy the horse racing, the music, etc., and the religious element which came for a different purpose and for whom the strenuous and picturesque side of the fair had very little attraction. Yet they all seemed to enjoy themselves.

One enthusiastic Scientist remarked: "You see Mrs. Eddy is an up-to-date woman; she enjoys much of the world as it is." Her disciples can do no less, certainly.

To-day the receipts of the grounds were swelled considerably through her presence.

This was marked on the programme as "Governor's Day," and Governor Jordan, with his staff, came on the grounds about half past one, preceded by a band of music. He made a little speech, in which he lauded New Hampshire and welcomed the guests from other states, and he was applauded, but he was, after all, only a side issue compared with Mrs.

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Eddy. It was really her day as well as the governor's, and when her landau came on the grounds more necks were strained to get a glimpse of it than were to see the governor and his staff and brass band. Not that the people think less of Governor Jordan—if it had been President McKinley it would have been just the same.

Referring to Mrs. Eddy's looks the *Globe* also says:—

Mrs. Eddy looked well and cheerful. She wore a pearl colored dress and carried a sunshade that was just a trifle darker than the dress. From the press stand she appeared to be in good spirits, although she did not manifest any particular enthusiasm in what she saw.

From the *Boston Post* we take the following:—

This was Governor's Day at the Concord State Fair, and the presence of Governor Chester B. Jordan, with members of his council and military staff, was one of the principal attractions that drew a crowd of twenty thousand people.

The visit of Mrs. Mary Baker Eddy was another attraction.

The Governor arrived shortly after dinner, and was welcomed by the Hon. Edward N. Pearson, first vice-president of the Fair Association, the president, ex-Governor Frank W. Rollins, being absent in Europe.

Mrs. Eddy arrived on the fair grounds at 2.45 P.M. She was halted in front of the grand stand, where George H. Moses addressed Mrs. Eddy, while the other fair officials stood by with bared heads. The vast audience in the grand stand arose and stood during this address.

After witnessing a part of the afternoon programme, Mrs. Eddy turned about and drove away. As Mrs. Eddy approached the grand stand the afternoon entertainment was suspended until Mr. Moses had finished his address. As she approached and passed, the grand stand was one great white sea of waving handkerchiefs, but there was no boisterous demonstration, it being known that Mrs. Eddy is averse to such.

In a brief address during the afternoon Governor Jordan referred to Mrs. Eddy's gift of shoes to needy children of Concord, and said in closing: "The science which has such a large measure of charity attached to it should be desired by all."

From the *Boston Advertiser* we make the following extract:—

Mrs. Eddy was the great attraction at the Concord State Fair here to-day. It was Governor's Day, but the governor and his glittering staff were completely eclipsed in public interest by the head of the Christian Science Church.

It is estimated that twenty thousand people were crowded into the fair grounds to see "Mother" Eddy. Special trains throughout the morning were moving thousands of pilgrims into the city.

Mrs. Eddy drove upon the track in her handsome turnout, and was welcomed by the fair officials, G. H. Moses, chairman of the executive committee, acting as spokesman.

After witnessing part of the afternoon programme, Mrs. Eddy turned about and drove away. She seemed to be in good spirits, was in excellent health, and, if possible, was more youthful in appearance than last year, when she appeared in a like manner.

As Mrs. Eddy approached the grand stand, the afternoon entertainment was suspended until Mr. Moses had finished his address.

It is estimated that at least ten thousand people must have attended the fair to-day out of a sole desire to see Mrs. Eddy. A number of special trains poured several thousands of visitors into the city during the course of the day. Of these five hundred at least came in a special train of seven cars from Boston.

The *Boston Herald* contained a good account, from which we make the following extract:—

Almost perfect weather and other most favorable conditions served to make to-day, Governor's Day of the Concord State Fair Association, a record-breaker in the matter of attendance. The number of visitors to the grounds is estimated to have been from fifteen to twenty thousand.

It had been widely understood for some days that Governor Jordan and the Rev. Mary Baker G. Eddy, Founder of the Christian Science Church, would attend the fair as guests of the Association, and the result was the attendance mentioned, which was sufficient to congest the spacious grounds of the exhibition. Special trains from the north, south, east, and west, heavily laden with people, arrived early in the forenoon, and between eleven and twelve o'clock two trains from Boston brought about six hundred members of the Christian Science Church in that city. At Manchester it was necessary to make up a special train of twelve cars to meet the demand for transportation to the capital city.

The programme of the forenoon included exhibitions of Devons, Herefords, and short-horns; brood mares, pulling oxen, trained steers, and ladies' saddle horses; and a base-ball game between the Bristols and the original Shamrocks of Manchester.

At 12.45 Governor Jordan, accompanied by Mrs. Jordan and two children, reached the grounds. In the party were also Gen. A. D. Ayling, Gen. W. P. Buckley, Col. H. L. Worcester, Col. L. W. F. Richards, Col. J. P. Quimby, Col. Lycurgus Pitman of his staff; and Councillors J. B. Tennant, L. B. Bodwell, C. H. Hersey, E. E. Truesdell, and E. N. Chamberlain.

The Governor and party were escorted to the grand stand and given the seats reserved for them. Hon. Edward N. Pearson, in behalf of the Association, extended a formal welcome to the Governor, who, in response, complimented the officers of the Association on the success of the exhibition, and thanked those present for the cordial greeting. He spoke of the prosperity of the farmers in New Hampshire and in the ation, and concluded by welcoming the Massachusetts visitors to the grounds.

From the excellent account published by the *Boston Journal* we also make the following brief extract:—

Mrs. Ewing, who sat beside Mrs. Eddy in the landau, was becomingly attired in black, with white lace trimmings, and she also carried a beautiful white parasol.

The event had been well timed. Norin was ready, and clad in red tights, he climbed the dizzy height for a plunge. Lower leaps preceded the grand climax. Once when nearly at the top he jumped backward, and, turning in the air, went down with a splash. This act brought a smile of approval from his distinguished spectator, and the audience noticed that Mrs. Eddy leaned on the side of her carriage to speak to Major Pratt, who stood near.

The final jump from the summit of the staging was watched by Mrs. Eddy with keen interest. She saw him lean forward in mid-air to a horizontal position and fall with great swiftness, turning his head downward, and go into the tank with the mightiest splash of all.

Norin came up out of the water, bowed, and started off to get into dry clothes. Mrs. Eddy gave the signal for departure, waved her handkerchief as she passed the grand stand, and with stately deliberation was escorted down the midway to the gate.

From *The Daily Patriot* of Concord, N. H., we publish the following:—

Governor Jordan, as he arose to speak, was greeted with hearty applause. He congratulated the officers of the Fair Association on the success of the exhibition and thanked those present for the cordial greeting. He said that various things had conspired to bring him to Concord. He had read in the newspapers that the good woman who had done so much for the city and the fair, was to give a pair of shoes

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to every deserving boy and girl. "I arrived in town with my boy and girl just one day too late and now my boy and girl will have to go barefooted all winter." He paid tributes to the memory of the late Hon. Moses Humphrey and E. B. Woodworth, and also paid a high tribute to the officers of the Association and to Hon. N. J. Batchelder, whom he declared to be a king among organizers. He spoke of the prosperity of the farmers in New Hampshire and in the nation, and concluded by welcoming the Massachusetts visitors to the grounds. His speech was delivered in a happy vein, and at the close he was again applauded.

From *The Concord Evening Monitor* we republish the following:—

All records broken is the story of Governor's Day at the second annual Concord State Fair.

There are more people on the grounds to-day than there ever were before, and there is more for them to see.

Yesterday it was a most pleasing sight to view the couple of thousand children who spread themselves over the infield and ran in droves from one point of interest to another; from the stage to the diver's tank, thence to the balloon camp, and back again.

The sight to one who looked down upon the grounds to-day was more than pleasing; it was grand. As soon as the dozen excursion trains had emptied their loads into the park this noon, the spacious enclosure was fairly black with humanity and the crowd continued to grow until the middle of the afternoon.

The main magnet in drawing this human mass into one circumscribed area was, of course, the visit to the fair of His Excellency Chester B. Jordan and his private and official families; Mrs. Jordan, Miss Jordan, the Masters Jordan, and the members of the governor's council and staff. It is to be hoped that his pleasure in the day was one tithe that of the thousands who gave him so warm a welcome.

The annual visit to the grounds of Mrs. Mary Baker Eddy was another potent attraction of the afternoon, especially for the members of her First Church at Boston, who always delight in an opportunity to see their leader and never hesitate to make long and tiresome journeys for that purpose. Mrs. Eddy's interest in the fair, so often and so substantially manifested, is but another token of her constant and cordial desire to aid in whatever goes for the upbuilding and beautifying of her home town, our Capital City of New Hampshire.

To-morrow the fair will have still another distinguished visitor in the person of a member of President McKinley's cabinet, Postmaster-General Charles Emory Smith, famous editor and man of affairs, to whom the people of New Hampshire owe an especial debt of gratitude for the introduction of the free rural mail delivery system.

The New York *Sun* of August 29, 1901, also had the following to say of Mrs. Eddy's visit and appearance:—

Mrs. Eddy was on the grounds for about twenty minutes, and her carriage remained for ten minutes within six feet of the great throng within the track oval. The closest scrutiny was possible. Mrs. Eddy looked to be in perfect health for one who bears the weight of four score years. She was dressed in pale lavender with hat of white illusion, and carried a white silk sunshade. Her movements were suggestive of vivacity. She sat upright, held the sunshade firmly in her right hand, and conversed frequently with the two favored guests seated within her carriage. The movements of her head, from side to side, were as quick and natural as those of a young girl.

It was pretty clearly demonstrated to many thousands of people that, notwithstanding the responsibilities and duties that are upon her, Mrs. Eddy is physically a remarkable woman, and her appearance will long be remembered.

Mrs. Eddy's Appreciation.

Under the above heading the *Concord Evening Monitor* publishes a letter of thanks from Mrs. Eddy, which, with the *Monitor's* introductory remarks, we also publish:—

The Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, whose visit to the Concord State Fair on Governor's Day, last Wednesday, was so highly appreciated by the officers of the Association and by the thousands who were present, is not unmindful of the courtesies shown her on that occasion, and she has sent the following appreciative letter as indicative of her feeling:—

Pleasant View, Concord, N. H., August 31, 1901.
Officers of the Fair Association and Mr. Moses, Editor of the *Monitor*.

Dear Friends:—I am almost proud of your general management of the Concord State Fair. Your special reception of me and eloquent address were more to me than the homage of thousands—you represented the animus of my native state—and its chief executive, Governor Jordan—than whom who is more like her granite in goodness and grandeur?

I beg to say that my brief visit to the grounds was a pleasant rest for me—your polite, tender, impressive reception of me, Judge Ewing, Mrs. Ewing, and the visiting Christian Scientists greatly appreciated. Accept my thanks, and long live my fair neighbors.

Most respectfully,
Mary B. G. Eddy.

The Lectures.

Notice is hereby given that the Hon. William G. Ewing is eligible for calls to lecture throughout the entire Field,—United States, Canada, Mexico, and Great Britain.

Commendatory of Mr. Conger.

We clip the following from the *Universalist Leader*:—

The *Journal and Messenger* (Cincinnati) says, August 15: "We regard it as very fortunate that the Republican party in Iowa did not nominate Mr. Conger for governor. Conger is greatly needed where he is, as Minister to China, for the protection of the interests of the United States. . . . Mr. Conger took a very manly stand when here on his vacation. He said, if the people of Iowa wanted him as governor he would accept, but he would make no effort to secure the nomination. Others did make effort, another man has been nominated, and Mr. Conger will remain where the world just now needs him—in China."

We agree with our esteemed contemporary in this view of Mr. Conger's usefulness in China. He is the right man in the right place, and his sympathy with the missionaries and his efforts for their protection, shows him to be a broad-minded, tolerant, and humane man, who dignifies his position and worthily represents our country and our common Christianity. China will see the day when it will be proud to count Edwin H. Conger among its best and most far-seeing friends.

Work.

Work is the seamless garment of grateful praise to God, its hems broidered with living flowers of hope and faith, its fruit the peace which passeth all human understanding, its crowning benediction, "Well done, good and faithful servant."—Grace White.

For he who sings the love of man
The love of God hath sung.

Whittier.

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From our Contributors.

Prayer.

BY JOSEPH S. EASTAMAN.

IN days gone by I often heard the minister in church say, "Let us pray." So I say, "Let us pray;" first, that we enter not into temptation, and let us look ahead far enough to be sure this prayer is from the heart and genuine. Many of us when children had father, mother, or friends, to us loving, tender, and good, who used to teach us to bend our knees in prayer. The aim was to insure to us a useful future, and the lisping of our prayers, no doubt, was to them "sweeter than honey and the honey comb." As a rule, we were taught to pray to a seemingly good and terrible God, who when angry would punish with eternal hell-fire in the hereafter. Our parents did the best they knew to teach us rightly, but perhaps failed in many instances to teach us God as Love.

I had a praying father, a good man in many ways. He meant to give me sure guidance, so that I could escape the fires of hell. His instructions seemed right to him, but they filled me full of fears of what "the Lord" would do to me unless I did this or that, which to little me appeared impossible. Oh, how I feared God at times! I was even afraid to be left alone lest He should come and punish me, or take me away. Was that the way to make me love God? Could I look upon God as Love? Even after many years of trying to love God I found I still feared Him more than I loved Him. But, my dear friends, we have cause to thank God to-day that we have changed our views, and, I hope, have forgotten such instructions, and are learning the prayers that will demonstrate for us here and now that God is Love.

The Lord's Prayer we know is sufficient to cover all human needs; but repeating "and lead us not into temptation, but deliver us from evil," without a more clear apprehension of the real meaning of those words, is apt to impress upon our thoughts that man has not sole dominion and power. Now study that prayer through its spiritual interpretation as given in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and you will see that divinely bestowed power does enable man to do what Jesus taught,—*command* the evil to depart. It was through the prayer of understanding that Jesus did his healing. To the man with the withered hand he said, "Stretch forth thine hand." To the epileptic boy tormented, he said, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

Jesus did not make terms with the tempter when he was upon the pinnacle of the temple, but he rather defied the tempter. Can we as Christian Scientists do otherwise? The Christian Scientist is supposed to be "instant in prayer," and to succeed in healing he has to be; he has to follow Jesus' command, as well as the instructions of Science and Health (p. 393) to "speak to disease as one having authority." In that way he will not only master the temptation on behalf of the patient, but will also deliver himself out of temptation, and in part overcome "the world, the flesh, and the devil."

Christian Science teaches men how to do good and how to overcome evil. But if the Christian Scientist relapses into the method of worldly people and of worldly pleasures, the same old errors which beset him before he studied Christian Science, will again rise to tempt him, and he will again depend more upon the sense of petition in prayer than upon the divine authority that says, "Get thee behind me, Satan."

What should we do if when called to the bedside of the sick we should see with human sympathy the sufferings of the patient? Should we not petition God to deliver us and the patient? Do we not rather in Christian Science cling to God as the divine Principle, as the only life, health, and all good, and thereby assure ourselves and the patient that evil is *not,* but good is All? Do we attempt to make terms with the supposed disease and timidly await its departure? Do we not rather use the two-edged sword of Truth to destroy the error, and so with spiritual assurance deny and denounce all claims of evil, sin, and disease, as they seem to exist in our patients? Do we not make use in a sense of the spiritual interpretation of that part of the Lord's Prayer that says, "And Love leaveth us not in temptation, but delivereth us from evil,—sin, disease, and death" (Science and Health, p. 322), or in our language say, there is neither suffering nor temptation to suffer here, for God is all there is, and so show the lie and the liar to be one same *nothing?*

The thought is master of the act. A good thought is sure to be rewarded, and a bad thought brings with it some belief in suffering. Science and Health (p. 130) says, "Sin is thought before it is acted." So the prayer is heard before we pray. Many are the blessings we receive for which we have not prayed.

Science and Health (p. 130) says, "He laid great stress on the action of the human mind, unseen to the senses." That shows us that the senses can be ignorant of many good things; also that the senses can be ignorant of sin. This shows us the importance of being "instant in prayer."

In Science and Health (p. 130) we read, "Evil thoughts and aims reach no farther, and do no greater harm than one's belief permits." Belief may direct evil thoughts to us, but while our own thoughts are pure and prayerful, error is powerless to harm us. Our dear Leader said in her address to the Mother Church in June, 1900, "Work—work—work—watch and pray." Let us obey her and "give thanks unto the Lord for he is good."

To the Glory of the Father.

BY HERBERT S. FULLER.

THE first verse in the responsive reading in the lesson-sermon on "Love," which we all read with profit so recently, was as follows: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

It is plain from these words, which were spoken while our Master was delivering that wonderful sermon, the words of which have come down through the ages, and the spirit of which is being exemplified by Christian Scientists who are living to-day in harmony with the teachings of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that he did not intend for us to hide our candle under a bushel; in fact, he had just said we were not to do so, but to let it shine forth and light others on their way from sense to Soul. The candle is our understanding of Truth. The text means that we are to let the words of Truth shine forth, and not hide the light.

This passage of Scripture seems to be in accord with the statement on page 371 of Science and Health: "A just acknowledgment of Truth, and what it has done for us, is an effectual help." Considered from this point of view, the words of the text quoted would seem to supply the basis for demonstration to those who have an honest desire to tell in our Wednesday evening meetings what Truth had done for them, or for others through them.

Jesus says in this verse: "Let your light so shine before men, that they may see your good works." The good works that we as Christian Scientists have to show are the works of Spirit, and it seems to me that one of the best and most practical ways to show these works is by telling in our Wednesday evening meetings what the Christ-Truth has done for us or through us, and thus give to the world the knowledge that all are waiting for, and which it is our

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privilege to give to them. In this way we do let our light shine.

But seeming error steps in at this point, and in words that sound specious, argues with the one who would do his or her duty, that the telling of demonstrations savors of elevating personality, and that they would be exalting self in saying what Truth has done. If this form of error were met with the closing words of this verse, "and glorify your Father which is in heaven," the nothingness of this mental argument would be apparent at once, and would be overcome. Tell the demonstrations to the "glory of the Father," and the sense of self will be eliminated, and the bread cast upon the waters rightly.

If we would only apply this verse, we would lose the sense of personality in doing all to the glory of God, and then our light would shine so that our good works would be seen, and those who saw them would lose sight of us, and "glorify our Father which is in heaven."

Positions Outgrown.

BY J. W. M.

SOMETIMES when the way in Christian Science seems very straight and narrow, we are tempted, like the Children of Israel, to sigh for the fleshpots of Egypt, and to look back with longing to our old ways of thinking and living, when so much less seemed to be required of us intellectually and spiritually. When one is confronted with a difficult problem it certainly does seem much easier to say, "It is beyond my understanding," than to set about the work of solving it, but since we know that sooner or later each individual must, with God's help, work out of seeming ignorance and confusion, and solve his own problem, we may well be thankful that we have made a beginning, and that it is impossible to go back to old conditions of thought.

Our Leader says, in "Science and Health with Key to the Scriptures" p. 240, "In Christian Science there is never a retrograde step, or return to positions outgrown." A little experience a short time ago helped me to see the truth of this statement. I wished to make a small water color sketch of a friend, and after beginning it, I thought I did not care to work long enough or thoughtfully enough to paint it in what I now see to be the true way of working, and I knew that my friend would be better pleased with a picture more quickly finished in my old way. I had left this old way because I had seen that it could never lead to truthfulness of expression, but at this time I looked back with longing upon what had seemed pleasing in the past, and forthwith attempted to return to it. After working for a while, I found that I had attempted an impossibility,—that I could not arrive at even the *old* results,—that having a higher ideal I must strive for it; and so I was forced to throw aside my poor beginning, take a fresh paper, and work from the true standpoint.

And so it seems very clear that as we gain more understanding in Christian Science, we must look for better results in all that we undertake. Though the ideal seems far beyond us it must always be our guiding star, and we can never lose sight of it if, working faithfully and honestly, we keep our vision clear. Then we shall have the joy of finding ourselves, each day, a little nearer perfection in all that we attempt.

Who are We?

The greatest mistake that we Christian Scientists can make, is to think that because we have "come into" Science that we have entered the infallibility zone.

Humility and self abnegation befit us best, and we should be serene yet confident, fearless but meek in demonstrating the precepts of the great Nazarene prophet, the master Healer of the ages, who said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—BERT POOLE.

Testimonies.

Spiritual Meaning of the Scriptures Revealed.

For over twenty years I had been afflicted with a discharge from one of my ears. It was very troublesome at times, particularly so if I took the least cold. It became chronic and I lost the hearing in that ear. During these years I had been treated by the best specialists in San Francisco, and underwent severe treatment. Various acids were used to burn out the cause of the trouble, and one physician frequently heated to a white heat an instrument that he applied in my ear. After undergoing all this, the cure was not effected, and I decided I could not be healed. I had a wash I used, which prevented any odor, but it was very embarrassing to me at times, to feel that others might notice my trouble, and then, people always seemed to choose my deaf ear to whisper or speak low in, and it often put me to great disadvantage.

In August, 1897, it was suggested that I try Christian Science. I decided the treatment could not harm me, and went to a Scientist. I stated my case to him; he gave me a treatment, also some tracts on the subject of Christian Science that he asked me to read, and to call again in two days. I attempted to read the tracts, but they did not enlighten me at all. I was not seeking light, but healing. I went to see the practitioner three times, but as my ear seemed worse than it had for a long time, and I did not grasp the spiritual meaning of what he said to me, I thought I had had about enough of Christian Science, and did not call for further treatment.

My ear seemed so much worse, I decided I did not want any more of Christian Science. I did not know at that time that error often screamed the loudest when being destroyed by Truth. This was the last of the trouble, and my ear has never discharged since.

Christian Science did for me in three treatments, for three dollars, what the best specialists had tried to do, at different times, without success, during a period of over twenty years, and for which they had been paid large sums of money, to say nothing of the tortures I underwent.

I did not realize for some time that I had been healed, and fully expected the old trouble would reappear, but as it did not, I finally was convinced that I had been healed, and could but give Christian Science the credit.

At that time I knew nothing of the spiritual side of Christian Science, as I had not been sufficiently interested to investigate. Being a member of the Presbyterian Church, and a teacher in the Sunday School for many years, I never thought of looking for religion outside of my own church. I went to Christian Science for healing, and never gave a thought to the means employed. I now look back in wonder at the ingratitude and indifference displayed, and am often reminded of the ten lepers whom Jesus cleansed, and but one returned to give thanks.

At another time I decided to try Christian Science treatment for severe headaches, as I had suffered greatly from these. I went to a healer in Oakland, who had previously practised medicine for eighteen years, but having been healed in Christian Science, after the physicians had said she could not live, she had given up her profession for this great Truth.

After talking with her for a short time, I told her I was willing and glad to study and read the Bible, but I did not want to read Science and Health, or anything else on the subject; having in mind the tracts I had been given before. My healer said I could read nothing better than the Bible, and during our conversation quoted many familiar and helpful passages of Scripture; she also quoted from Science and Health. All she said to me was so beautiful it helped me to a more spiritual understanding of the Bible passages.

The doctor made Truth so clear to me that I decided, after three visits, that I wanted her religion. Here mortal

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mind tried to assert itself, and said, "You had better wait until you are healed before you give up your church for Christian Science." I replied to this thought as to a person, "I don't care whether I am ever healed, this is Truth, and I want it."

Shortly I began to realize where Christian Scientists got such a beautiful and practical religion. I had always had the Bible, so had they. But how about the book I had so despised? I quite wisely decided it must be this that had revealed the spiritual teachings of the Bible to the doctor, as I had never been so uplifted in thought by any sermon I had ever listened to as I had by the three visits to this healer. I made up my mind I wanted this book and wanted it at once. This was March 9, 1900. I never shall forget the date of my spiritual birth, for such I deem it. The contrast between the old thought and the new was greatly in favor of the new. We are to *do* as Jesus did, not merely hear and talk about it.

Our text-book, "Science and Health with Key to the Scriptures," has indeed unlocked the Scriptures and revealed their spiritual meaning, to me, as neither person nor other book has ever done, and I am most grateful to the author, the Rev. Mary Baker G. Eddy.

The spiritual help has been so much to me that I almost forgot to mention the fact that the trouble for which I sought Christian Science has been overcome, and I have had many beautiful demonstrations of Truth over error for myself and others.—HELEN F. WIGHTMAN, Oakland, Cal.

Love Overcomes Evil.

Since coming into a slight understanding of what Christian Science is, the great good it is accomplishing in raising men above self into a desire for holiness and the understanding of how to obtain it, as well as a willingness to forsake all else in the search for it; into an understanding, although slight as yet, of what it means to be worthy the name Christian Scientist, of the earnest, consecrated, watchful, persistent effort necessary in order to keep one's face Godward, and to help instead of hinder our fellow-man in his march, it has been my desire at no time to let a word or thought of criticism pass my lips or dwell in consciousness, remembering Jesus' words, "Judge not, that ye be not judged."

Ofttimes I seemed to fail, and one of the most persistent arguments suggesting itself as an excuse has been that some one else, who seemed not to see the importance of making an unreality of error, asserting itself through others, was the cause; that this was the surrounding atmosphere, and, while not voicing the error myself, I could not prevent being more or less touched by it.

Gradually, however, has come this recognition: that the friends for whom I had a genuine affection were not long criticised in my presence. Perhaps nothing was said to stop the error, but the love in my heart for them left no room for any response to the unkind words that were voiced, and sooner or later these criticisms ceased to be voiced.

Thinking it over and trying to learn the lesson it would teach, I came to see that we cannot hope to advance nearer to the realization of God's presence until we learn to love each other, learn to think good of each other; and these thoughts can find no lodgement in our thoughts while Love's opposite fills our thought.

While we must learn to see error's claim, we must never forget it is error, not people, and we are repeatedly told by our Leader that error is no-thing. If we will learn to think of it in this way, we shall have no disposition to talk it over on all occasions to see how to meet it.

The little child's definition of the Golden Rule, given in one of the recent *Sentinels*, can perhaps help each one of us to realize what living this Truth means. "Thinking of others as God thinks of us." God is Love. Then let us know that only by loving can we hope to know anything of God, and if Love is in our hearts it will appear in our lives. The way has been shown us in the Bible and "Science and Health with Key to the Scriptures."

MISS CAROLINE LORING, Dallas, Tex.

Christian Science a Practical Religion.

When I look back a year and a half, which was the time I first became interested in Christian Science, it shows me more plainly than anything else what it has done for me, and what it means to me.

Then I attended church occasionally, from a sense of duty. I tried once in a while to read a little from my Bible, but I could not understand it at all, and many times I felt most unhappy when I thought of going through my whole life really having no religion. When I realize that in such a comparatively short time I have found God, that I love my Bible, that in attending church I find one of my greatest pleasures,—and that it is the knowledge I have gained of the Truth of Christian Science that has given me these blessings,—my only wonder is that I am not more grateful, for I have truly come out of the darkness into the Light.

Every trial in the way of opposition, though seemingly hard to bear at the time, has afterwards proven to me the truth that is given to us in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, "Trials are a proof of God's care," for afterwards I find myself more sure than ever that Christian Science comes from God, for it shows me Him in time of trouble. I realize now that if there were nothing to meet I should not have grown as much as I have, and those very trials have each been a stepping-stone upward, though I was far from seeing it at the time.

I have been helped physically. In three treatments I was healed of a trouble of ten years' standing, which doctors had only helped and which, during the year before treatment, was gradually growing worse. I have been a sufferer from bad head-colds all my life, having them every few weeks during the winter. I have not had one since I have believed in Christian Science, although at times I have had the fear to overcome, but I have been able to do the work for myself, and each time the symptoms disappeared without my knowing when they went.

This revealing of the practical Christ religion means a very great deal to me, and I desire more than all that my daily living may testify what it has done and is doing for me.

I wish to express my love and thanks to our dear Leader, to the dear and patient healer who has led me so carefully, and to the many friends whose example and words are always helpful to me.—A. T. Y., Brookline, Mass.

A little boy, not a Christian Scientist, expressed his idea of Christian Science in such an original and beautiful way, that I thought it might be of interest to others. He was in the habit of buying a little gift for each member of the family on their birthday, and that he might not forget any one, he wrote in his calendar each name against the right date.

His cousin, in looking over it, came to a date which had in place of the name, a round circle in the centre of which, he had written, "In God we trust." "What does this mean?" she asked. "O, she is a Christian Scientist," he replied.—C. A. F., Brookline, Mass.

The weariness and sadness of life come from persistently closing our eyes to its greatness. . . . There is no life so poor as that which through too close a grasp of visible things has lost all conscious hold upon unseen realities. Lifted into the atmosphere of Infinite Greatness, the soul itself grows great; unfolded within the Perfect Love, the life itself becomes love.—LUCY LARCOM.

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Religious Items.

The *Outlook* has thus answered a correspondent who was troubled about the orthodoxy of the editor:—

The *Outlook* has never intimated that the story of the Virgin birth is a myth, or that the worship of Christ is man-worship, or that he is not the supreme Son of God in a sense not shared by our common humanity, or that he is not to be the object of our faith in himself as a divine being, or that he is simply a great prophet born of an earthly father. We believe that Jesus Christ is the Son of God and the express image of his person; that God was in Christ, and that Christ was God manifest in the flesh. And we believe that this was true in such a sense that he who has seen—that is, known—Christ has seen—that is, known—the Father. We emphatically deny that any theological theories respecting the relation of Jesus Christ to the Father are a condition of acceptance with Christ. We condemn such a misconception respecting the relations of intellectual theories to the religious life as irrational, unscriptural, and pernicious. It is irrational because it substitutes theories about life for life itself. It is unscriptural, because it substitutes a mediæval and scholastic test of character for the simple test which Christ prescribed,—"if ye keep my commandments, ye shall abide in my love." It is pernicious because it shuts the door of the kingdom of God against the humble, the uneducated, the little children, and because it turns the zeal of men away from doing the work of the Master in simple loyal service and incites them to doubtful disputations about words and phrases which have different meanings to the different disputants, and to many mean nothing at all. To be a Christian is not to have a theory about Christ's relation to the Father, ancient or modern, conservative or liberal. It is to love him because he loves us, to give ourselves to him because he has given himself to us.

How much more some people believe than they think they do. Technically, some theologians hold to the total depravity of men; that there is absolutely no good in them. Some hold that there are many who, if not elected to be damned, certainly stand no chance of being saved. And yet these same people enter heart and soul into the work of saving these totally depraved men because they really believe they are worth saving, and they work with confidence in spite of their theories that many must be lost, because of their real belief that they are not only worth saving, but that they can be saved if the saviors will only work hard enough. What sacrifices are made, what heroic effort, what splendid consecration displayed by those who, if held strictly to their formal belief, must be heartless and indolent. If the religious world would only make its creeds as Christian as the hearts of those who profess to believe that which their lives contradict, they would magnify the divine attractiveness of religion.

The Universalist Leader.

Neither the word doubt nor the word scepticism adequately represents the questioning attitude of many young people toward the doctrines which they had formerly accepted on trust from the home or the churches. "Inquiry" would be a better term to describe this common mental attitude. Fortunate indeed is that young man who holds fast to the faith of childhood while constantly growing in his mental apprehension of the formal doctrines by which the content of that faith is expressed. This is the ideal type of growth in the spiritual realm—an unbroken line of faith, of trust in God, of reliance on the Saviour, of prayer and thanksgiving, binding together the years of intellectual transition; so that the young man, saying with Paul, "Now that I am become a man, I have put away childish things," the childish speech, the childish feeling, the childish reasoning concerning God and the universe, may yet add, as Paul, the converted prosecutor, could not add, "But the child's heart and the child's trust I have never lost."

The Standard.

George Irving Adams says in *The Christian Register*:—

"Formerly it was thought and taught that the ministry alone was a sacred calling. By peculiar intimations God summoned the young man to preach and minister in his name. Other professions and occupations were termed secular. They were chosen through personal inclination or drifted into through circumstance or necessity. Not by divine leading did men engage in any other life-work than that of the minister and religious teacher.

"Happily for the general uplift of life, this conception of the life calling is becoming less. We are learning to look upon all useful labor from a higher standing ground. It is not that the ministry is other than a sacred calling, it is not that the young man is not called to preach the gospel now as distinctly as he ever was, but we are coming to see that all forms of occupation truly beneficial to the world—hand work, head work, heart work—are equally exalted."

We should recognize that in all the relations of life, moral and Christian principles have application; and endeavor to cast our forces into every public organization which seeks, or can be persuaded to seek, to lift men upward and help them love God and one another. We have by no means risen to the heights of our opportunity in this respect, and are inadequately represented in the concerns of general and public welfare. To neglect this opportunity is to ignore wholesome and Christian power.

In a word, we should seek more thoroughly to be participants in every public, as well as private, effort to Christianize the home, the school, the factory, the office, the trade, the business, the parks, the libraries, the politics and the whole social life. We have scarcely appreciated, much less entered into, the possibilities of the public influence.

The Watchman.

The *Church Economist* has polled about half of the two thousand churches of various denominations in the United States which use the individual communion cup in an effort to test the sentiment of the clergy and laity after their experience with the new method. Only one answer received was unfavorable, two or three were doubtful, all the others were favorable, and most of them emphatically so. Thirty-one states of the Union are included in the poll, and a few churches in Canada and Nova Scotia. Sentiment and prejudice will slowly vanish before light and reason in this matter as in so many others. The formalist and the traditionalist will cling to the past; the lover of essence and spirit will live up to the light of the present.

Says Washington Gladding, D.D., in *The Watchman:* "All our communings with Nature make it plain to us that God, the Author of Nature, must be the God of peace; for all the greater operations of Nature are carried forward in tranquil silence. The wonderful upspringing of life from the earth, the daily miracle of evaporation, the movements of the starry hosts through space—how silently it all goes on! Energy is going forth for which we have no measurements; yet it is all as peaceful as an infant's breathing. And it is in these greater operations of Nature that God most clearly reveals Himself to us; not in the earthquake nor in the storm so much as in the still, small voice of the silence that follows."

A crusade is being carried on n Milwaukee that has for its object the exalted purpose of suppressing all the street noises that are a nuisance to the community. This is certainly a step in the right direction, and the movement should become general throughout the country. In some communities it is impossible to get refreshing sleep at night because of the ringing of bells and blowing of whistles of locomotives. In other places the ringing of church bells is so frequent as to degenerate into a positive nuisance, and no doubt in many instances this absurd custom has retarded the recovery of sick persons.—*The Christian Advocate.*

It is useless to force the thinkers in the older churches to give up their habits and to put away the forms of speech which are familiar to them. But we may be certain that, when the new freedom is pronounced enough and the new thought has filled and comforted the hearts of many who adhere to the old standards, the change will come of itself, like that in the springtime when the free, fresh life of the world reasserts itself, buries the old things out of sight, and causes them to be forgotten in the fresh delight of the new time.—*The Christian Register.*

In a sermon preached, not many days before his death, in Durham Cathedral to miners and their families, Bishop Westcott told them that, in a long and laborious life, he had found the love of Christ the most prevailing power to sustain right endeavor, and obedience to Christ the secret of a noble life. So the most learned of English Biblical scholars and the lowliest of her handworkers met on a common ground.

The Congregationalist and Christian World.

Every one has the burden of ignorance, which can only be borne in humility; of weakness, which can only be lifted by prayer; of sin, which only repentance and a new heart toward God can do away; of sorrow, which a childlike spirit toward the heavenly Father can alone bear. But we have also the duty to be strong. Bear the burden, and it will really bear you.

HENRY WILDER FOOTE.

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 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.

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

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Items of Interest.

Domestic.

PRESIDENT McKINLEY SHOT.

Friday, September 6, 1901, a few minutes after four o'clock P.M., while holding a public reception in the Temple of Music in the Pan-American Exposition, President McKinley was shot twice by a young anarchist named Leon Czolgosz, *alias* Fred Nieman. His parents are Russian Poles, and he was born in Cleveland, Ohio.

Both shots took effect. The first bullet flattened against the breast-bone; the second passed through the abdomen, near the apex of the heart, and is believed to have lodged in the muscles of the back.

The public reception which was in progress at the Temple of Music had attracted thousands who had come to have a hand-shake with the beloved President.

The would-be assassin had no difficulty in getting to the President's side. He concealed a 32-calibre revolver under a handkerchief in his right hand, so arranged as to give the hand the appearance of being injured, and while shaking hands with the President with his left hand, he fired the shots with his right. The first bullet was easily removed by the surgeons. The second has not yet been definitely located.

The President bore up with remarkable fortitude, and is now believed he will recover. The latest reports are most encouraging.

The following is from an editorial in the *Boston Herald:* "The National Good Roads Association of the United States is to hold an international Congress of Good Roads in the city of Buffalo from the 16th to the 21st of September, and to this convention all those in all countries interested in improving methods of road construction are invited. The Congress has the official support of the United States Department of Agriculture, and it is believed that the result of the gathering cannot fail to be of service to the United States, and possibly to other countries on the American continent where the science of good road construction is even less understood than it is with us. The National Association, co-operating with the United States Department of Agriculture and the Illinois Central Railroad, has undertaken during the last few months an interesting and, as it is affirmed, successful campaign in an effort to give the people of the central West a series of object lessons in road construction."

Commenting on the cotton crop, the *Boston Herald* editorially says: "The South is beginning to count up the profits of this year's cotton crop. The Atlanta *Constitution* holds that the price of cotton will not go below eight cents, and probably will rule higher than that. A 10,000,000-bale crop at eight cents a pound means $400,000,000 for the staple. The by-products will be worth $100,000,000 more, and the part of the product manufactured in the South will add $160,000,000, making a grand total of $660,000,000. The *Constitution* holds that a section which has $660,000,000 to distribute from the year's crop of one staple cannot fail to be progressive, and to receive an immense impetus in all its parts."

Twelve million dollars will be expended in the erection of buildings and the beautification of the landscape for the world's fair in St. Louis. Thirteen million dollars will be expended in collecting and placing exhibits. Thus the total cost of the exposition, according to the plans announced by world's fair workers, is to be $25,000,000. At present $16,000,000 of this amount is available. Where the additional $9,000,000 is to come from has not been made public.

It is reported that the Danish government and U. S. Minister Swenson have agreed upon the price of the Danish West Indies as 15,000,000 kroner ($4,020,000). This report seems to lack definite confirmation, but is believed to be accurate. This will add to Uncle Sam's possessions the Danish West Indies.

Chief Clerk Michael of the state department and Director Fox of the bureau of American republics arranged for a special excursion of the members of the diplomatic corps, their secretaries and wives, to the Pan-American exposition.

It appears from Washington despatches that the United States government has tendered itself and offices to the governments of Venezuela and Colombia in the present complications. War has not yet been declared between the two countries.

The War Department has been informed that the postal authorities have decided to place a portrait of Gen. H. W. Lawton, who lost his life at San Mateo in the Philippines, on one of the new issue of postage stamps.

The steamer Ventura has arrived at San Francisco from Australia with $750,000 in gold coin for Goldman, Sachs & Co., of New York City.

The President has appointed William H. Hunt of Montana to be Governor of Porto Rico.

Foreign.

The French have formally handed over the Palace of Ancestors and the imperial city to the Chinese plenipotentiaries, and only one French battalion remains in the old French quarter. Paotingfu and the other points adjacent that were occupied by the French have been evacuated.

At a meeting of the ministers the edict forbidding the importation of arms into China was approved after the elimination of the preamble which reflected on the foreigners as violators of existing Chinese regulations, which make the sale of arms to the people illegal.

A despatch to the *Standard* from Brussels says that Mr. Kruger has received a report from General Schalkburger, acting president of the Transvaal, assuring him that the position of the Boers is improving owing to daily accessions of Afrikander rebels.

The report that the Sultan has appealed to Germany to use her good offices to settle the dispute with France is confirmed. Germany, it is understood, will advise the Porte to settle with France as soon as possible.

The king is to have another high sounding phrase to his name. "King of all the British dominions beyond the seas" is the way in which the empire is to be recognized in the royal title.

Industrial and Commercial.

A special despatch to the (Boston) *Transcript* from Denver, Col., says: "The figures announced by the smelters and the reducing works and miscellaneous mills, place the August output of the Cripple Creek district somewhat higher than announced at the end of August. The new total gives the month's production of gold as $2,535,000, the highest amount, by almost half a million, thus far this year. Increased production and better road facilities account in large measure for the increase. Dividends paid by the listed mines during the month amounted to $139,050, making the total dividend disbursements thus far this year $3,226,065.50. Since the Cripple Creek district was opened, public dividends have reached $24,750,000. This does not include close corporations or mines under individual ownership.

In a report to the State Department dated July 13, Consul General Stowe at Cape Town contends that, published statistics to the contrary, in 1900 the United States exported a greater amount of goods to South Africa than ever before. As to the future, Mrs. Stowe says that $50,000,000 is the estimate of the cost of contemplated railways, $5,000,000 for public works, $15,000,000 on harbors, $500,000 in electric lines in Natal, $25,000,000 to be expended in the Transvaal, and a proportionate amount in the Orange River colony.

The *Financial Chronicle's* returns for the first half of the present year, covering 179 railroads and 164,498 miles of track, show an increase of 10 1-3 per cent ($68,545,091) in gross earnings, an increase of 14¼ per cent ($26,934,083) in net earnings, and an expansion of 8¼ per cent ($36,610,108) in operating expenses. In both gross and net revenue gains the Southwestern roads make the best reports.

The exportation of wheat has been stimulated recently by the low charges for ocean transportation, which were about two cents a bushel for Liverpool last week, against six cents one year ago. Exports of wheat (flour included) from Jul 1st to August 23d have been 50,679,000 bushels, against only 22,640,000 bushels in the corresponding weeks of last year.

General.

The National Bank of the Republic of Chicago has a novel safeguard and labor-saving device. Checks are recorded by a photographic apparatus operated by electricity. The machine takes pictures of ten thousand checks an hour. The pictures are then rolled on reels and stored. The instrument will perform the work which it would take nine clerks to do, and there is no opportunity for mistake.

The farmer in 1800 could only produce a bushel of wheat by three hours' labor. Today, by the aid of agricultural machinery, the time required is only ten minutes. Today man can create an artificial climate under glass and grow fruits, flowers, and vegetables in winter. These glass gardens of the United States yield annually $17,500,000 worth of products, of which sum $4,500,000 is cut flowers and flowering plants.

It is reported that water and not champagne, will be used when the new cruiser Cleveland is christened at Bath, Me. Whether they are total abstainers or not, owners and builders of ships in Maine are preferring spring water or flowers for the christening of ships, and the use of champagne is declining.

Peterboro, in New Hampshire, established the first free public library in the United States in 1833, and as early as 1849 a general law authorizing taxation for library purposes was passed.

The royal park of Copenhagen contains forty-five hundred acres. It is said to be the largest deer enclosure in the world.

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CHRISTIAN SCIENCE SENTINEL

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

Palestine for the Jews.

Remarkable Rise and Growth of the Zionistic Movement.

Is Palestine to be reclaimed by the Jews? Will this people return to its own and re-establish its former glory? Recent movements in all parts of the world would seem to indicate that the wandering Jew is near the end of his wanderings. The fourth annual convention of American Zionists has just been held in Philadelphia, and the fifth annual congress of the world's Zionists will shortly be held in Europe. Plans for the complete recovery of the Holy Land are going steadily forward; large colonies have already been established in Palestine, and every month sees substantial additions to the Jewish population of Judea. What do these movements indicate? At the last Zionists' Congress held in London, Professor R. Gottheil of Columbia University, fairly outlined the matter. "It is time," said he, "that the nations understood our motives. Our purpose is gradually to colonize Palestine. We political Zionists desire a charter from the Sultan authorizing us to settle in our Holy Land, and we ask the powers to approve and protect this charter."

The story of the wandering Jew is a particularly sad one and weaved in with legends of his travels are the creeds of many who believe his condemnation to be a prophecy of the second coming of Christ. In its deepest import, says one, the tradition is simply a wonderful picture of people forever suffering and yet undying; forever doomed to wander; without a home or any fixed abiding place; safe nowhere, and yet immortal; trampled and beaten; robbed and persecuted; and yet, strangely, living and flourishing in spite of all. The most vigorous, virile, and healthful people under the sun; the bravest and most enduring in battle and siege; the most patriotic and loyal of all people, they steadfastly, through all their wanderings and sorrows, cling to a land which is but a memory or a dream.

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Now, it seems their dream is about to be fulfilled. Already the leading Zionists are seeing visions of a new nation among nations, peopling a country which embraces within its bounds the temperatures and productions of all climes, where from this vantage ground, the inherent genius of the Jews for things religious will reassert itself, and they will lead the nations of earth into the kingdom of spiritual man.

The history of the Jewish people is too well known to need retelling. They have been driven from land to land and persecuted for centuries. The war between Semitism and Anti-Semitism has waged fiercely in every country on the globe. Now, as it shows signs of abating and when Jews and Christians are beginning to understand one another, this Zionistic movement starts in. Strangely enough, many, even from the early part of the Christian era, have believed that when the Jews themselves would recognize Christ as something else than a false prophet, there would come a recolonization of Palestine by the Jews.

The present Zionistic movement began four years ago, and was started by the publication of "Der Yuden Staat" (The Jewish State) by Dr. Theodore Herzl, one of the editors of the Vienna *Neue Freie Presse*. Herzl advocated the purchase of Palestine from Turkey for the purpose of building a Jewish state under the suzerainty of the Sultan and the protection of the powers. He mapped out a system of government, a national bank, a military organization, and even suggested a flag—white containing seven gold stars. The book created a sensation, and when Herzl called a congress of Zionists to meet at Basle, Switzerland, four hundred delegates responded. Herzl's plans were considerably modified. The idea of an independent state was temporarily abandoned as premature and liable to injure the cause. But the visionary scheme had become an idea, and with his usual pertinacity and perseverance, the Jew set about to materialize the dream of Zionism. The first essential to ultimate success was money. Accordingly the Jewish Colonial Trust, Ltd., was formed, with ten million dollars capital, and head officers in London. There are two million shares of five dollars each, and at this writing about one million dollars has been paid in—not by the rich, but by the poorer classes. In this country twenty thousand shares have been taken by almost as many subscribers. The trust was established not merely to furnish transportation for emigrants, but to establish factories, build railroads and telegraph lines, and to help the colonists to a state of financial prosperity.

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In this country the movement was taken up in 1898, but because of the war with Spain little was done, the Jews fearing an unjust accusation of lack of patriotism in advocating a return to Palestine at a time when their present home needed them. At the first convention there were fifty delegates; at the one just held there were represented twelve thousand members, one hundred and forty-eight societies from twenty-eight states and eighty-nine cities, including Manila, where there are forty-five Zionists in the United States hospital corps, and Matanzas, Cuba, where eight troopers of the Second Cavalry are interested in the movement.

How far the settlement of Palestine has progressed is best shown by reports of the various settlements. These settlements occupy about six hundred square miles in Judea, Galilee, and in Bashan, as the eastern or Trans-Jordan portion of Palestine is called, or one per cent of its entire area. The oldest settlement is at Mikoeh Israel near Jaffa, containing six hundred acres. This colony is the agricultural centre of the Zionists. An agricultural school with one hundred pupils and fully equipped with the best American implements, is located there. Five miles to the south is Rishon Zion, with two thousand acres and five hundred settlers. Their principal occupation is the raising of silk-worms. There are twenty thousand mulberry trees, wells, a fine school, a synagogue, a library, and a cask manufactory. In the latter are made the casks in which the celebrated Carmel wines are shipped. The factory is lighted by electricity generated on the premises, and all the machinery is modern. Each family has a pleasant two-story house. Another five miles to the south is Wadi-el-Hannin (the Dale of Roses), containing six hundred and seventy colonists. The principal industry is the cultivation of grapes. Adjacent is Rohobath, consisting of twenty-five hundred acres and two

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hundred and fifty settlers. Ekron, further inland, contains one thousand acres. Its two hundred and fifty colonists raise wheat, fruit, olives, and silk-worms. Gadrah to the west, has nine hundred acres, on which are two thousand selected Burgundy vines. Atruf, at the foot of the Jordan mountains, contains only twenty families, while Kastinia, in Philistia, east of Ashdod, supports one hundred and twenty families of Bessarabian Jews on its twelve hundred acres.

Petakh Tikneh, north of Jaffa, is a more important colony. It has seven hundred and fifty inhabitants, who till thirty-five hundred acres, raising oranges, lemons, and various flowers (especially roses and geraniums), for essential oils. El Heiderah, north of Tantura, contains six thousand acres. It is settled by Russian exiles. At the time of their arrival there, seven hundred acres of their colony were swampy marshes, and in consequence, malaria and typhoid threatened the success of the undertaking. Baron Edmund de Rothschild, on learning of this state of affairs, drained the swamps and planted fifty thousand eucalyptus trees, so that at present the health of the colonists is not endangered. Tantura itself contains a large glass factory. Zikron Yakub, on the slopes of Mount Carmel, contains five thousand acres, supporting two thousand Roumanian Jews, mainly engaged in grape growing. This settlement is surrounded by others at Shefaya Umm et Tut and Umm el Jemail. Rosh Pinah, another of the more important colonies, has sixty houses, fine gardens, three springs, half a million vines, eighty thousand mulberry trees, and a silk factory, employing sixty hands. Yessud Hammalah, near by, is a Polish settlement. It contains nine hundred acres, the occupation of its settlers being the growing of flowers for essential oils, bee farming, and silk weaving. To the southwest, just north of Safed, and on the summit of the range of Upper Galilee is Ain Zeitun, at which place there are three hundred thousand vines. Other colonies are Mishmar na Yarden, Mechanayim, Metulla, Beni Yehudah, and Sahem el Janian (in the Trans-Jordan).

Everything in these settlements is up to date. The best machinery is installed, and electricity plays a prominent part in the mechanical life of the colonies. The great wine cellars at Rishon Zion are an example of this. All the grapes from the vicinity are taken to the storage cellars, where they remain until modern machinery converts them into luscious Burgundy, soft Sauternes, and delicious sweet wines.

The colonies are governed by a board elected annually at a general meeting. There are no courts, and all grievances are adjusted by the board. Decisions are invariably obeyed, for the board controls the entire water supply, and any recalcitrant member of the colony is brought to terms by having his meed of water stopped. Early this year a colonist was accused of a grave crime, and as the board did not care to take the responsibility of punishment on its own shoulders, a meeting of the colonists was called. It was decided unanimously to expel the offender. His farm was purchased by the members of the settlement in which he lived, and he was ignominiously expelled.

The schools are essentially modern. Mathematics, literature, geography, Arabic, and French are taught. Hebrew is spoken, but modern words, such as locomotive, electricity, etc., have been introduced in Greek form. Another interesting feature of Zionistic life is its mounted militia. Like all Arabs, most of the colonists ride and shoot well. A number of them have been formed into an irregular cavalry corps, mounted on Arabian horses and armed with magazine rifles. They dress in white, and make an excellent showing.

So much for the life of the colonists themselves. The Zionists are now using their utmost endeavors to obtain from the Sultan a charter guaranteed by the powers, which will give them the rights of colonization on a large scale. The Sultan has been particularly kind to the Jews in his dominions, for they are racially descended from the same parent stock as the Turks and Arabs. Emperor William has endorsed the project, and President McKinley has considered the matter at a special cabinet meeting.

The dream of the rehabilitation of the Jewish race as a nation is nearer realization than might seem at first glance. It is a great work which the Zionists are doing, and it carries with it a wonderful promise of a new nation that shall come into its own.—*Denver Republican.*

Forestry in the Philippines.

CAPTAIN GEORGE P. AHERN, who has charge of the forestry interests of the United States Government in the Philippine Islands, discussed the subject interestingly with a visitor the other day. "Forestry and lumbering in the Philippines," said he, "are very different from the corresponding industries in the United States. As a rule, Philippine timber runs to the hardwoods, while American timber has a larger proportion of soft. Then the methods of handling timber in the two countries are very unlike. There is no one in the islands now who understands getting the valuable stuff out of the dense forests and preparing it for market. Timber can be cut on the public lands by any one who secures a permit from the forestry office. No charge is made for this permit, but the wood to be removed must pay a tax on every cubic yard. Each transaction, with all its details of names and figures, is made a subject of record, and the accounts are strictly kept.

"To one accustomed to American forests and industry, the slow gait at which work goes on in the Philippines, in spite of the high value of timber properly cut and prepared, is a marvel. Out of one hundred and twenty thousand square miles of dense forest, for the most part in a virgin state, only twenty million feet of lumber was taken between the first of July, 1900, and the middle of May this year. Moreover, of this absurdly small cut not more than one-quarter found its way to the mills, the rest being used rough-hewn for construction purposes, or as firewood. It is very hard to get efficient labor for forestry work or lumbering in the Philippines. The lack of roads is a serious drawback, but does not compare with the labor problem. The natives acquire prejudices against many employers, and will not work for them at any price; and even when they consent to work they are not worth a great deal. Being of small stature, they cannot handle weights nor stand a long strain of hard work. One Irishman would be worth ten Filipinos in an island forest. I have seen four natives struggle with a wheelbarrow which any sound-bodied laborer here could pick up and run away with. One would seize it by the handle-bars, and the other three would pull on a rope attached to the front of the body, and then barely move it. From this illustration you may judge what a handful of these little men could do with a log six or seven feet in diameter.

"Speaking of big logs, there are several varieties of trees in the islands which attain gigantic size. The natives have never been able to work this big timber, yet here and there we find hardwood tables of large dimensions whose tops are one solid piece. The mystery is explained when you learn that after cutting down the tree from which such a slab can be got, they slice out this single piece by hand, and leave the remainder to rot. They have neither the means nor the ingenuity to get such a log to market. Here is where skilled American labor, dummy engines, wire cables, and other facilities familiar here will come in play to some purpose.

"A mistaken idea prevails in the United States that most of the Philippine timber is of varieties very valuable for cabinet-making. There are seven or eight varieties which take a fine finish, but apart from these none of the native woods are likely to find their way to the United States. The

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commerce which has already sprung up in a small way between the islands and the Pacific coast is restricted by the uncertainty of profit on the stuff that comes this way, as well as by the uselessness of some of our wood in the Philippine Islands. The white ant, which is the terror of the forest in the archipelago, will eat pine, fir, and other soft woods, but will not touch cedar. The Quartermaster's Department has made some experiments in shipping fir, redwood, spruce, and pine from the Pacific coast for the construction of storehouses and other military buildings, but the ravages of the ant doom these structures to a short life. On the other hand, cedar is pretty expensive and not strong enough for use in much structural work. The native woods which are proof against insect plagues will probably continue to be used chiefly for buildings there.

"The Philippine forests offer exceptional attractions to American capital bent on developing the country. We have scientific parties exploring the different islands, and they have found thus far some six hundred and sixty-five different varieties of trees, with a prospect of adding three or four hundred to the number. As time permits, our bureau will test each variety for strength, resistance to water, invulnerability to the white ant, and other particulars on which lumbermen and builders will depend for guidance. Many investments have already been made in Philippine timber, but there is room for all that are likely to go there for some time to come. Each investor will be held to a strict accountability under the forestry laws. He will not be allowed to clean up any tract of forest land, but only to cut trees of a certain size and at a certain stage of development. It is the Government's intention to maintain permanent forests; hence this restriction against widespread cutting. Lumbermen trained in the extravagant practices too common here, complain of all this, but it is really a restriction in their interest, with an eye to the future.

"Rubber will probably come to be one of the most important products of the Philippines. We have there a considerable belt of rubber and gutta percha. In several of the islands the explorers are now studying gum trees, and by next fall we expect to have data enough available to form an intelligent idea of the extent of the gum forests. A good deal of gum has already been shipped from the Philippines to Asiatic ports, but the industry is only in its infancy. As in all other lines, the natives who make a living by gathering gum are quite unskilled. The gum of the gutta percha tree flows very slowly. Not having the patience or the shrewdness to devise any better plan, the natives always cut down a gutta percha tree for its valuable juice, thus insuring a famine for the future. Our first effort will be to teach them better ways than that."—*Boston Transcript.*

A Fortune for a Book.

"FIVE hundred dollars for eight pages of dingy reading! That's a good deal of money, you will acknowledge, to invest in four small leaves of print paper," observed a Walnut Street dealer in rare books the other day. "However, that is the price I offered a man a few days ago. The eight pages wanted were of old Pennsylvania laws. My offer was declined with thanks, the owner being something of a bibliophile himself, and knowing that the scarcity of these pages would permit him to fix his own figure for his set. The pages would be passed over or destroyed by the ordinary reader, yet there is not another known copy in existence. You will readily understand that they are valuable when you consider the size of my offer.

"I bought a pamphlet for fifty cents from another bookseller several weeks ago, and sold it within a few days for forty dollars. That was merely a stroke of luck in business. The pamphlet was on this bookseller's shelves for sale at a stipulated price fixed by himself.

"Dealers in rare books seldom make purchases from strangers unless the latter can give satisfactory information of how the books came into their possession. This is done partly from a selfish motive, and partly from a desire to protect their customers.

"The dealer in rare books has his regular customers. His mission is akin to that of the confidential lawyer with a client. He is familiar with the literary taste of each customer. His first thought in purchasing is that such a person would like such a book. The book is put aside and word sent to that customer. No dealer depends entirely upon the trade of his own city. There are in New York and Brooklyn perhaps a hundred or more private libraries of rare books that are most valuable. Philadelphia has fifty or more. I have customers in every State in the Union. One of my best is in Portland, Ore.

"There is little chance for deception, even if a dealer were so inclined. A true bibliophile knows the value of a volume the minute he reads the name. Therefore, when I get hold of a scarce book, all I do is to acquaint my customers with the fact and its state of preservation. Next to Philadelphia in the taste for old books and rare books come, in their order, Chicago, New York, and Boston. In some of the smaller towns and villages some of the most valuable libraries may be found.

"I got three hundred dollars for the first Masonic book published in America, and it is no larger than the ordinary child's primer. It had a double value, because of the fact that it was printed by Benjamin Franklin. There are few copies in existence. A book that is valuable to one dealer may not be valuable to another. For instance, a Trenton bookseller came in to see me and asked if I wanted a book that he had in his pocket. I told him I did, and offered him twenty dollars. This was satisfactory to him, and he volunteered a willingness to trade the book for books on my shelf. He selected fifteen volumes, the combined price of which amounted to twenty dollars. I felt that I had bettered my stock, and he, no doubt, thought he had bettered his.

"You will likely be surprised when I tell you that in this God-fearing country there is practically no demand for rare theological books. It is almost impossible to sell them. No one seems to want religious books."

The dealer here brought out a recognized edition of Martin Luther's works, printed at Ienae, 1556. They are in four volumes, bound in old vellum. This particular copy survived destruction by fire at the hands of the ecclesiastical authorities of the day, who took exception to the great reformer's writings. The covers show unmistakable evidences of having been in contact with flames, and the leaves are like punk, showing the effect of intense, dry heat, and where the flames did not touch. For practical use the books are destroyed, although all the reading is there. But the demand for religious books is so slight that the volumes are on a shelf containing the cheaper grade of books.

"Scarce books on American history sell as fast as we can get our hands on them," the dealer continued. "Early colonial laws prior to 1776 are among the rarest of all American publications. This is due to the fact that they have probably been destroyed. At least, only now and then does one bob up. During the Civil War the price of paper was so high that nearly everything in the way of old books, magazines, pamphlets, and papers was sold for paper pulp to be made over. That was before inventive genius had devised other and cheaper ways of manufacturing paper, and better qualities, too. Many volumes of American books must have been destroyed, particularly in the Southern States, where at times during the war newspapers were printed on the back of wall paper.

"During the war and for years after, bookbinders cut down the margins of magazines and pamphlets intrusted to their care to an outrageous extent. I have on my shelves many volumes bound in those days, and in some there are absolutely no margins to the pages. The binders did this because they could get sixteen cents a pound for all their waste scraps. The succeeding generations of bookbinders

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followed the pace of their predecessors without knowing why they did so.

"Close trimming is merely a relic of the old practice during the war. We are getting back to ante-bellum days though, and the volumes from the best publishing houses nowadays are turned out with rough edges, as in the days of yore."—*Philadelphia Times.*

Relic of Revolutionary Days.

THE following unique and interesting relic is in the possession of Mr. Foster Morse of Roxbury, Mass.

By the Honorable William Heath, Esq., Major-General in the Army of the United States of America.

PROCLAMATION.

Whereas the Honorable General Assembly of the State of MASSACHUSETTS BAY, were pleased on the 30th Day of April last to pass the following Resolve, viz. "If any Person or Persons (other than such as are or may be appointed by Order of Court) shall sell or dispose of any Wine, Spirits, Ale, Beer or Cyder, or any Kind of Provisions to any British or foreign Troops included in the Convention, within the Limits assigned to any of the Officers and Soldiers of said Convention, or shall exchange with any of them Paper money for Hard Money, he, she or they so offending shall be subject to Military Prosecution and Punishment; and that General HEATH be, and he is hereby empowered and requested to carry the above Resolve into execution."

IN Order that the foregoing Resolution may in all its Parts be effectually carried into Execution, the Major-General calls upon all Persons who reside or may come within the Limits assigned to the Officers of the Troops of the Convention of Saratoga, within the State aforesaid, to pay strict Attention to the foregoing Resolve, as they would avoid the Pains and Penalties of Military Prosecution; and all Officers of Guards within said Limits are hereby required to take Notice of, and confine all Offenders against the said Resolve, whether Inhabitants or Conventioners.

GIVEN under my Hand at Head-Quarters, in BOSTON, this 10th Day of July, A.D. 1778, and in the third Year of the Independency of the United States of AMERICA.

W. HEATH.

By the General's Command,
SETH LORING, Sec'ry.

Dare to Try.

Dare to try!
What though a thousand critics wait
To cavil at the thing you do?
Have courage—gaze upon the great
Names written high,
And know that they had critics, too.
Whose glory men acknowledge now—
Had Colon harbored in his breast
Dread of the critic's scorn, his prow
Had ne'er been pointed to the West.

Dare to try!
Not one immortal line or word
Of Hamlet would enrich our tongue,
And no man ever would have heard
The bitter cry
From Lear's poor, bleeding bosom wrung,
Had he that touched but to adorn
Sat down in dread of critics who
Forever wait to laugh to scorn
The things that other people do.

S. E. KISER.

In the *Chicago-Record.*

Selected Articles.

In Answer to a Correspondent.

New York, August 19, 1901.

To the Editor of the *Oswego Times.*

Dear Sir:—Every evidence that Christian Science is making friends in Oswego is welcomed by thousands of Christian Scientists here in New York City, and in various parts of the State. As an evidence of appreciation, I take a statement which appeared in your issue of August 10, from the pen of a correspondent who writes under the heading of "Local Notes by the Scribbler."

"I believe," writes your correspondent, "that it is doing a certain amount of good to many nervous, weak women, and some men too, and I rejoice that it has come for their help." This sentiment deserves the more to be praised because your correspondent has heard certain stock criticisms which require explanation by those who know Mrs. Eddy personally and are actual and active Christian Scientists.

Referring once more to the story of the souvenir spoons which were made and sold for the benefit of a citizen of Concord, let me emphasize again that Mrs. Eddy neither intended to receive any returns from their sale, nor did in reality receive any. The whole transaction was intended as a favor to the person for whom the spoons were issued. Mrs. Eddy has never told me her motive for no longer taking patients, but I can imagine that the growing demands made upon her time by those who desire her advice and counsel on matters pertaining to the large denomination as a whole must make it impossible for her to take patients at present.

Your correspondent will understand the Christian Science explanation of the crucifixion by remembering the vital distinction which Christian Science makes between the man Jesus, who suffered and died, and his title of "The Christ," or that Divinity which could not by any means either suffer or die.

Perhaps your correspondent is not familiar with the following words of Emerson, in his essay on "Compensation," in which the nature of evil and of all that is unlike God, is depicted in his characteristic manner:—

"The soul is. Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the original abyss of real being. Existence of God is not a relation or a part, but the whole. Being is the vast affirmative excluding negation, self-balanced and swallowing up all relations, parts, and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same. Nothing, falsehood, may indeed stand as the great night or shade, on which as a background the living universe paints itself forth; but no fact is begotten by it; it cannot work; for it is not. It cannot work any harm. It is harm inasmuch as it is worse not to be than to be."

As to the bacilli and beasts of prey, Christian Science does not deny their existence, but teaches that they are in reality benign and harmless, and are only as dangerous as universal consciousness makes them. When mankind shall have put off all fear, in the knowledge of the Omnipotence of God (Good), then these seeming dangers will vanish, and Isaiah's dream of a little child leading the wild beasts will be actually manifested. Many a step will have to be taken before that time arrives. Many a selfish, material thought will have to be destroyed in our consciousness, many a fear; but the promise is in the Scriptures, and the first fruits of this promise are already apparent in the destruction of sin and disease by spiritual understanding. Christian Scientists look for the co-operation of all Christians in hastening the advent of this glorious dawn.

Yours truly,
W. D. MCCRACKAN.

In the *Oswego* (N. Y.) *Daily Times.*

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Letter from an Operatic Tenor.

WE clip the following from a recent issue of *Melbourne Age* published in Melbourne, Australia.

Baron Berthald, the new tenor of Musgrove's Opera Company, is a loyal adherent of Christian Science, the new American religious organization, which has a woman (Mrs. Eddy) as its Founder, and a work called Science and Health as its chief text-book next to the Bible.

Referring to an article republished a few days ago from the London *Daily Mail*, headed "Christian Science Craze," Mr. Berthald writes to the *Melbourne Age* that he had read it with interest and wonder.

"With wonder," he says, "because of the evident ignorance displayed by the writer regarding this Science and its Founder, Mary Baker G. Eddy. His very expressions, 'illiterate' and 'school-marm' type, as applied to Mrs. Eddy, prove my assertion, since we are not wont to designate by that title a woman who, besides having practised as a homœopathic physician, became also an ordained minister. It is useless to argue the impossibility of explaining by the quotation of a few paragraphs a science which counts as adherents over a million of people, among whom are numerous physicians and clergymen, and is absorbing the attention of thousands of investigators. When Galileo first openly declared the testimony of one of the five senses as to the relative movements of earth and sun to be a delusion, the 'wise ones' of his day were not slow to pronounce him crazy. To-day even the children at school marvel at the short-sightedness of those 'wise ones.' Yet this is just one of the cardinal points in Christian Science, to wit, the untrustworthiness of the five physical senses, which fact is corroborated by the long observations of the foremost professors of physical science of the day.

"Christian Scientists take for their guide the Bible which is spiritually interpreted. They believe absolutely in the power of divine Mind over matter, as explained and demonstrated by Christ Jesus, who also showed how this ascendency of mind was to be attained; namely, by the forsaking of false idols, and the practice of brotherly love, whereby man would prove his relationship to God, Love. No Christian Scientist claims to have completely risen above all material sense of pain and pleasure, but believes that this sense will be lost in proportion as the perfect Christ life is demonstrated. If among the thousands of cures of all manner of ailments by Christian Science, from the 'robust hypochondriac' to the consumptive, as attested by physicians, some failures shall disprove this scientific Christianity, how can other sciences be maintained, as for instance the science of medicine, practised by thousands of 'regulars' with their countless failures in curing sickness, particularly in view of their own admissions, of which the following is a sample: 'The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine all combined' (Dr. Mason Good, of London).

"When I read the writer's remarks about the young man with the dangerous affection of the eye, whom he called 'a fool' for having tried Christian Science, I wondered if he called or considered all those people fools who, under the treatment of oculists and 'medical faculties,' are daily deteriorating in eyesight and general health. We all know how little brain matter it requires to deny or ridicule a subject we know nothing about; but how about disproving recognized facts? The writer evades that difficulty by simply ignoring them, and devotes his criticism solely to the secondary part of this religion. I may confirm, however, that the healing is not the greatest benefit claimed, but it is the realization in Christian Science of man's true estate, his eternal, spiritual, and inseparable co-existence with God, the only life and intelligence that brings about a universal unity of thought and action inspired by the supreme power, Love, and thereby the establishment of a brotherhood of mankind."

Eclipses.

In Christian Science there is an eclipse which is under our control and against which we must protect ourselves: this is the passing of dark, material thought between us and the ever-present light. The Light is ours always, as surely as that the sun was not changed on May 28, 1900, when its shadowed light reached the earth through a cloudless sky. The Chinese believed that at the time of an eclipse, a great dragon swallowed the sun; this surely is suggestive. The great dragon, error, the belief in a power apart from God, is all that ever passes between us and the ever-present Light.—A. J. M.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

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Six copies to one address . . .	6.50
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Send all orders to The Christian Science Publishing Society, 95 Falmouth Street.

Applications for Membership.

Applications for membership with the Mother Church, to be acted upon at the meeting held in November for the admission of members, must be in the hands of the Clerk by the 15th of October. Inviters of applicants will greatly assist the Clerk if they will send the applications as early as possible.

New Edition of the Manual.

The twenty-second edition of the Church Manual containing the names of the members admitted in June, 1901, is now ready for delivery. Send all orders to The Christian Science Publishing Society, 95 Falmouth Street.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

The Obstetric Class.

Applications for the obstetric class of the Massachusetts Metaphysical College for 1901 must be sent at once to Alfred E. Baker, No. 25 N. State St., Concord, N. H. The class will convene October 21.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 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.

President McKinley.

THE attempted assassination of William McKinley, President of the United States, is among the most appalling events of modern history. The circumstances surrounding the attempt to kill the President, make the act one of so dastardly a nature as to raise the question whether it could have been perpetrated by a sane person. Yet Leon Czolgosz, the would-be assassin, was evidently not insane. He is an anarchist of the violent type, and claims that he did the act entirely on his own responsibility, having been incited thereto by a speech he heard delivered by Emma Goldman. This, however, is not credited. The act is believed to be the result of an anarchistic conspiracy. Miss Goldman is suspected. She was in Buffalo a day or two before the tragedy, but has disappeared and has not yet been found.

Czolgosz says her words "set him afire," and moved him to the commission of the deed. He maintains that he only did his duty, and that all rulers of nations should be put out of the way. This man voices the sentiments of an element which is growing in this country, and here is presented a deep and serious question for the consideration of our lawmakers and authorities, as well as law-abiding citizens generally.

The deed was so cunningly done that the culprit eluded detection until it was too late. Feigning a wounded hand by dexterously covering it with a handkerchief, he moved along with the hand-shaking procession in regular line until it came his turn to shake the President's hand. While shaking with his left he shot the President with his right hand. He intended to assassinate the President, according to his own confession. That so great and good a man and chief magistrate as President McKinley should thus be at the mercy of a wicked and irresponsible young anarchist, is one of the sad facts of this mortal life. This murderous element must be stamped out. The spirit of Cain—the murderous spirit—will never right wrongs. Reforms cannot thus be established.

Mr. McKinley stands before the world as among the best and greatest Presidents this country has ever had. A man of high purposes and noble instincts, a man of an unusually equable temperament and genial nature, he is universally respected and loved.

Fortunately the shots from the would-be murderer's pistol were not fatal. The President lives, and there is every prospect of his recovery. The prayers of good people from all over the Christian world are going out for his recovery. May these prayers be answered. We hope, trust, and believe they will be. From all quarters of the globe, from foreign potentates and crowned heads, as well as the heads of sister republics, and thousands of private citizens, have poured in to the President's private secretary, telegrams and letters of condolence and sympathy. The whole world was shocked by the terrible affair, and emphatically it is expressing its abhorrence.

On behalf of Christian Scientists the following telegram was sent:—

"*The Secretary of the President*:—We beg you to present to the President and Mrs. McKinley assurance of the sympathy and love of all Christian Scientists in this hour of their and the nation's affliction."

This was signed by Septimus J. Hanna, William G. Ewing, Joseph Armstrong, Irving C. Tomlinson, and Alfred Farlow.

Judge Ewing had an appointment to deliver a lecture on Christian Science at St. Johnsbury, Vermont, Friday evening, September 6, but on hearing of the sad calamity he sent the following telegram:—

"*L. A. Ladd, St. Johnsbury, Vt.*:—The lecture to-night must be postponed. I can be with you late in September, and will be glad to pay all the expenses now incurred. The wicked assault upon the life of President McKinley invokes the tender sympathy and love of good people all round the globe. Mrs. Eddy and Christian Scientists everywhere lovingly unite in such holy duty

"W. G. EWING."

We rejoice to say that the latest word of the President's condition is most encouraging for his recovery.

"The Revelation of Christianus."

"THE Revelation of Christianus and other Christian Science Poems" by the Earl of Dunmore, is the title of a book of poems by Lord Dunmore printed by the University Press, Cambridge, U. S. A., and now on sale by The Christian Science Publishing Society. This book is a volume of sixty-two pages, beautifully bound in white ribbed cloth, with gilt top, and lettered in gold on the back and sides. The pages are red-ruled, with red initials.

The entire work is excellent in its mechanical aspects, fulfilling the best in our latter-day book-making; while the poems, both in form and substance, are of a meritorious order.

The volume is affectionately dedicated to "Our beloved Mother and revered Leader," Mary Baker Eddy. In the Preface the author informs us that "this work is, with a few additions, a reprint from a former volume of Poems, entitled 'From under the Southern Cross,' which were written by me during a sojourn of a year (1900) on an island in the South Pacific Ocean. Some of these poems have been already printed in *The Christian Science Journal*."

The book, as a whole, is a credit to both author and printer, and will be appreciated accordingly.

See Publisher's notice on preceding page.

Not Authorized.

A LETTER just received informs us that Miss Sue Ella Bradshaw and Frank W. Gale, First and Second Readers of First Church of Christ, Scientist, San Francisco, Cal., have authorized no one to use their names in connection with the Willamette Oil Company, or any other similar company; and that neither of these Scientists has any interest in the said oil company.

We have heretofore, through our periodicals, expressed our views with reference to efforts to enlist Christian Scientists in enterprises of different kinds. We have nothing to say as to what individual Christian Scientists shall or shall not do in relation to private business affairs, but we do not approve of any efforts to interest Christian Scientists in business enterprises or stock companies upon representation that it is a Christian Science affair, or that Christian Scientists are interested. Let each act upon his individual judgment, wholly uninfluenced by what other Christian Scientists may or may not do.

We notice that there are other names mentioned in the same connection as those of Miss Bradshaw and Mr. Gale. We assume that there is no more authority for the use of these names than for those of the San Francisco Scientists.

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Organization in the City of Mexico.

UNDER the above heading we published in the *Sentinel* of August 22 an account of the organization of Church of Christ, Scientist, of the City of Mexico. The account read as if a church had been organized. We are now informed that it should not so read. A society was organized under the title mentioned, but it is not an incorporated church. We gladly make this correction.

"What shall we think of Christian Science?"

THE *Chicago Record-Herald* recently published an extract from an interesting and able sermon delivered by the Rev. C. C. Morrison, in the Monroe Street Church of Christ, West Side, Chicago, in response to the above question, in which he said many kindly things of Christian Science. A part of his remarks indicate that he is laboring under some of the current misapprehensions relating to Christian Science. Christian Scientists, however, know this results from lack of a thorough understanding of its tenets, and therefore place these misapprehensions on the same list with those of other misapprehensions which come to their notice.

Speaking of the attitude of some of the orthodox clergy toward Christian Science, Mr. Morrison says:—

"The fanatical utterances of the orthodox pulpit in nowise do justice to the phenomenon known as Christian Science. It is hardly possible that over a million people living on a plane of, to say the least, average intelligence, could be persuaded to stand together on a platform which is wholly bad. To say, then, summarily, that Christian Science is of the devil, is unscientific, and while it may help some perplexed pastor to restrain a few of his more docile people from an investigation of this interesting movement, it does not in any degree meet the facts."

Referring to the "good elements" of Christian Science, which he said "meet the real need of the human soul in these modern times," Mr. Morrison continues:—

"What are these good elements? In the first place, Christian Science stands for the spiritualization of nature and of life. It is a protest against the gross materialism which prevails almost universally in modern society. Unseen things are practically bowed out of existence. The spiritual is an illusion, mind is a functioning of the brain, and the brain is matter.

"But our materialism is not a merely theoretical and academic attitude, but a practical one as well. We determine our life by materialistic standards of success. Our God is the golden calf. Success is measured by the accumulation of wealth. The young are encouraged to seek education on account of its utilitarian advantages. Even friendship, that master passion, is debased to serve sordid and commercial ends. The ministry, also, is in danger of losing that dignity which once pertained to it; for to-day churches seek out the clergyman who possesses keen business instincts, and pass by the man whose strength is in quiet character, superior scholarship, and a sympathetic love for fellow-man.

"Now, Christian Science is a protest against this conception of things which places matter above mind, the world above its creator, success above spirituality, the five senses above reason and intuition. When Christian Science says that all is Mind, and matter has no real existence, its protest may be irrational and absurd, but even so, such a protestantism will find its votaries among those who are disgusted with the prevailing conception and practice.

"Again, Christian Science stands for calmness and quiet in the midst of the din and strife of our feverish age. It is a protest against the almost universal disquiet which obtains. The transition period in which we live is one of incalculable waste of energy. Men and women rush hither and thither, unhappy, excited, worried over the morrow, impatient with the tardiness of success, nerve-racked, pursuing something, they know not what, but which, like a will-o'-the-wisp, is evermore eluding their grasp.

"Is it not clear that to a man or woman like this, the appeal of Christian Science is like a new gospel?

Is our Trend Religious, or are Churches and People Retrograding?

THE REV. DR. BOYD VINCENT, Bishop of Southern Ohio, in an article entitled as above, published in a recent number of *Success*, answers his own query in a very thoughtful and able manner. His conclusions differ from many of the current theological views of the time, being much more optimistic than those of a large number of his co-theologians.

From his able and analytical article we take the liberty of quoting the following:—

There is less apparent religiousness than at other times in the old century. Religious organization and sentiment do not dominate entire communities as when these were smaller, and general intelligence was less and the population less mixed. Religion is less demonstrative in its appeals to entire communities. The old revival methods are less in evidence. There is not so general and regular an attendance at church. Modern, natural science, and Biblical criticism have disturbed some of the old, stiff, orthodox views of the Bible and its teachings, just because these views were so often the uninspired interpretations and unwarranted inferences of men instead of the direct declarations and revelations of God. All this has created a temporary mental attitude toward religion which is not so much hostile as uncertain; with the result that many men, really religiously inclined, have come to hold their religious opinions and attachments in suspense, waiting for more definite scientific conclusions and, so, for final religious convictions of their own. And all this looks, I say, to a superficial observer, like the eddies and back currents of religious indifference and reaction.

But what are the larger and more important, though less noticeable facts? Why, such as these: (1) There never has been in the world's history a more profound and reverent concern than to-day for the ultimate truth of the living God. Men are not so much concerned as formerly with certain detailed activities of the churches. But they are going down again, in religion as in every other department of truth, to the bottom of things, and asking, not contemptuously, but eagerly and anxiously, whether there be any such things as God and the human soul, and what relation these sustain to each other, consistent with the facts of the natural world as now known. The science of history and of comparative religion, instead of undermining the relative importance of Christianity, are at last exalting Jesus Christ to a position higher than ever before, admitting the incomparable power for good he has been and can be in the world, and speaking his name with a reverence unknown before to secular thought. The latest, most critical methods are re-establishing the authority of the New Testament records of Jesus' life and teachings; and the whole Bible is being given an authoritative place again in the history of God's dealings with the world, greater even, because more reasonable, than ever before.

Is modern thought really leading us back, then, to God, instead of away from Him? I believe that it is; and that it is steadily laying fresh foundations, in addition to the old, for our faith in Him. The newly demonstrated unity and harmony of the natural universe point straight to the conclusion of one common origin for it all: viz., in God. The universal reign of law in the natural world, and the reduction of all known forces to one universal fact of force, point likewise to one Supreme, Personal, Divine Will, as the only explanation of it all. (2) Again, all this leads up, too, to the old truth of the immanence of God in His world. This

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means that God is not merely before and above and apart from His world, but always in and through it all, animating and inspiring it all, matter and mind alike, at all times. In other words, God is in us and we in God; and this determines the true relation of God and the human soul.

It is along the line of just such fundamental truths as these that religion is readjusting itself to the needs of devoutly thinking people, and to a renewed and stronger hold upon them. And what is all this but a revival, through modern processes of thought, of the old truths, too often neglected and forgotten? This is the true explanation of the wonderful success of that new cult called "Christian Science." Not that it has discovered anything new, or that the orthodox churches denied such truths or did not have them, but that they did not appeal to such truths as the realities which they are; while, on the other hand, the votaries of this new cult do believe, and undertake to live as if they believed, that God is the one all-pervasive, all-important, and all-powerful reality in the world and in themselves. All this is something of what I mean by the force and depth of the onward religious trend in our day.

And then as to its breadth. It is true—is it not?—that the largest activities of the most elastic and progressive churches of to-day are no longer merely along the old lines of saving individual souls by a religious profession, and getting the foreign heathen baptized for a future salvation, but in reaching out into the daily lives of Christians, demanding Christlikeness in daily conduct; and then still farther out into the masses of long neglected heathen in the great cities, —carrying the touch of a Christian brother's hand, lifting them up out of their degradation and ignorance and vice, and so infusing them with a longing for the full light and love and life which Christ has brought to us.

Now, on the other hand, it is true that our churches here in America are not reaching in their membership so large a proportion of the population as formerly. It is true that there is an enormous foreign element pouring in among us, year by year, which is either indifferent to religion or bringing in new ideas and customs, violating our old Sabbath traditions. It is true that the almost compulsory giving up and giving over of all home teaching, secular and religious, to the exclusively secular control and teaching of our public school system, has either deprived the young of religious training altogether, or given it only to a small percentage of our children, in Sunday Schools, half an hour a week on Sunday morning. It is true that the growing wealth, especially the inherited wealth of our people, above all, the insatiate greed for more, has created a selfishness and self-indulgence which is undermining our old American sturdiness of character and making many personally indifferent to religion. All this looks like, and is, plain degeneration for the time being. But for my part, I believe that it is only temporary, at best, and that it will eventually be reached and remedied, even here in America.

"Some Heretical Nobles."

THE *Boston Transcript* republishes from the *London Daily Mail* an article bearing the above title, which contains some suggestive items. By way of preliminary suggestion the *Mail* says:—

"To be pronouncedly unconventional in religious convictions is an ordeal that few people—even those moving in humble social circles—have the courage to face. How much more difficult, then, must it be for well-known and highly placed personages to publicly effect striking departures from the orthodox. Yet the British peerage contains several examples of an unflinching adhesion to religions that no doubt entail many sacrifices socially on the distinguished followers of those beliefs."

As to the religious belief of Lady Sarah Sladen the *Mail* says:—

"Latterly failing health has prevented Lady Sarah Sladen appearing as frequently as was her wont in the drawing-rooms of the West End. But on the rare occasions on which Lady Sarah—who is a daughter of the eighth Earl of Cavan—now enters society she makes a novel and much observed figure. She is generally dressed in the uniform of a Salvationist, with the stereotyped bonnet and the gilt 'S' on the collar of her tunic. Lady Sarah is a 'sergeant major' in this organization, which works for the spiritual improvement of classes at the opposite pole to that in which the titled Salvationist was born. It was by degrees that Lady Sarah Sladen came to join the army. Circumstances seemed to work to an inevitable end. First, the distinguished officer who ultimately became her husband was a zealous religious worker. Lady Sarah met him at Woolwich on her return from a visit to Canada, and he was showing her round the arsenal when, stopping before a furnace, the young lady observed: "That glowing fire reminds me of the refiner who will, one day, try the silver. Not long after Captain Sladen and Lady Sarah were married.

"Some time later, Lady Sarah, according to *All the World*, attended a Salvation Army conference in Edinburgh, and to her astonishment an official requested her to 'pray next.' Lady Sarah refused; the official thereupon pleaded on his knees that she should be granted 'a spirit of liberty.' Lady Sarah yielded to the appeal. For the first six months she was an 'auxiliary;' then she became a 'soldier' and wore the uniform. Lady Sarah, it is said, had to endure much at the hands of her friends; but she came through it all triumphantly."

After speaking of the religion of the Earl of Mexborough, the *Mail* proceeds:—

"Everybody knows that the Earl of Dunmore is a Christian Scientist. He attended the recent meetings at Boston, Mass., for the furtherance of the movement he has so much at heart. His lordship is a great traveler. His most eventful journey was to the Pamirs, where he shot the famous *Ovis foli*. Lord Dunmore's devotion to Christian Science can be well understood if, as is said, he was cured through its agency of a serious malady which had defied every practitioner consulted.

"Lady Ramsay is another distinguished Christian Scientist. Moreover, several of her daughters are 'healers.'

"The Duke of Northumberland is an Irvingite—the faith established by Edward Irving, Carlyle's great friend. His Grace is a quiet, reserved man, not much given to society. The Percy family, by the way, possess the unique distinction of being entitled to burial within the walls of Westminster Abbey."

What's the use of blaming others,
For the faults we know are ours?—
Shirking duty clear as daylight—
That we use God-given power;
That we be as brave and noble,
As in mind and soul we might,
Loving every line of duty,
Blessing God for truth and right?
This our world is ever wondrous,
This our life a gift divine—
Reaching up to God's dear heaven,
Where the stars forever shine.
Why are we so prone to spoil it,
Casting jewels in the dust,
Taking tender flowers to crush them,
Letting polished beauty rust?

WM. BRUNTON.

Love your Saviour; yea, shew one to another that you love him, not only by a seeming love of affection, but with the love of duty. Practical love is best, which stands in self-denial, in charity to my neighbor and a patient enduring of affliction for His name.—JOHN BUNYAN.

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From Our Contributors.

A False Claim.

BY JAMES J. ROME.

THE peculiar use of certain words in the Christian Science vocabulary seems strange at times to unaccustomed ears. To the sensitive, critical ear it may come as a somewhat startling shock, while to the more moderate it may simply suggest a questionable use of terms. In any case it is likely to have the beneficial effect of arousing a spirit of inquiry which, even if mixed with doubt, is better than a mental torpor or false peace.

One such rather unusual expression frequently made use of in the testimonials given in our periodicals, and in the experience meetings, is the term "claim" or "false claim," when reference is being made to physical ailments.

One object in using such a term is to dispossess the thought of sickness of some of its awful seeming reality and terrorizing power. Some counteraction is certainly needed along this line, for as we glance over the columns of the newspapers, or listen to the general trend of conversation around us every day, we cannot fail to notice how much attention is given to diseases and ills of different sorts. These are discovered, announced, and discussed in all their newest forms until the very atmosphere seems laden with colds, contagion, and catastrophes, and every one is taught to expect a periodical spell of sickness in some form or other. No wonder that Christian Science should cause a commotion, when it steps forth to combat all these evil influences and tendencies. What! it is asked, do you mean to tell me that I am being deceived by a mirage, or ghostly fancy in thinking that the things I actually see, hear, and feel are real and to be feared?

Let us see on what ground Christian Science questions the actuality of these things which men consider so real and terrible. It starts with the inquiry, Are these evil discordant conditions that we see around us normal and real, or abnormal and unreal? After a course of close reasoning it decides that they are the latter, and bases this conclusion on the Bible record that God made all that was made, and that "God saw *everything* that he had made, and, behold, it was *very good*."

If the natural, normal, and real state of all things is good and harmonious, then the endeavor to establish evil, discord, and suffering as realities is an error, a mistake, a *false claim*. If, however, when this claim presents itself, we admit it as valid, and keep constantly thinking and talking about it, we may make it seem very real to us, and become subject thereto. If, on the contrary, we resist the claim, knowing that the only proper and normal condition of existence is righteousness, health, and peace; and that these are in accord with the divine and only law; then we may grasp a sense of dominion that will deliver us from evil and enable us to declare our divine rights, and thus enter into our rightful inheritance.

To illustrate: Let us suppose that we have found ourselves cast out in the world, destitute of means or resources. In our distress a kind friend has come to us and told us that we need not be troubled any longer because of want, for we are heirs to a comfortable home and rich estate, so that we need want for nothing.

Greatly relieved by such intelligence, we at once take possession of our home, procure an abstract of the title, and feel grateful to our friend for the interest shown. After a time a person walks into our pleasant abode and claims to have a right there, that we have been misinformed, and he has come to take possession. In distress we seek our friend, who tells us that the person's claim is false, so that we need have no fear. We return and assert our rights, and the claimant leaves. He soon returns, however, with quite an array of arguments. We are not so much afraid since we believe that his claim is false, but we turn to our friend again and are told to examine our title thoroughly for ourselves. This we do by studying the abstract, and can now understand that we, and we alone, have the right to occupy our home without fear of molestation, and that this claim, being false, is no claim at all. We feel confident and strong, for we are sustained by law. Since there is but one law governing the case, the false claim is without law, and has nothing to support it. The only ground it ever had to even seem real was our fear that it might be so. When that is removed by our better understanding, the claimant and the claim, which are really one, disappear.

What is this false claimant, or claim, but mortal belief in its various forms of discord which would rob us of our true home, our harmonious relation to God and the universe? In the Science of Life and revelation of Truth, we find a perfect title to our inheritance which is "incorruptible and undefiled, and that fadeth not away." A very complete abstract we have in "Science and Health with Key to the Scriptures," by a careful study of which we can attain such familiarity with our true title that we can successfully dispute any false claim that presents itself.

The word "belief" is also used by Christian Scientists in much the same sense. If I believed that some one else had a better right to my home than I, and acted on that belief, it would be the same to all intents and purposes as if he had. But if, by a better understanding, my erroneous belief is corrected, then the power of the claim is destroyed. In this sense do we find these words, claim and belief, used.

May there not be a possibility, however, of a too frequent use of such phraseology, resulting, it may be, in a mere change of terms, while the mental concept remains only slightly changed, if changed at all. "That which we call a rose by any other name would smell as sweet." It is well to choose wisely our forms of speech, but we need to extend our watchfulness further than our words. As was tersely remarked in one of our Wednesday evening meetings, "It is better to say sick and think belief, than to say belief, and think sick." To go to an excess in the use of peculiar idioms and phrases of speech may seem to others to border so closely on the ridiculous as to detract from the force of our remarks. In our zeal to counteract evil influences of false laws, bad customs, and wrong methods of thinking and talking, we ourselves need to guard against manners of expression that would be distasteful or repugnant to people of good intelligence. "A wholesome tongue is a tree of life." "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."

For Favors Received.

BY MARY ALICE DAYTON.

FOR three years the *Sentinel* has faithfully visited many homes, and done an immense public service through free distribution. Each week has added fresh interest, making its arrival more welcome, and its mission more clear. It comes sowing seeds of Truth, watering them likewise, and bringing its own sunshine of Love to quicken and renew their growth in the heart. A veritable Sentinel watching over its own work, and quick to catch harmonious tones struck in the general consciousness; creating ever the pure atmosphere, in which spiritual thoughts reveal their "eternal freshness and fairness," and may be cherished in human affections.

After three years, shall we not reasonably expect a bountiful harvest from this trusty messenger of Good? Thousands can bear testimony, even as I gladly do, to individual benefit from its visits. It has come as a gift and a responsibility to those who love Science. From the first it found a warm welcome. The wonder is now, how did we live without it?

In its mechanical form, literary style, and convenient

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classification of topics, the *Christian Science Sentinel* is altogether a delight to the eyes. Rightfully, this weekly exponent of the Cause takes a place among other literary claimants for favor, quite their peer in appearance, and Scientists are justly proud of it. Only words of appreciation can be offered to the editors and contributors who have so ably and unselfishly wrought together to make it truly a spiritual power; while a grateful recognition is due to the guidance of our Leader, first, in establishing and naming the *Sentinel,* and then enriching it so liberally with her treasures of wisdom.

Not a contributor to its columns in these three years has gone unrewarded, nor one reader perused it unblessed. And why? Because this little missionary is "fulfilling the royal law of Love," and Love is ever-present with its idea, rewarding the giver and uplifting even the unconscious recipient.

Professor Henry Drummond pondered the text, "He that hath not the Son of God, hath not life," and deduced the proposition of "Natural Law in the Spiritual World." Students of Christian Science perceive that through the Son of God, or manifestation of divine Mind, spiritual law is brought into operation in "the physical realm, so-called, as well as in the spiritual." The *Sentinel* is an important channel for this work which God is doing so marvelously in our age.

Its interest is inexhaustible, since its province is to cull and sift current thought, and conserve its best gifts to a history-making epoch, and most particularly to present the active, practical bearing of Christian Science, with its pure and perfect ideals fulfilling prophecy, and marching as the vanguard of altruistic endeavor.

This paper occupies a unique position—a middle ground between "the life that now is," in the flesh, and "the life which is to come," the spiritual realm now appearing. It is a herald of "things hoped for." In the future, we shall better understand and more truly value the wealth of spiritual ideas which is pouring itself into empty human existence through Christian Science literature. Every report from the field-work has a vital place in the economy of God's present purpose for the world.

In the recent annual home-coming of Scientists from the four corners of the globe, an awakened observer could not fail to remark the unity of expression in their testimonies for Truth. Quite plainly this showed the results of an educational system as widespread as Christian Science literature; and this marks another feature of its worth. It has a distinct function, also, in uniting field-work and holding it to the strait and narrow way—Spirit and its spiritual methods. Affiliating with its inspired motive, one may feel the pulse of "all-harmonious Mind-action," recognize the steady heart-beats through "the mental avenues of mankind for God and humanity" (Communion address by Mary Baker G. Eddy) and know that Christ-Truth is at hand. The extreme purity of its speech, high-toned morality, and manifest genuineness of spirit must leave a lasting impression for good on its readers, and command their respect.

A lover of our publications, wishing to make a Christmas gift at once profitable and enjoyable, selected a subscription to the *Sentinel* for one who desired it. It proved a timely choice for that home, and on one occasion reading it broke an attack of insomnia, which had prevailed for several nights, and brought peace to the troubled heart.

It has been my pleasure to send extra *Sentinels* to several branch reading rooms for free distribution to inquirers. Not long since, a lady applied for treatment, who had made her first acquaintance with Science in one of these same reading rooms, where, among other kindnesses, she had been given a *Sentinel* to carry home. This bread cast on the waters quickly returned. A Lecture Supplement was handed a patient. She in turn passed it to a friend, who was pleased voluntarily to subscribe to the *Journal.* So the seed sown bears fruit after its kind.

We should not be unmindful of the words of counsel in regard to our literature spoken so opportunely in Tremont Temple at the Wednesday evening meeting last June; nor fail to learn for ourselves through happy experience, that we may reap a hundred fold if we sow the right seed, "with the hand of love."

How Christian Science Illumines all Truth.

BY ADDA HINCHMAN MENTZER.

YEARS ago, fifteen at least, these lines from Edward Sill deeply impressed me:—

Forenoon, and afternoon, and night,
Forenoon, and afternoon, and night,
Forenoon and what?
  The empty song repeats itself—
  No more? This is life.
Make this forenoon—sublime—
This afternoon—a psalm—
This night—a prayer,
  And time is conquered, and thy crown is won.

I remember that I tried to bring this realization into my daily life, but I sadly failed. To elevate the common conditions of life into a psalm or a prayer, or anything sublime, happened as exceptions, but not in daily practice. So the inspiration lost its meaning until I came into Christian Science, and knew its depth.

One morning a dear little girl brought an injured bird into our home. She got her Science and Health, and read something, then sat there quietly repeating the twenty-third Psalm and Lord's Prayer. By-and-by she put the bird softly down in her doll's cradle. Several times during the day she came to peep at it, offering it crumbs, and declaring "God is your life." About five o'clock the bird fluttered, began to chirp, came out and flew to the window-sill. I called her, and she came and took it out on the porch. It hopped about, then to a bush, then to a tree, where it trilled and sang a most beautiful melody of thanksgiving. Was not this making that "forenoon sublime?"

I saw a young lady thrown from her wheel at the intersection of three electric car lines, each track carrying a car bearing down upon her. Men on the sidewalks were paralyzed with horror.

In less time than it takes to write this, the cars were stopped, and before a man had left the sidewalk, she arose, picked up her wheel, and quietly walked away. Truth had saved her and made "that afternoon a psalm."

Many times, since coming into Science, I have seen claims of error manifest themselves as the night fell, and I have seen them overcome by the Truth ere the morning dawned. Is not this making "this night a prayer"?

And thus Christian Science illumines all Truth that ever was sung or said, and he who accepts its wonderful teaching, can prove every "morning sublime," every "afternoon a psalm," and each "night a prayer." Error is conquered, and Life, Truth, and Love are won.

I must express also our thankfulness for the periodicals and the Lesson Sermons. Our home is in the mountains, twenty-five miles from a railroad, and if ever we were thankful for anything we are thankful for these periodicals, and for every loyal Scientist who is helping to make them. Thankful for our Christian parents; thankful for our Leader, Mary Baker Eddy, who sees the great human needs; thankful for our teaching from one of her loyal students. A handful of us gather each Sunday to read, and it surely is a foretaste of the "Unity of faith," that we who are so far from churches and people, enjoy the same sermon, and feel the same Love demonstrated daily through its teaching, as do the largest congregations assembled in the most beautiful of temples. Christian Science surely proves the prophecy of Isaiah, "And the glory of the Lord shall be revealed, and all flesh shall see it *together.*"

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Testimonies.

Physical and Moral Benefits Received.

During the last year, I have had much to be grateful for. Our dear little girl is a daily lesson to us. In the midst of the many ills about us, especially among the little ones, so many of them constantly under the care of doctors, our little one has grown steadily, manifesting the truth of Science and Health.

Though my husband is not a Scientist, he has never suggested a material remedy for our little girl. Recently, we had quite a little to meet and would hardly have been surprised had there been anxiety manifested, or even a doctor suggested, but the trouble lasted only a very short time, and the calmness of the unbelieving ones was wonderful to us. It seemed to be almost a perfect trust and confidence.

I write of our home first, as I have tried to work from this out to the broader field, realizing that our lives and homes must be pure, loving, and good to reflect these qualities to others.

Were it not that I know that our Leader's heart rejoices over even "*one* sinner that repenteth," I might be discouraged, when I think of the visible results of the past three years' work here. It has seemed like a repetition of the healing of the ten lepers, only *one* returning to give thanks. It may encourage others who have had a similar experience to mention a few of the healings and give an idea of the work here.

Five have united with the Mother Church, eight copies of Science and Health and four copies of "Miscellaneous Writings" have been sold, besides many Sentinels, Journals, and tracts distributed. Three copies of Science and Health are kept in circulation. (These three are not counted in the eight referred to as sold.)

Four friends have come into Science because of a desire for higher spiritual life. An invalid for years, afflicted with lung trouble and a fear of a tumor, was restored, both troubles disappearing soon after treatments began.

Two cases of nervous prostration were healed. The first was *very* severe and intensified by many other claims.

A case of partial paralysis of wrist and fingers was healed very quickly. The lady was an organist, but was unable, after the injury, to use the wrist or fourth and fifth fingers. In a short time she found, to her surprise, that she could use them in playing the piano and soon resumed her position as organist.

A severe case of salt rheum yielded in four treatments and has never returned.

A young girl afflicted every winter with inflammatory rheumatism in her feet so that she was obliged to lose much of her school, was perfectly healed, and has had no return of the trouble.

A case of diseased eyelids resulting from scarlet fever was healed in a short time. The lids were thick and inflamed most of the time, and there were tumor-like growths on them. All remedies had been exhausted without deriving any benefit.

A sprained ankle, which was so severe that the person required assistance in walking, was healed of all pain and most of the soreness by the next morning. The person could move the foot about and walked around the house doing her work as usual. In the evening she attended the Eastern Star Lodge, not a vestige of lameness remaining.

A friend was healed of a trouble with eyelid—a hard white growth on the edge of the lid—while reading Science and Health.

Intemperance and many discordant elements have been destroyed during our work here. These are only a few instances to show that we are not idle or allowing the "one talent" to be lost.

The opposition to Science in the family is rapidly melting away under the sweet and genial influence of Love, and we are learning that there is only *One Mind,* not two or more in the home.

We are grateful and happy over the result of the recent legislation at Albany. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—E. M. H., Phoenix, N. Y.

Christian Science brought Peace.

Not quite a year ago I came to Christian Science for help, after all material remedies had failed to give more than temporary relief. I knew little of Christian Science, and had little confidence, but as I seemed to be slowly but surely passing away, and as my suffering was constant, I wrote to a relative in another state, who had, during the years that had intervened since I last saw her, become an earnest Christian Scientist. She wrote me that I could be healed, and lovingly took up my case. At the same time she advised me to get "Science and Health with Key to the Scriptures," which I did, but could not read with any understanding for some time.

My healing has been slow, and I think it has been best in many ways, for while following it up to gain my health, I have found the peace that passeth understanding. I can never be thankful enough to my healer who by her patient, loving efforts led me out of bondage, and pointed me to the Great Physician who healeth all our diseases. It has been a constant warfare against error, but Truth is mighty. My diseases were many, some of long standing, but the anguish of mind was far worse, for I was daily becoming more of a burden to those I loved.

Words are inadequate to express the wonderful healing, both spiritually and physically, which I have experienced. The Bible is a different book, and while but a beginner I know that each day I may advance farther. I have a different concept of God from what I ever had before, and I can truly say, "All things are become new." Christian Science reveals a God that I can love, for I once thought He sent all those afflictions on me, and I feared Him more than I loved Him. The words of the Psalmist come to me as I write, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

I have been enabled to overcome error in many ways for myself and others through my understanding of the Truth as taught in Science and Health. I have studied the lessons in the *Christian Science Quarterly* since last October, most of the time alone. I take the *Journal* and *Sentinel,* also have "Unity of Good," and in time I intend to have all of Mrs. Eddy's books.

One lady in the town has become interested in Science, and we have begun to read the lessons together. To my knowledge there are no others in the county. I have had the privilege of hearing a lecture by Judge Ewing at Anderson, which was very helpful.

I desire to express my love and gratitude to our beloved Leader, who has revealed this wonderful Truth to us, and to the Publishing Society for the wonderful help found in the periodicals, and to each and every one who is assisting in this glorious work.—MRS. E. M. HERBST, Ogden, Ind.

Happiness found at Last.

At an early age I lost both my parents, and went to live with my grandparents. Although I had much to make me happy, all that kind friends could do, I was very unhappy all the time, was envious of nearly every one, was so sensitive that I imagined people were talking about me wherever I went, always thought I was being slighted, and that no one cared for me. Nothing could describe my condition of thought.

As I grew older, these troubles, instead of growing less,

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became more noticeable, until I was miserable, and made it very unpleasant for those around me. After an outburst of passion, I would many times go to bed and cry myself to sleep, wishing I could be better. After some years I united with the church, but could not see any great difference in my life, as I seemed to be as full of trouble as ever. Whenever I allowed myself to think of it, it troubled me a great deal. I wondered if I were really saved, and what would become of me if I should die. People used to remark upon my unhappy appearance.

Through a case of healing in our family, my grandmother became an earnest adherent of Christian Science. I was very well contented to have Science treatment when ill, but did not care to investigate it for myself. I found that I must look into it if I would be free from the ills that surrounded me.

About two years ago, I commenced the study of Christian Science in earnest, and through the help of one of Mrs. Eddy's loyal students, and class instruction, these errors have been overcome in a wonderful measure, so that many people remark what a different looking person I am, compared to what I used to be. The two years that I have been in Science have been the happiest of my life.

During the last few months, I have had to part with my dearest earthly friend, and the grief that once would have completely crushed me, was almost entirely overcome by Christian Science. I have been benefited physically in many ways, but that is nothing compared to the wonderful spiritual uplifting that has come to me. I was indeed "without hope and without God in the world," but I have found them both in Christian Science, which has saved me from more than words could ever tell, and it is my daily prayer that I may be more faithful to the teachings of our dear Leader, have more of that Mind that was in Christ, and gain a better understanding of that Truth which is so rapidly illuminating the whole world.—F. L. S., Sherburne, N. Y.

Thankful for the Opportunity to Learn the Truth.

For eleven years I have been the recipient of blessings from Christian Science, and never until now have I sent even a line to our precious periodicals in gratitude.

I have always thought that I was too young in years to write anything that would be of interest to the Field, but I have received so much benefit from reading the testimonies of others, that I thought mine might be the means of bringing some unbeliever to where he would investigate, and find God as the only Life, Truth, and Love, as taught in Christian Science.

There were no Scientists in the little town in Ohio, where we lived when first this Truth was brought to our notice, but my mother, who had been in a very poor condition, physically, for a number of years, immediately made arrangements with a practitioner some thirty miles away, whereby she was enabled to take treatment, one present and several absent. She began to improve at once, and had in a short time entirely recovered. To-day she is stronger, and some people say younger in appearance, than she was ten years ago.

Before this she tried many kinds of medicine, and I do not know how many physicians, all to no avail. Since finding this Science of Christianity we have had no need of any other medicine than divine Love, for surely "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," when you let Love govern.

I always feel as though we can never be thankful enough for the great opportunity we have in this age, of learning through "Science and Health with Key to the Scriptures" how to demonstrate the nothingness of sin, sickness, and death; the unreality of all evil, and the omnipresence of God, thereby being able to realize that the kingdom of Heaven is at hand, when so many generations have passed on, firm in the belief that it was God's will that they should suffer all kinds of torment, and finally die, before they could even taste of heaven.

If every one could be as fully convinced as we are, that Christian Science is the straight and narrow way, I should be glad indeed.—WINFIELD E. MCBRIDE, Chicago, Ill.

What Christian Science does for Us.

The understanding of the omnipotence of divine Love which has come to me through Christian Science, has brought me such peace and happiness that it has transformed my life both spiritually and physically. I shall mention a few of the ways in which I have found it such a wonderful help.

It raises us above all the troubles and worries of everyday life, for we learn how to realize that they are nothing, —they have no existence,—since Good—God—is the only reality, and nothing can harm us if we be followers of that which is Good.

It gives us courage to do our duty under all circumstances, realizing that our power will be in proportion to the purity of our motive. It destroys fear, for we learn that "perfect love casteth out fear."

It teaches us how we can forgive absolutely those who were, to our belief, our enemies, and instead of harboring a thought of malice against them, hold a thought to help them to overcome the error which led them to appear to us in the light of enemies, and to realize that if we can feel hurt or offended by others there is something wrong in ourselves, for, as Mrs. Eddy says, "It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self assertion" (Miscellaneous Writings, p. 224).

I do not know anything that helps us so much to conquer selfishness as the Christian Science thought of the brotherhood of man,—that we are all reflections of the One Mind,—all-powerful, ever-present, infinite Love; and the way we are taught in Science to watch our thoughts, —as all error must be thought before it is acted,—and therefore never to admit a discordant thought, brings to us such peace, and happiness, and joy, that our lives are transformed, and we can indeed say that we have learned what is the "peace of God which passeth understanding." I have been enabled also through Christian Science to overcome extreme nervousness, so that I can now go on the concert platform without fear, which formerly used almost to paralyze me.—C. T., London, Eng.

One day last winter I was playing hockey, and in trying to stop the ball, I was hit with it just above the eye. The force was so great that it nearly knocked me backwards, but I declared the Truth at once. The pain was intense for about two minutes, but after that my eye hurt me very little, only feeling a trifle stiff and sore. My friends wanted me to go into the house and apply material remedies; but I refused, and said that I would prefer to finish the game.

On going in to tea, several people came up and informed me that I would have a fearful black eye the next day; however, when I got home I found my eye only the least bit red and swollen. The next day it was well, being neither discolored nor swollen.

A short time before I had seen a similar accident at hockey, but the girl, not knowing of Christian Science, relied on material means, with the result that she had to call in a doctor, and wore a shade over her eye for more than a week, it was so fearfully discolored.

I must say before ending how wonderfully I have found animals respond to Christian Science. I have known cases of horses, dogs, and birds, which were in a very bad condition but were cured in a short time.

SYBIL BISHOP, Kintbury, Berks, Eng.

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Religious Items.

Under the head of "Rest not in Flight, but in Work" the *Christian Advocate* truthfully says:—

Probably every Christian, when confronted by peculiarly difficult and trying conditions of life, has given utterance to the almost despairing cry of the psalmist, "O that I had wings like a dove! for then would I fly away and be at rest." What sweet solace these words, wrung from the soul of a man sorely oppressed, have given to human hearts! That David was in difficult straits when he wrote the psalm in which the words occur is seen from these passages from it:—

I am restless in my complaint and moan;
Because of the voice of the enemy,
Because of the oppression of the wicked;
For they cast iniquity upon me,
And in anger they persecute me.
My heart is sore pained within me:
And the terrors of death are fallen upon me.
Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.

But if David ever got rest or found peace for his disquieted soul it was not by flying away like a dove on its wings; for there is neither rest nor satisfaction of soul in flight. Rather, one's distresses increase and multiply if he attempts to avoid them by fleeing from them.

In the course of debate in the House of Lords, August 1, on the new accession oath recommended by the committee appointed to draft a new form of oath, the Earl of Kilmorey moved an amendment, which, among other things, limited the throne to members of the Established Church. Whereupon Lord Tweedmouth objected, pointing out that such a declaration was a distinct limitation, and a reflection upon the majority of Protestant Christians in the Empire who are not Anglicans. For his part, he said, he knew of nothing which prevented a Wesleyan or Congregationalist from being king. Whereupon the Bishop of Salisbury asked the Marquis of Salisbury—the premier—whether he agreed with Lord Tweedmouth's "remarkable statement that a sovereign might be a Protestant Nonconformist of any denomination." The Marquis of Salisbury declined to answer "legal or legislative conundrums." "Do I understand that the noble marquis accepts Lord Tweedmouth's opinion?" reiterated the Bishop of Salisbury. "I neither accept it nor refuse it," replied the premier. That he did not refuse it is somewhat significant, he being so pronounced a Churchman. The issue raised is one that sooner or later may rise to vex Britons.
The Congregationalist and Christian World.

In these days we have become accustomed to doing and to seeing things done on a large scale. It is the largest ship that attracts and absorbs attention, the highest building, the heaviest locomotive, the longest bridge, the deepest mine, the greatest corporation; and there is that in the atmosphere which makes it easy and almost natural for men to live, move, and have their being in superlatives that are related to the idea of vastness. To turn aside and devote one's attention to things of a humble sphere, even though of as much importance, and perchance of more, is to be confronted by an impatient spirit and an instinctive unwillingness to perform the less ostentatious part. Most people seem to prefer to stand in the front row and to sit in the chief places, and whether they are worthy to do so or are entitled to the distinction such conspicuousness involves, is a secondary consideration. They forget the reproof administered by our Lord to those who richly deserved it in his day: "Woe unto you, Pharisees; for ye love the uppermost seats in the synagogues, and greetings in the markets."—*The Christian Advocate.*

He who reads God into every event of life, however unable he may be to fathom the divine purpose, has good reason to be brave, for however helpless he may be in the crowding of circumstance and condition, he has an anchor that holds him fast and will not let him go down utterly. The little children are often restless, sometimes grieved and rebellious, frequently mystified by the action of those in authority over them. Even if convinced of the love of father and mother, the acceptance of conditions and obedience of commands are not always joyous, but often grievous. We are but children of a larger growth, but our Father is infinite in wisdom and love and might. Where we err, He makes no mistake. Where we are blind, He sees with perfect vision. Where our limitations lead us astray, He guides aright. Surely, if we exact the faith and obedience of the little children and expect their affection whatever our counsels may be, because of our larger intelligence and our longing and love for them, surely we owe to our Father, who knoweth all and who doeth all things well, a similar confidence, an equal obedience and affection.—*The Universalist Leader.*

Speaking upon the subject of joy in religion the *New-Church Messenger* says: "We might say, 'Study your religion;' 'Obey your religion;' 'Support your religion;' 'Make known your religion.' The Lord has placed this word 'joy' upon the lips of his followers. As he uses it, it is expressive of the whole purpose and spirit of his religion. 'These things have I spoken unto you that my joy might remain in you, and that your joy might be full.' Something is wrong with that Church or that individual where there is not this spirit of joy. If religion is a burden, if it is an anxiety, if it is unattractive, if it calls forth chiefly criticisms or complaints, something is wrong. The Lord's followers are to 'rejoice and be exceeding glad.' Their mission, like the Lord's, is to carry joy where the Lord has brought them; to spread beauty for ashes, and instead of mourning to anoint with the oil of joy."

Tolstoi's reply to the Holy Synod of the Greek Church of Russia, which has promulgated an edict of excommunication against him, has been translated and printed in this country. It is not so serene as one would expect a philosopher's reply to be, nor so severe as the usual heretic's counterblast. He defends himself from some aspersions and vindicates himself from the charge of duplicity. For the rest he admits that he does not believe what the Church teaches nor respect what she practises. The most interesting and valuable part of his reply is that in which he explains his real convictions and manfully asserts his right to be called a sincere follower of Christ. He asserts that he is loyal to Christ's principles and is seeking to impart them to his fellow-men, by private teaching and by the influence of his books.—*The Universalist Leader.*

Under the head of "How to enjoy going to Church" the *New-Church Messenger* says: "The first requisite for the enjoyment of a good dinner is to be hungry for the food that is to be served. If we are not hungry, no allurement of dainty dishes will give substantial and durable enjoyment. The Church table is the Lord's table. The food to be served is his bread and wine. It is food for the hungry soul, drink for the thirsty soul. It is the bread that comes down from heaven, the water of life that at his bidding becomes wine to strengthen the heart. The partaking of the Holy Supper, which service alone the Lord commanded in remembrance of him, is our typical Church service."

Our orthodox exchanges often speak of Unitarians as if they were chief among sinners in the aggressive work of "pitching into other denominations." But when the strife between Unitarian and Trinitarian Congregationalism was at the hottest, in the early part of the last century, it was mild compared with the contest between Methodists and Congregationalists.
The Christian Register.

The fatherhood of God and the brotherhood of man cannot consistently be advocated by any person who believes that drought and rain, tempest and calm, sickness and health are adequate gauges of moral character. The lesson of the book of Job is not yet obsolete.
The Christian Register.

In the *American Baptist Flag* we find the following question and answer: "What was created in God's image, the spirit-man or the natural man? The spirit-man, of course, for God is a spirit (John, 4:24), and, therefore, the dust man is not in God's image, for he is not spiritual."

While a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong, and young, preserves from decay, and renews life.
JAMES FREEMAN CLARKE.

A handwriting on the tablets of our hearts proclaims that the service of others is our divinest freedom, and that the law of love is the charter of our liberty.
GEORGE BROWN.

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Items of Interest.

National.

President McKinley died at 2.15 Saturday morning, September 14, 1901. The funeral services were held at the Milburn house in Buffalo Sunday morning at eleven o'clock. The remains lay in state in Buffalo's City Hall from noon until midnight. On Monday the body was taken to Washington where services were held on Tuesday, after which it was taken to Canton, O., for interment.

Theodore Roosevelt took the constitutional oath of the office of the President of the United States at Ansley Wilcox's residence in Buffalo at 3.35 on the afternoon of September 14. The oath was administered by Judge John R. Hazel of the United States District Court.

The first official act of President Roosevelt was the issuing of a proclamation appointing Thursday, September 19, a day of mourning and prayer throughout the United States.

It has been announced that there will be no extraordinary session of Congress. The constitution does not demand it, and after discussing the matter with the members of the cabinet who were in Buffalo on Saturday last, President Roosevelt decided it was not necessary.

Money is still piling up in the treasury as a result of the continued excess of receipts over disbursements. This excess for the present fiscal year to date amounts to $6,693,266.72, and the available cash in the treasury, after deducting the reserves, amounts to $179,652,312.25. Though the revenue reduction law was estimated to cut the internal revenue receipts down $40,000,000 per year, there has been an increase of $11,776,565.70 since July 1. September 4 last year, instead of a surplus, there was a deficit for the fiscal year amounting to $5,083,298.98, and the available cash balance was $135,419,600. The present surplus is not due to an increase in receipts, but to a reduction of expenditures.

The Schley court of inquiry convened at Washington on September 12. Rear-Admiral Schley objected to the service of Rear-Admiral Henry L. Howison. Three witnesses were brought out to support the statement that Howison had previously expressed an opinion favorable to Admiral Sampson as against Admiral Schley. The court sustained the applicant's challenge and Howison was relieved. Admiral Ramsay was selected to serve in Howison's stead.

Chief Clerk Edwin C. Jones started for Manila September 6 to instal the new $110,000 government printing office in that city. The type left New York for Manila via the Suez Canal some time ago, and the type-setting machines will be shipped in a day or two. A force of skilled men will accompany Mr. Jones to put the shop in working order.

Although commissioners, a majority of them being Cubans, were appointed to make a new tariff for Cuba, and their report is in the hands of Colonel Bliss, collector of the port of Havana, it is understood now that the present tariff will be retained, with a few changes that can easily be made by military order.

On the afternoon of September 16, the grand jury of Erie county, New York, reported to Judge Emery an indictment against Leon F. Czolgosz, alias Fred Nieman, charging him with murder in the first degree. The trial will begin Monday, September 23, before Supreme Court Justice White.

At the National encampment of the Grand Army of the Republic, which was held in Cleveland, Ohio, last week, Judge Torrence of Minneapolis was elected commander for the coming year.

The immigration during the last fiscal year reached the largest figure since 1893. The total number of immigrants from all countries was 487,918.

Foreign.

Seldom have so many American war vessels appeared simultaneously in English ports. Scarcely had the Hartford and Essex arrived in the Thames before the Chicago excited the curiosity of Portsmouth's citizens. Then the Dixie arrived at Southampton, and now the Buffalo's crew are being entertained at Greenock. The Hartford and Essex have since left, but the others remain. They are all receiving the most hospitable treatment, but the English officers regret that the vessels could not all come to one port, so that a welcome could have been organized.

Renewed interest in the South African war has been awakened by the expiration of the limit of Lord Kitchener's proclamation, in which he declared that the Boer leaders who did not surrender by September 15 would be banished. The effect of the proclamation is still in doubt. Six weeks ago it was estimated that there were twelve thousand Boers in the field; during that time some three thousand have been accounted for in surrenders, captures, and casualties.

When the death of President McKinley became known in foreign lands there was a universal expression of sorrow and regret. Messages of sympathy and condolence were sent to Mrs. McKinley, and also to the officials at Washington. In Madrid several papers published editorials in which they spoke of the departed President in terms of greatest respect.

The Crown Prince of Prussia may visit the United States in 1903. Emperor William has mapped out a tour of the world for his son and he wishes that the young man shall see as much of other countries as possible. The prince will go to India next year and will study the government of that part of the British Empire.

The Canadian Northern, Canada's new transcontinental line, will be completed through the Manitoba grain fields in time to handle a part of this year's crop of wheat. At the terminal on Lake Superior an elevator having a capacity of 1,000,000 bushels will be ready for use in October.

Industrial and Commercial.

Prairie, the former merchant steamship which was bought by the Navy Department during the war with Spain, and which for several months has been undergoing an extensive overhauling at the Charlestown Navy Yard, will probably be ready to go in commission the latter part of October. It is understood that notice has been sent to the department to the effect that the Prairie will be ready for sea by October 9, but according to present indications, it is more than likely to be a couple of weeks later. Soon after the Prairie arrived here she was put out of commission and all her fittings were torn out. Since the war she has been used as a training ship, but the $200,000 which have been spent in rebuilding her will make her much better suited to training young men for the navy. She will be practically a new ship, excepting the hull and machinery.

Basing computations upon the last Government crop reports, the statistician of the New York Produce Exchange estimates that the total wheat harvest for this year will be 644,835,000 bushels, as against 522,229,505 last year. About 3,200,000 more acres were planted for the current crops. Corn is estimated at 1,335,093,000 bushels, as against a harvest of 2,105,102,316 last year, the acreage this year being about 400,000 less. These figures are not materially different from those which have long been accepted by conservative authorities.

The great steel strike, which was inaugurated June 30, was ended September 14, at a conference held between the leaders of the Amalgamated Association and the officers of the subsidiary companies of the United States Steel Corporation. An agreement was reached by which the men were to return to work on the following Monday morning in the mills which have been idle.

The rapid expansion of the Australian shipping trade continues undiminished. In New South Wales it was larger in 1900 than in any previous year. The total number of vessels entered and cleared was 7,082, against 6,400 in 1899. Of these 6,308 were under the British flag and 724 under those of other countries.

It is said in Pittsburg that the Pennsylvania Railroad Company has decided to spend $5,000,000 in improving alignment and reducing grades between that city and Nineveh.

General.

The total wealth of the United States is estimated at $90,000,000,000. Our farms produce $2,500,000,000 a year, our mines $600,000,000, our forests, $1,000,000,000, and our fisheries $50,000,000. In 1800 we produced 160,000,000 bushels of grain. To-day we produce one-third of the grain crop of the world. Our output is fifty-two bushels for each inhabitant, against thirty bushels in 1800. In the amount of our banking capital we stand first among nations, with $1,030,000,000. With minerals it is pretty much the same as with crops. In 1800 the world produced 11,600,000 tons of coal, and of this quantity 10,000,000 tons came from the mines of Great Britain, the United States contributing only 200,000 tons. To-day the world's output of coal is 600,000,000 tons, and our contribution is 175,000,000 tons.

Mrs. Eugenia M. Jones has assumed the management of the *Press-Post* of Columbus, O. She has announced a unique policy of management. All the employes are to share in an equal distribution of half the profits which is to be made on Christmas and the Fourth of July. Conditions of employment are "that intemperance among editors and employes shall not be countenanced; that every editor and proofreader shall have a college education, and that no business of any sort shall be transacted with any individual, firm, or corporation without recognized financial standing."

The Peary Arctic steamer Erik, which sailed north with the relief expedition of the Peary Arctic Club last July, arrived at North Sydney, C. B., September 13. Word was brought that Lieutenant Peary had reached the farthest point north in the Western Hemisphere—83 degrees 50 minutes.

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CHRISTIAN SCIENCE SENTINEL

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

A World Language.

ENGLISH is becoming increasingly a language for the world's business. It is more and more becoming the language of science, as Latin once was. In various countries, such as the Scandinavian nations, Holland, and Japan, men of science now write their works in English instead of in their own language, in order to bring them to the world's attention. The fact that English is now tending to supplant French as the language of diplomacy is a matter of prime significance. There is no good reason why it should not. The adoption of French for such purposes was due to the rank of France as a world power at the time, as well as to the standing of the country as a centre of civilization. But the English-speaking peoples are now the most powerful and their language takes a corresponding rank.

English has superior qualifications as a world language. It is more readily acquired than French, and it is far more easy to gain a mastery of its grammar, its idioms, and its pronunciation. The only serious drawback is its barbarous orthography. But for this, its adoption would be far more rapid. It has been suggested, and the suggestion appears to have met with favor, that a special form of English be adopted for world-language purposes by making its spelling strictly phonetic, according to the simplest possible method. In this form it would become, it is claimed, the universal speech of business and of diplomacy, while the language in its existing orthography would be retained as at present by the peoples using it. The chief obstacle to learning the language would thus be removed. It would be acquired, for speaking, reading, and writing, with extraordinary facility and celerity. It would thus become the common medium for the peoples of the world in communicating with each other, just as "Pigeon English" is the medium between occidental nationalities and the Chinese.

Should this ever really be done it would be enormously to the advantage of the English-speaking world, whose prosperity would naturally be promoted along with the consequent broadening of its commercial opportunities that would develop with a much easier communication with its peoples. The present direct value of a language so widely diffused as ours is beyond estimate, and to make it cosmopolitan would correspondingly enhance its worth. That English could be learned with extraordinarily little pains if it were phoneticized hardly needs argument. The experience with Sir Isaac Pitman's admirably simple phonetic system, with its special alphabet, demonstrates that. Under that system foreign children have been known to master English in a few weeks, and with the facility thus gained they have very easily acquired a knowledge of the language in its ordinary form. For a world language, however, a special phonetic alphabet would not be so practicable. The ordinary European alphabet would more naturally be employed, with some modifications, such as the representation of the th consonant by a single letter. The vocal values would most conveniently be the continental—as in German, Italian, and Spanish—but what are known as the pure, broad sounds, in distinction from the obscure and flattened vowels represented in the French. English thus written would look oddly in our eyes, to be sure, but we should soon get accustomed to it. Our standard works would be put into that shape, and thus would be made accessible to all the world. We ourselves would quickly become conversant with that form of the written language, and it would be widely adopted for business purposes among ourselves. And since it would be so easily acquired, it might naturally become the medium for instruction in schools, on account of the enormous saving in time which it would effect. Thus, by a process of gradual substitution, it is conceivable that the "Wurld-Inglish" form might in time replace the existing orthography, which would then acquire a look as old-fashioned and obsolete as that which the English of Chaucer or Spenser has to-day.

Foreign jealousy, however, might seek to interpose all possible obstacles in the way of such a use of English, for other nations might not unnaturally be displeased at the prospect of the advantages that it would give us. World processes, however, are not easily stayed. Everywhere people would really have to learn English. And a consciousness of such advantages might promote their practical acceleration on our part. In these days of syndicates and trusts, why might not a perception of these advantages, and of the profits to be gained in many ways, lead to the organization of a powerful combination for the purpose of making it effective? The task, great as it looks, would hardly be titanic, involving nothing more than the publication of dictionaries, grammars, and text-books, together with the printing of various standard works in the new form, and the organization of methods of instruction on a universal scale. Such an undertaking would hardly be beyond the powers of existing great schoolbook publishing combinations, with their resources of many millions. The market for methods of simple instruction in English that is now open in all parts of the world would in itself present an enormous field for such work, and that market would thereby at once be immensely extended.

Other world-language undertakings are also under way, and these would naturally be looked upon with more favor by other nationalities than those of our own tongue. An artificial language called Volapuk, had a considerable vogue a few years ago. But the movement has died out now. The looks and the sound of the name had an unfortunately emetic suggestiveness for English-speaking people. A new composite language is now said to be growing in favor as a candidate for a world tongue. It is made up of the leading root words in all the leading modern languages, simplified to the greatest possible extent. The language is likewise said to be exceedingly simple in every respect—grammar, pronunciation, phonetic spelling, etc., and it is claimed that it can be mastered perfectly in a few weeks, so as to speak, read, and write it with facility.

Editorial in *The Boston Herald.*

Wireless Messages across the Oceans.

THE public is never unprepared for announcements of new discoveries and inventions by Nikola Tesla, the wonder-worker in electricity. It means much to the industrial and commercial progress of the world that this tireless wizard is concentrating his inventive skill and research upon the

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one great problem of evolving and perfecting a long-distance system of wireless telegraphy. Ever since Mr. Tesla conducted his remarkable experiments on Pike's Peak, Colorado, the public has been confidently looking to him for further developments in a form of electrical transmission that may revolutionize present methods of telegraphic communication.

Mr. Tesla was quick to see that the greatest field for the immediate utilization of wireless telegraphy was in the transmission of messages across the seas. His experiments have therefore been largely directed toward the solution of the problem of marine communication. The announcement from New York that the complicated apparatus by which he expects finally to establish wireless transatlantic communication is completed portends some remarkable feats in this direction. Three stations have been arranged for Tesla's experiments on the other side of the Atlantic—one in Portugal, one in France, and one in Germany. By the end of this month it is expected that all the mechanism designed by Tesla for the transatlantic service will be in position.

That great things are possible in this field of electrical invention is indicated by the recent successful establishment of communication between Nantucket lightship and the Lucania, over a distance of seventy-two miles. This is next to the longest distance covered by wireless sea telegraphy of which there is any record. Officers of the British navy have sent wireless messages from ship to ship in the Mediterranean over distances roughly estimated at over one hundred miles. On land this distance has been considerably exceeded, messages having been sent from Crookhaven, Ireland, to Poldhu, Cornwall, a distance of 223 miles. In the sea experiments the interesting fact has been noted that wireless messages may be sent through fogs and storms, and that they are not seriously interfered with by electrical disturbances in the atmosphere.

If wireless messages may be flashed from ship to ship in the Mediterranean over distances exceeding one hundred miles, there would appear to be no obstacles in the way of establishing a continuous patrol of the Atlantic from New York to Liverpool. But if the predictions of Tesla are fulfilled there will be no need of ship-to-ship stations. Wireless messages may soon be flashed across the ocean without intervening stations as easily as messages are now sent by cable. In the light of the progress already made the predictions made by Tesla cannot be dismissed as the wild dream of an electrical enthusiast.

Editorial in *The Chicago Record-Herald.*

An Electrical Geodetic Apparatus.

AMONG other new things in the mining and scientific world is what is styled an "electric survey." Men have always claimed ability to tell where mineral is located, by surface indications, and it is not strange that, with the new order of things, the old divining rods and "dousing sticks" should be discarded and electricity brought into the effort to indicate the location and course of mineral veins. F. H. Brown of Los Angeles, Cal., has a patented device that he styles an "electro geodetic mineral finder." He furnishes the following explanation of its operation:—

"The instrument used is a modification of the common form of the Wheatstone bridge, the modifications rendering the instrument capable of overcoming the inaccuracies of measurement heretofore caused by earth currents and abnormal resistances set up by electrolysis when battery currents are sent into the earth from a metallic electrode. In using the machine the custom is to make many measurements of the resistances of the same definite length of earth in a given locality. If there are no ore bodies within one-half of the distance between the electrodes from the surface of the earth, the current will find the path of least resistance in the moist earth nearest below the crust, and close its circuit through that path. Under this condition, all the resistances in the locality will approximate the same. In taking these different measurements, however, should we measure the resistance of a certain definite length of earth underneath which lay a body of ore, less than one-half the distance between the electrodes, from the surface, then the current would find the path of least resistance, in passing down vertically to the ore body to a point nearest the positive electrode or rod, would pass laterally through the ore body to a point nearest the other rod or electrode, then vertically upwards to the other electrode.

"The lateral resistance through the ore body would show comparatively no resistance, and the reading on the instrument would be only one-half to nine-tenths of the amount indicated on the instrument by the other definite lengths under which there was no ore.

"To tell the depth of the ore body from the surface it is only necessary to vary the length of earth measurements, as for example: If a body of ore were one hundred feet beneath the surface, one hundred-foot measurements over this ore would not indicate its presence, for the reason that the current would have to go down one hundred feet to the ore, pass laterally through it and up through another one hundred feet of earth resistance, thus passing through two vertical earth resistances of one hundred feet each, aggregating two hundred feet of earth resistance as against only one hundred feet on the surface, in which case the path of least resistance would be near the surface. In order to indicate the presence of this ore body one hundred feet beneath the surface it would only be necessary to take surveys of a little over twice the depth, say two hundred and twenty feet. In this condition the two vertical resistances of the earth, aggregating two hundred feet, would be less than the surface resistance of two hundred and twenty feet, and the current, seeking the path of least resistance, would go down to the ore, pass laterally through it, and go vertically up to the other rod; and to locate it, it would only be necessary to take several parallel or radial measurements of the same definite length. A measurement taken over the ore vein or body would be low. The other measurements taken of the same definite length, for comparison, being removed from and not over the ore body, would be higher, and it is only necessary to shorten up the length of earth measured to arrive at a point where the current will leave the ore body and pass through the crust to approximate the depth. The variations of the instrument, being very marked, will show the depth."

Its inventor claims that it is "thoroughly scientific," and that he can locate gold and other metals by its use.

Mining and Scientific Press.

Let Something Good be Said.

When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorifred
If something good be said.

And so I charge ye by the thorny crown
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said.

JAMES WHITCOMB RILEY.

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Testimonial Meeting at Concord, N. H.

THE regular meeting of First Church of Christ, Scientist, in Concord, N. H., on Wednesday evening, August 28, was largely attended, many visitors from out of town, who had been in attendance upon the State Fair at Mrs. Eddy's invitation, being present.

After the opening exercises, Rev. Mr. Tomlinson, the First Reader, said, "The meeting is now open, and we shall hear grateful testimonies from loving hearts."

A gentleman from Canada testified to the beneficial effects of Christian Science teaching as felt all over the globe. In his work as a professional electrical engineer for the Canadian government, he was frequently called upon to put his knowledge of Christian Science into operation, proving that "there is no sensation in matter."

Two years ago, he was making an electrical test where the power was five hundred volts, like that used in trolley lines, and had to be handled carefully. The binding posts were not properly placed—were too near together. In putting his hand on a lever to pull it open, a connection between the wires was too quickly made, causing the electrical current to jump from one wire to the other going through his hand, making a report like the discharge of a cannon, going under the thumb and laying it open, tearing the flesh under the four fingers, and on one hand over the fingers, and burning the nails to a crisp. For a moment the pain was intense. He was urged to apply a salve used for burns. He replied, "I have a salve of my own. I will rub it in." He retired to his room, applied the Truth as given in our text-book, "Science and Health with Key to the Scriptures," and in ten minutes the pain was gone, he returned to the test-room, and finished his work without pain or inconvenience. In a few days the wound was healed and there was nothing to snow for the accident but a new skin which had formed.

A teacher in the public schools of Chicago, spoke of being healed in Christian Science, then studied the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. She asked for a letter of dismissal from her former church in Germany, in order to join the Christian Science Church. From that date her father refused to write to her.

In June, 1900, she started East to spend a month. While visiting in Concord, N. H., she received a letter from her sister in Germany, saying that since their mother had passed on, their father seemed very different, and was really considered insane. He is seventy-six years old, and the sister prayed that God would take him. This teacher answered with a Christian Science letter, containing declarations of Truth. "God created man in His image and likeness." "God is Mind and is everywhere." Where, then, could her father go, since God fills all space?

While getting ready to take a drive in Concord, she received another letter from Germany, saying the father had been taken to an asylum, and placed in a straight jacket. At first she thought she could not take the drive. Then came the thought, "I can work just as well while driving, I can realize the Truth wherever I am."

As soon as they were seated in the carriage, the friends proposed a drive around the insane asylum grounds. She was tempted to get out of the carriage, but the words came, "We must prove our statements in Christian Science." Faithfully she worked, and a happy consciousness followed. She saw clearly that she must not believe the lie which said her father was insane; God's creation was finished, and was pronounced good, and could not be changed. Only our false concept must be removed. Her father was in the One Mind, and reflecting the One Intelligence. Upon her return to Chicago, she received a letter from the father, in his own handwriting. He was a well man. When the sister in Germany received the first letter, written in the spirit of Love, she took her Bible, and went to the asylum. The doctor said her father was well. The attendant declared, "If I did not know that the day of miracles was past, I should say that Jesus Christ had healed him."

The doors of her home were no longer closed to her. She had just returned from her home in Germany. She found her father clearer in thought and better than he was nine years ago. Truly Christian Science, the Word of God, is blessed of our Father, and does not return unto us void.

A gentleman said he had been in Christian Science fifteen years. It grows in beauty and goodness. While he felt grateful for the physical healing, he was vastly more grateful for the spiritual benefits received.

The interest in Christian Science is growing, and the demand for literature increasing because it is demonstrable truth. He spoke of a case of blindness of twelve years' standing healed through Christian Science treatment.

A New York gentleman spoke of the healing of an eye trouble, also difficult financial problems were solved through the power of the Word, both for himself and others.

Another gentleman cited a case of impersonal healing. A lady came to his office with a trouble of the nerves of the eye, ear, and tongue. Specialists in New York had said she was incurable.

His first thought was, "I cannot heal." Second and the true thought, "God is the healer." After a half hour's talk she returned home, and never had a return of the disease. Previous to this, the trouble would be severe twice a week.

He pointed the way in Truth, gave her some literature, and she was healed. That was three years ago.

A Scientist from New York wished to corroborate the statements just made by giving three cases of healing through repeating the Lord's Prayer as found on page 322 in "Science and Health with Key to the Scriptures."

"One," he said, "was a woman who had only heard of Christian Science a few days. She seemed to be in great mental distress. I talked with her. Next morning she came to see me, said she had not been able for many weeks to lie down all night on account of chronic inflammation of the kidneys. Prompted by Love I repeated the Lord's Prayer with its spiritual interpretation. Just as I had finished, I was called out of the room. Returning in ten minutes I found the woman radiant, the pain gone, and all ill feelings dropped."

The other two cases were equally remarkable. This Truth regenerates sinners, heals the sick, and comforts the sorrowing.

A gentleman from Brooklyn, N. Y., formerly a well-known Methodist minister, gave an interesting account of his journey from the old into the new. Many years ago he was healed in Christian Science after eminent physicians had given him up. He accepted the physical healing, but could not give up his theological views until compelled by sickness in his family, to come face to face with the great question,—Which is true? When he called upon a Christian Scientist to ask help for his loved ones, the question confronted him,—Why do you, as a minister, come to Christian Science for physical help? Do you not heal the sick? Can you expect to receive benefit for your loved ones unless you acknowledge the help already received by yourself?

He had been afraid to send others to Christian Science for help, lest they should become interested in its theology and be lost.

The question brought Truth home. The time had come when he could give up some of his theories and listen, and light dawned as never before.

Two of his church members were sick, one with quick consumption, one with insanity, and he had felt sad at heart that he could not tell them what Christian Science had done for him.

The time came when he must decide the question. One Sunday morning he attended Christian Science services.

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On his way home, in order to dodge his parishioners, he called upon the lady who was sick with consumption. While praying with her, she was seized with a severe hemorrhage. He cut his prayer short, arose from his knees, declaring that Christian Science could heal her. He acknowledged what it had done for him. Next Sunday this woman was in his church a well woman.

This led to class instruction in Christian Science. Then came the crucial hour. Truth did the work and the twentieth day of September, 1900, after a day's conflict, alone with God, he resigned his pastorate.

Light had dawned and in the beginning of this new century he stepped out in this new-old Truth, and to-day had looked upon the face of the one he had longed to see—the Founder and Discoverer of Christian Science.

He closed by saying that the case of insanity already referred to, had been healed. He is happy in his present religion, and his whole family are now rejoicing with him in the truth of Christian Science.

A worker from Poughkeepsie, N. Y., said: "To-night my heart is filled with a greater sense of divine Love than ever before. Christian Science brings the light of understanding to those who are thirsting after righteousness.

"Jesus said, 'I have yet many things to say unto you, but ye cannot bear them now,' but in this century, Christian Science is unfolding the fulness of his teachings, and we are able to understand and demonstrate them, lifting the burdens of others as well as our own.

"How compassionate we should be in this great work, and love our neighbor as ourselves. Jesus had compassion for all, and this compassion brings to us a sense of meekness, of childlike trust and simplicity, so tenderly expressed in the poem entitled, 'As a Little Child' by William P. McKenzie." (See *Christian Science Journal* for October, 1897, p. 389.)

A Scientist from Brooklyn, N. Y., told how, when turning the searchlight of Truth on her own thought to find why she was not bringing out a certain demonstration, she saw the word "Obedience."

Turning to "Miscellaneous Writings" by Mary Baker G. Eddy, page 117, she read: "Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being 'faithful over a few things.'" Then came the query, Are you ready thus to obey? Again the book opened to page 391.

> That when a wrong is done us
> It stirs no thought of strife;
> And love becomes the substance,
> As item, of our life.

That which seemed to stand in the way was quickly uncovered, Truth's power to destroy sin and sickness was readily seen, and the patient was healed.

This address on "Obedience" merits careful study. As we are turned to Truth for guidance, we find the impersonal healing, for when Christ speaks the sick are restored, the sorrowing are comforted, the broken-hearted are healed, and the unbeliever accepts the word of Christian Science, and we find how to rise above the false sense and love our neighbor as ourselves.

A practitioner from Chicago said: "I was healed of severe chronic troubles by reading 'Science and Health with Key to the Scriptures.' It was a blessed experience exemplifying the words found in that text-book on pages 319–27. Yet after years of active work in the cause of Christian Science, I gradually came under a severe and trying affliction. Though working with more understanding than during my first healing, the trouble baffled me continually. The infirmity was lameness and swelling of feet and limbs so that walking was quite difficult, and it seemed a messenger of Satan to buffet me. Months went by and I received only temporary relief, sufficient to enable me to carry on my work in Science. I could walk through no power resident in matter, but through the power of God only.

"Then came a call for help from one whose suffering was similar to my own, but in a more aggravated form. Through long cringing the muscles had become drawn till the surgeon said the cords in the toes and knees must be cut.

"I shrank from taking the case, thinking, 'How dare I touch it, when I cannot help myself!' Then came the thought, 'If your household were attacked and you saw a murderous hand stretched toward your husband or children, would you not strike as best you could for God and liberty?' This showed me what duty demanded, and I began to talk positive Truth. In less than a week she was healed, and *I too.*"

The First Reader from Orange, N. J., said, "When I came to this testimonial meeting it was with this prayer, 'O Lord, open Thou my lips; and my mouth shall show forth Thy praise.' The testimony just given by a sister Scientist, in which she quoted our Leader's words (Miscellaneous Writings, p. 117): 'Never off guard,' etc., and 'Suffer no claim of sin or sickness to grow upon the thought' (Science and Health, p. 389), remind me of a recent quick demonstration.

"A week ago, as I was dressing to go to our testimonial meeting, I was suddenly attacked by pneumonia or pleurisy. The suffering was acute. Mortal sense said, 'You are not fit to go and conduct that meeting.' Love answered, 'This is God's service, God will take care of it and you.' So I went forth without fear of suffering or failure. The next day I attended to my duties, going out of doors and into damp places. That night there was a sharp struggle, but with the morning came absolute relief from pain; only a sense of weakness as great as follows a prolonged illness. Saturday I was free, and on Sunday read as usual the church service.

"Not for a moment had I doubted ultimate victory, shared by the faithful co-workers who were with me, for we were fighting on the side of God, and we knew He was our strength and shield, and that God was all about us."

A Boston Scientist spoke of a demonstration that brought joy. A young man who always suffered from seasickness, came for help before taking a trip upon the water. During this trip he suffered no inconvenience. He later became a student of Christian Science and is now helping others.

Correspondent.

The North Dakota Chautauqua.

Judge Ewing's Lecture.

THE second year's work upon the Chautauqua grounds at the beautiful lake, miscalled Devil's Lake, has been a source of gratification to the Scientists. A fund for the building of a cottage was started before the opening of the Assembly and forty-five dollars in cash was secured. A large tent was again rented for this year, and a carpet and some additional furniture was put in, making a pleasant reading room and resting place. A large amount of literature was distributed and a number of people experienced their first interest in Christian Science through their visits to the tent. The Christian Science tourists expressed much appreciation of the privileges of this common meeting spot. A lecture for July 14, under the auspices of First Church of Christ, Scientist, of Devil's Lake City, was put upon the regular Chautauqua programme. The lecture was delivered by Judge William G. Ewing. The following account of this effective lecture appeared in the *Grand Forks Herald*.

"Notwithstanding the excessive heat of Sunday afternoon an audience of about twelve hundred gathered at the auditorium to listen to the lecture delivered by Judge William G. Ewing of Chicago on the subject of Christian Science. At three o'clock the speaker appeared on the platform with

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the manager, Rev. Mr. Swift (Baptist). Mr. Swift spoke briefly upon the breadth of Chautauqua platforms, which here embraced lectures by Catholic priest and Christian Scientist on consecutive Sundays. He then referred to the well-known ability and Christian character of the lecturer and proposed that, in deference to the speaker and his subject, the audience greet him by the Chautauqua salute. A multitude of handkerchiefs instantly fluttered in the air as Judge Ewing rose and moved toward the footlights. The address covered, possibly, an hour and a half. Nearly one hundred believers in Christian Science were present, representing Chicago, Winnipeg, Iowa City, and localities in North Dakota. These lectures are not, however, for the benefit of Christian Scientists, but for the information of the world in general, and this was a gathering of thinking people, as was evidenced by their motionless attention. The speaker elucidated the fact that the object of Christianity, as demonstrated in Christian Science, is not bodily healing, but the healing of sin, and that physical wholeness will always follow when the fossilized misconceptions of God are dispersed by the light of the Science of Being. He said preaching was only a part of Christ's work. Jesus preached by teaching and healing the sick, and so should we. The records accredit him with preaching but one regular sermon and that was but once delivered. One of the objections most frequently hurled at Christian Scientists is that it is blasphemy for them to claim that God has endowed them with power to heal the sick, but this objection is absolutely without force, because there is nothing to hurl it against. There is not a Christian Scientist in the circuit of the sun who ever claimed that God endowed him with power to heal the sick. Even Jesus did not claim to possess this power. He said he could of himself do nothing, the Father did the works; and so his followers to-day in Christian Science claim to have no healing power. It is God alone who heals. Mr. Ewing spoke lovingly and gratefully of Jesus, the Galilean Saviour, whose sinless life is without a parallel. He also referred in affectionate and grateful terms to the Rev. Mary Baker Eddy, the Leader of to-day, who has given to the world the divine Principle of Jesus' healing work.

"The closing words of the address, given with lowered voice and rapt face, dwelt adoringly upon the loving presence and tender care of the dear Father of all. But the beauty and sublimity of this conclusion could hardly be reproduced by my poor pen. When the speaker turned away, Rev. Swift came forward and said: 'It used to be a custom among the monks, at their religious services, to take the central thought of the psalm sung and repeat it twice. This afternoon the lecture has been a psalm to me, a beautiful glorification of the Master; therefore, I propose that we rise and repeat twice, in concert, as a benediction, the words, "I am the Way, the Truth, and the Life."' With one accord the people rose and repeated the inspiring words. The lecture was well received, a desire being widely expressed by non-Scientists that Judge Ewing speak again in the evening. But this was not feasible."

A number of lectures have been delivered in the state, and it was very evident upon this occasion that they had stirred men's thoughts to a change of base, there being more friendliness and thoughtful interest manifested than ever before. People came to the reading room from the lecture to get literature, and three young men to inquire where the text-book could be obtained.

Late in the afternoon a request was made for contributions to the cottage building fund, and the Scientists on the ground subscribed funds to amount to $225 including $42 already on hand. It is estimated that five hundred dollars will construct and furnish suitable headquarters. While the Scientists are interested in this branch of work, it is a matter of regret that more did not add spirit to it by their actual presence, especially upon the occasion of the lecture. This would be most fitting, and only error admitted can prevent us from demonstrating that, Love's work and Love must fit." Contributions to the building fund are expected to be all in by the middle of next May. The building is to be done in that month or at least begun in May, as the Chautauqua Assembly opens the last week in June.—MARTHA SUTTON THOMPSON, Grand Forks, N. D.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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Applications for Membership.

Applications for membership with the Mother Church, to be acted upon at the meeting held in November for the admission of members, must be in the hands of the Clerk by the 15th of October. Inviters of applicants will greatly assist the Clerk if they will send the applications as early as possible.

The Obstetric Class.

Applications for the obstetric class of the Massachusetts Metaphysical College for 1901 must be sent at once to Alfred E. Baker, No. 25 N. State St., Concord, N. H. The class will convene October 21.

New Application Blank.

It is desired that persons who apply for membership in the Mother Church will send for the blank forms of application that are issued on and from September 20, 1901.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 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.

Notice.

THE Church By-laws on the qualification of students to teach Christian Science have not recently been changed. My notice in the *Sentinel* of September 5, 1901, contained nothing new on this subject or that would naturally alarm the Field. It meant simply that those students who have neither taken courses of instruction at the Massachusetts Metaphysical College, nor passed examination there by the Board of Education, are not now expected to teach Christian Science. Please turn to page 47, section 3, and page 71, section 3, in Church Manual, and you can verify the above statement. MARY BAKER G. EDDY.

Mistake Corrected.

WE republish from *The Daily Patriot* of Concord, N. H., the following letter from Mrs. Eddy:—

Dear Editor:—In reference to two reports that found their way into the kindly notices of the press relative to this year's State Fair in Concord, I beg to say: One mistake that was made last year was repeated this year, namely, that our governor invited me. The invitation came from the officers of the Fair Association; and my small gift to the children came from my love for children, and it would have pleased me not to have had that gift emphasized. I find it more troublesome to be overrated publicly than underrated, since conscience requires a bit of my time to correct the former, while happily the latter old time will correct. MARY BAKER G. EDDY.

Pleasant View, Concord, N. H.,
September 7, 1901.

Memorial Service.

IN accordance with the Proclamations of President Roosevelt and of Governor Crane, memorial services for the late President William McKinley, were held in the Mother Church, The First Church of Christ, Scientist, of Boston, Mass., Thursday, September 19, 1901, at 10.30 A.M.

Christian Scientists constituting the congregation which worship in the Mother Church, as well as those worshiping in the various branches thereof, spontaneously united with other Christian peoples in responding to the proclamations of those in authority, and large numbers attended these special services in Boston and elsewhere. In common with good people everywhere, Christian Scientists deplore the sin which led to the assassination of the great and good President, and unite their prayers with others for the continued prosperity of our great republic under the administration of the late President's successor, President Roosevelt, also for the latter's divine guidance and protection. With sorrowing, but not hopeless, hearts, those of our faith assembled and offered their devotions. Their desire went out for the speedy coming upon earth of the government through Divine Love whereof Holy Writ prophesies, and for the coming of which earnest hearts are everywhere praying—that government wherein the supreme God shall be recognized as Supreme, the wise ruler, the true potentate, the real authority.

Following is the order of service in the Mother Church:—

1. Hymn 183, "Shepherd, show me how to go."
2. Selections from the Scriptures, and correlative passages from "Science and Health with Key to the Scriptures."
3. Lord's Prayer.
4. Hymn 69, "Lead, kindly Light."
5. Reading Proclamation.
6. Address by the First Reader.
7. Hymn 158, "Nearer, my God, to thee."
8. Scientific Statement of Being and correlative Scripture and benediction.

Before delivering his address the First Reader read the following letter from the Rev. Mary Baker G. Eddy to Mrs. McKinley:—

Pleasant View, Concord, N. H., September 14, 1901.

My dear Mrs. McKinley:—My soul reaches out to God for your support, consolation, and victory. Trust in Him whose love enfolds thee. "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee." "Out of the depths have I called thee." Divine Love is never so near as when all earthly joys seem most afar.

Thy tender husband, our nation's chief magistrate, has passed earth's shadow into Life's substance, through a momentary mist he beheld the dawn. He awaits to welcome you where no arrow wounds the eagle soaring—where no partings are for love—where the high and holy call you again to meet.

"I know Thou hearest me always,"—are the words of him who suffered and subdued sorrow. Hold this attitude of mind, and it will remove the sackcloth from thy home.

With love,
MARY BAKER G. EDDY.

During the reading of these touching and tender words of sympathy and love, the large congregation was visibly affected. All eyes were suffused with tears, and a wave of deeply responsive love went forth.

ADDRESS OF FIRST READER.

In compliance with the proclamations of the President of the United States and of the Governor of our State, we have assembled in this, our Mother Church, to add our tribute of love and respect for the late chief magistrate of our nation, to unite with all other good people in deploring the wicked manner of his taking off, and to extend our deepest sympathy to the bereaved widow and relatives of the deceased.

William McKinley, President of the United States passed away at 2.15 o'clock A.M. of Saturday, September 14, 1901, as the result of wounds inflicted from pistol shots in the hands of Leon Czolgosz, an anarchist and assassin. The President was attended by some of the most eminent surgeons and physicians this country affords. They labored faithfully and assiduously to save the life of their distinguished patient, resorting to every means known to modern surgery and *materia medica*. Yet their earnest and heroic efforts failed, and President McKinley is no more on earth.

His illustrious career as statesman and chief magistrate is ended; a career in many respects not less distinguished, not less honorable, and not less useful than that of the greatest of American citizens or of the ablest and best of his long line of illustrious presidential predecessors; a career that justly enrols his name upon the scroll of fame with earth's greatest and best statesmen and rulers.

The people of this country are indeed mourning over the sad event. Pitiful truly is the condition of mind and heart of any citizens of this country, or even residents here, who

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do not unite in this feeling of sorrow and sympathy. The nations of the world also are mourners at the bier of the assassinated President. With uncovered heads, as it were, and sorrowing hearts, they join the great procession of mourning ones; while deepest sympathy from the world's great heart goes out toward her who so faithfully bore with the late President his heavy burdens, who so modestly shared his high honors, and who so heroically and bravely bears up under the sad affliction through which she is called upon to pass.

The loss is more than a national one. It is international —world-wide. This is so, not only because of the late President's high character and fine integrity, but because of his real ability and skill in the craft of statesmanship. For many years before he became President he had occupied a high position in national affairs, and stood for that which is best and ablest in practical American statesmanship. A sincere, conscientious, and indefatigable worker, he was among the leaders of the House of Representatives, both in committee service and as a debater upon the floor of the House. Perhaps his greatest achievement as a member of the House was the tariff law known as the McKinley Bill, of which he was the author.

Of his administration I shall not now stop to speak at length. Suffice it to say that as a whole it stands before the world unsullied in its cleanness, unimpeachable in its highness of purpose and goodness of motive. All people believe Mr. McKinley to have been an honest and sincere man. This honesty and sincerity he carried unswervingly into all his public and official acts. He was, moreover, a Christian man,—living, as is universally believed, up to his highest conception of true Christianity. His trust and faith in God were breathed in his last audible words.

But even in a greater sense than that mentioned, Mr. McKinley's unfortunate demise is of international significance. The manner of his taking off raises the question as to how long this nation and other nations will tolerate in their midst, and by tolerating tend to nurture, the lawless and irresponsible element to whose existence this sad calamity is due? How long before a wise and systematic method shall be pursued to suppress the violent forms of so-called anarchism which find their legitimate expression in such dastardly acts as that we are now considering? How long before the nations of the world shall unite in a concerted and well-devised method of suppressing this same element wheresoever and howsoever it exists? We think it entirely safe to say that anarchism, in its essence, is anti-religious, anti-Christian. Any system which has as one of its tenets the removal of any of its fellow-citizens through murder, opposes itself to every form of religion and Christianity. The murderer everywhere and in all ages is exemplified by Cain who, through envy, slew his brother Abel. Envy and evil lie at the base of all forms of murder. Wrong never has been righted through murder and never will be. It has been true through all the ages that all murderers have shared the fate of Cain. The voice of Truth and right has ever called out to the murderer, as did the Lord unto Cain, asking, "Where is Abel thy brother? . . . The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." And sooner or later every Cain, in the anguish of his remorse, will cry: "My punishment is greater than I can bear. . . . I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

The lesson of Cain and Abel illustrates an inevitable law; a law from the effects of which there is no escape.

While we mourn the lamentable death of so great and good a man as Mr. McKinley, we are not among those who mourn without hope. We know that while dead to mortal sense, the real life manifested by Mr. McKinley in his individuality, still lives and shall live forever.

Mr. McKinley is no longer President. Vice-President Theodore Roosevelt has become his successor. Without a single jar in the movement of our governmental machinery, the change in the chief magistracy of the nation has taken place. The wheels of government move on uninterruptedly. The nation lives on. Out of this deplorable event may there be evolved a spirit of higher purpose, nobler achievements, and better results for all people. May the sorrowing hearts unite in closer bonds of fellowship and unity, imbued with a deeper sense of the eternal Fatherhood of God and the universal brotherhood of man.

Expressions of Condolence.

THE following message of condolence was sent to Mrs. McKinley:—

"In this hour of national bereavement over the loss of our President, the late William McKinley, the members of The First Church of Christ, Scientist, of Boston, Mass., send to Mrs. McKinley assurance of tender sympathy.

"May divine Love sustain her and verify to her the promise, 'God is our refuge and strength, a very present help in trouble.' WM. B. JOHNSON, *Clerk.*

"Boston, September 4, 1901."

FROM CHICAGO.

The following is a copy of a telegram sent to Mrs. William McKinley at Buffalo:—

"We are directed by all the Christian Scientists of Chicago to convey to you an expression of their high appreciation of the exalted civic and Christian character of your distinguished husband, and of the loss to you and the world compassed by his cruel death. They tenderly sympathize with you in your lonely grief, and lovingly commend you to the great Shepherd's unfailing care.

"ROBERT P. WALKER,
"MRS. EDWARD A. KIMBALL,
"WILLIAM G. EWING."

Make Your Own Climate.

THE following editorial in the *Utica Daily Press,* is along Christian Science lines, and is worthy of careful perusal and thought by all:—

"To those who have stuck all summer to their posts of duty, who have turned deaf ears to inviting calls from mountain and seashore, it may perhaps be gratifying to know that people who annually make pilgrimages to some health resort are victims of a fad. This, in effect, is the statement of one of the speakers at the convention of weather bureau officials. The principal components of the air, he declared, are practically in the same proportion the world over, and it has not been shown that excessive humidity or absence of moisture are specific remedies. The change of climate so often recommended works benefit, we are told, by its influence on the senses. Mind is victorious over matter. 'One may fight a winning battle against disease in almost any climate.' All one wants, probably, is to have control of one's senses and get into the right environment. Only foolish folk are compelled to seek the right environment away from home. Happiness ever flees from those who pursue. Make your own climate and make it congenial. Don't be bothered by tiresome trips to other zones where other influences are exerted. Live above the weather."

Christian Science Lecture at Buffalo.

Judge William G. Ewing will lecture at Buffalo, N. Y., Sunday, October 13.

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Among the Churches.

Opening Services at Mason City, Ia.

First Church of Christ, Scientist, held their first services in the new chapel on Eighth Street, Sunday, August 4. Since this is not considered a permanent church building the exercises were not in the nature of a dedication, but consisted of the usual form of service with the addition of brief remarks by each of the Readers.

The room was beautifully decorated with palms, growing ferns, and golden rod, producing a pleasing effect against the pure white walls.

During the early part of the service the choir rendered most acceptably that glorious anthem, "Jubilate Dei," and later Mrs. Lee Long sang a solo, "By the Waters of Babylon." Her sweet and perfectly cultivated voice added greatly to the beauty of this ideal service.

The subject of the lesson for the day was "Spirit," consisting of alternate readings from the Bible and Science and Health.

There was no collection taken, an innovation most surprising to a church-going audience.

Preceding the lesson Mrs. Markley reviewed the work of Christian Science in Mason City as follows:—

"It is our privilege and pleasure to-day to greet you for the first time in our new home. We welcome you most cordially, and feel that your presence with us to-day is an expression of your friendly interest in our efforts to help carry on the church activities of Mason City.

"While we do not regard our little chapel as meeting the permanent need of our society, when we remember that fifteen years ago Christian Science was almost unknown in Mason City, we can rejoice not only that our present need is supplied, but that this little hall is required. In 1886, I believe, Christian Science was first introduced in our city, by one woman fortunate beyond her friends in being led to know and test this new method of healing.

"The early history of a church, like that of an individual, may seem unimportant to all save very near friends, but the first step always counts for much, and perhaps the greatest step ever taken in our church was when three or four students met together and decided to hold regular Sunday services at private houses.

"In 1883 a hall was rented and more public services inaugurated. In 1892 First Church of Christ, Scientist, of Mason City, was organized and incorporated under the laws of the state. From one rented hall to another more commodious, and now into this little chapel of our own, has been the material history of the church. But in Science the church is not material but spiritual, not a place in which to worship God, but that habitation of thought wherein God is worshiped, that consciousness that God is omnipotent, omnipresent, and omniscient which makes his opposite—evil—powerless.

"We are often confronted with the query, What is the need of a new church organization for this? We say, with all reverence and regard for our sister churches, that we feel we have enough in common to bid them and to receive from them a hearty Godspeed in working out of material into spiritual living; but that through the exalted spirituality, faith, and work of Mary Baker Eddy has come to this age a clearer light on the Scripture, a higher idea of God, and a Scientific application of the word of God, which heals the sick and sinful and ameliorates every form of human misery, that to attain the best results this Science needs to be taught and practised in its purity, notwithstanding the seeming conflict with time-honored customs.

"Having been the beneficiaries of this new light and way, having demonstrated though perhaps in very small degree, that the works which Jesus did we can do also, is it any wonder we wish to consecrate ourselves to the teaching, preaching, and demonstration of the principle and rule by which we believe those works were done? That we wish to establish and maintain a church whose central point is the supremacy of spiritual law over the material in daily living now as well as nineteen hundred years ago or nineteen hundred years in the future. We read in Psalms, 'One generation shall praise thy works to another, and shall declare thy mighty acts. . . . They shall speak of the glory of thy kingdom and talk of thy power.' Our Wednesday evening meetings are maintained to give voice to this faith that is in us, that we may call the Lord our sure salvation, to make known to the stranger within our gates what this new understanding of God does, and to learn what it has done for them."

After the regular lesson Miss Sheldon made a brief address as follows:—

"Many are the rich blessings bestowed upon us to-day, and if we were to count them we would exclaim with the Psalmist they are more in number than the sand.

"Our Great Master, the gentle Nazarene, gave us the grand and inspiring promise that we should know the Truth, and the Truth should make us free, and through the teachings of our Leader, Rev. Mary Baker Eddy, as given to us in 'Science and Health with Key to the Scriptures,' this promise is being fulfilled, and we are gaining the liberty of the sons of God. For 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.' And while we are thankful for our new church home we do not forget that, whether in grand cathedral with towering dome or in the humble cot, 'God is a spirit;' and 'they that worship him must worship him in spirit and in truth;' for the Father seeketh such to worship him.

"We take pleasure in meeting the friends who have accepted our invitation to meet with us to-day. We cordially invite you to come again, and while perhaps our views may differ, we know that it is the same God and loving Father watching over all, and saying to you and to me, '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.'"

Mason City Times-Herald.

Opening Services at Colfax, Wash.

Sunday, August 4, 1901, the members of First Church of Christ, Scientist, of Colfax, Wash., held their first service in their new church home on South Main St.

The church is a neat, homelike structure, built by the love-offering of the students without any solicitations whatever. The children of the Sunday School were proud and happy to bring all their tithes into the storehouse, thus aiding in the demonstration.

The interior of the church is tastily furnished and fitted up. There is a cozy reading room in the front which is kept open every afternoon from two to four o'clock, where all Christian Science literature is on sale.

There were two services held, which were well attended, many visiting Scientists being present from neighboring towns, among them Rev. and Mrs. M. G. Mann, of Lewiston, Idaho. Mr. Mann acted as First Reader, and also read the following loving message from the Lewiston church:—

Lewiston, Idaho, August 3, 1901.

Church of Christ, Scientist, Colfax, Wash.—*Greeting:*—Church of Christ, Scientist, of Lewiston, Idaho, congratulates you and rejoices with you on the completion of your house of worship. The prophetic statement may also be applied to the Colfax Church: "And thou Bethlehem, in the Land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

After many struggles, strict adherence to divine Prin-

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ciple, and walking in the footprints of Truth, having faithfully performed your part, you now realize and re-echo the language of the Psalmist: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God."

The visible monument which you have erected to testify your love for and your devotion to Christian Science, is second only to the more enduring ones—in the living temples erected and resurrected in the spiritual consciousness of God's children. Your faith has been tried and has not been found wanting in visible fruits. The sick have been healed in your midst, sinners reformed, the spiritually blind and deaf have been made to see and to hear; the weary and heavy laden have found rest; the hungry have been filled, and the homesick heart satisfied in the all-supplying Love of our Father-Mother God.

Your efforts, governed and crowned by the one divine Mind, will be to us an incentive to holy emulation, and thus you have made us debtors, in showing us the way, and have become an example of self-denying energy.

We wish you much prosperity for the future as a church. May the Shechinah, that represented the constant presence of Jehovah in the ancient temple service, fill not only your house, but also your hearts with the understanding of the Emanuel—the omnipresence and everpresence of divine Love.

M. G. MANN, *Clerk.*

Mrs. Sarah O. Bragg, the regular First Reader of the church, read an address of welcome and congratulatory telegrams from the Churches of Christ, Scientist, of Walla Walla, Wash., and Portland, Ore. The Lesson-Sermon, the subject of which was "Spirit," seemed especially prepared for this occasion, and was listened to attentively by the audience, many of whom had never attended a Christian Science service before. The beautiful solo, "The Holy City," was well rendered by Mrs. Charles Larkin, hymns 178, 128, and 150 being sung by the choir.

The address of welcome was as follows:—

My dear friends, neighbors, brothers and sisters: in behalf of First Church of Christ, Scientist, of Colfax, I extend to you a glad welcome to this little home which is consecrated to Truth, Life, and Love.

We have labored here for ten years in the Master's vineyard, for what? To establish Truth? No, for Truth *is*, was, and *always shall be* established, but to help to bring to human understanding the possibilities of man guided by the Mind which was also in Christ, the Divine Mind which ends human bondage.

That we have made some progress in this most holy undertaking your presence here bears witness. I cannot close without paying loving tribute to our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the study of which healed me of many ills, and planted my faltering footsteps firmly in the pathway of life eternal.

K. B. MCCROSKEY, *Clerk.*

Opening Services at Cranford, N. J.

The opening of the church edifice of First Church of Christ, Scientist, Cranford, N. J., took place on Sunday, July 28, with the regular morning service at eleven, which was attended by a large and deeply interested audience, and a special service at half past three, at which the church was not only crowded to the doors, but the reading room was also used to accommodate the overflow. Large numbers came from the New York and Brooklyn, the Staten Island, Newark, Orange, and Englewood sister churches, and many strangers came also.

The Lesson-Sermon, "Love," seemed particularly appropriate to the hour, for Love had manifested itself to us in many ways and in large measure, and each one realized the debt of love we owed to our Leader, through whose pure consciousness this Truth has been revealed to us, and this demonstration made possible.

Both services were conducted by the regular Readers of the church, Mrs. Annie L. See and Joseph B. See. Solos were beautifully rendered by Mesdames Delano and Clark of the choir of First Church of New York. The occasion was a joyous one for all who participated in it. We know that joy is a power.

The church is centrally located at the meeting of the county road and Eastman Street. Outwardly it has the appearance of a veritable wayside chapel, and we trust that many a weary traveler may find rest within. It is painted in white with dark green blinds, and the windows are of white colonial glass. The interior, which is gothic in architecture, is finished in oak with the walls a pale buff in tone.

It has a seating capacity of two hundred and is fitted with opera chairs upholstered in dark green leather. A dark green carpet covers the platform and extends down the main aisle. The platform is furnished with reading desks and chairs of dark oak and a rich, full-toned organ, the gift of Love, through a friend of the cause. The platform was banked on this occasion with palms and masses of the wild carrot, making a symphony in color of green and white, emblematic of purity and immortality.

The reading room opens from the church and also has two doors, front and back, opening on to porches. Three windows and the upper half of the doors, all of the white colonial glass, afford ample light, while the soft green walls and carpet unite with the white woodwork in giving a restful, harmonious effect that impresses the visitor at once. The room is commodious and is well supplied with Christian Science literature for all who come seeking the Truth.

Those who saw this structure two months ago, when it was an unused, neglected building, originally built for the Cranford Town Hall, know what a demonstration has been made. At that time, realizing the necessity of enlarging our borders, a meeting of the church members was called, and with the ready and united action that has characterized this church from its organization, this hall was chosen as the most suitable place for a temporary church home. The money necessary for its thorough renovation and furnishing was quickly raised, and negotiations for its possession were immediately begun.

A lease for three years was secured, with option for two more, and work was rapidly and harmoniously carried on until the transformation was completed. All this was done independently of the building fund, which steadily increases through the weekly envelope system, as well as by special contribution. This growth covers a period of less than three years, the church having been organized October 15, 1898, with seven members.

L. D. AUSTIN, *Clerk pro tem.*

A Word of Appreciation.

I just want to say how deeply grateful I am to our Mother for the little book containing her Message to the Mother Church. I find it a beacon light in showing the way, and in making the demonstration over the claims of error for patients. The statements explaining God and man, are so clear and so deep, that each reading brings new thought-treasures to the surface. Each perusal endows good with new beauty and power, while the belief in evil grows more unreal, and my heart is filled with gladness and thankfulness.

LILLIAN P. WEATHERWAX, Rockford, Ill.

Mind, it is our best work that He wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—MACDONALD.

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From our Contributors.

Loving Father.

BY CHARLES H. GLIDDEN.

LOVING Father, Truth triumphant, Counselor and King,
Here we gather to adore Thee, here our hearts we bring.
Bud and blossom bring Thee incense, birds Thy praises swell;
In Thy courts harmonious we would always dwell.

When the way is dreary and the sun has gone,
When the shadows lengthen, and the night comes on;
Oh! Be near us, Father, stilling every fear,
Let Thy Light illumine all our pathway here.

In Thy brooding presence we commune with Thee;
In Thy secret covert Thou hast set us free.
We will do Thy service gladly while 'tis called to-day,
Loving all and loving ever, in the Christ's own way.

"It is more Blessed to Give than to Receive."

CHRISTIAN SCIENTISTS are glad that their efforts at honest Christian living are bearing such fruits as, in comparison with other good people, enable a Christian minister to give the following unqualified words of commendation: "I have studied Christian Scientists for years, and I never found such a uniformly good people in my travels. They are purely Christ-like. They are all willing to endure stripes, to go naked and hungry, if by any means they may save some."

Christian Scientists may indeed justly rejoice because of the frequent praises of their lives and works from the best men and women in the world. But as a sincere student of Christian Science, I want to say to all other honest students, we have yet no cause to be proud. Our Christian demonstration falls so far short of our profession. We may be measurably gratified, quite unconsciously resting in our successes and honest worldly approval, but we should be watchful not to be *satisfied* with anything less than the Psalmist reached out for,—to "awake in His likeness."

How much of actual God-likeness do we now consciously possess and reflect? From my own knowledge and experience, as compared with our Teacher's and Leader's exemplification of the Christian ideal, we have hardly touched the foot of the cross. If the honest world but knew of our dear Leader's persistent efforts to lift her students and hold them to the Christ-standard, it would have little praise for us, and much for her to whom it rightfully belongs. Doubtless the Mother is glad that her children, in comparison with other children, are favorably spoken of; but I feel that the time has come for us to evidence to the world what is more praiseworthy than anything the world has yet seen in Christian Scientists; namely, proof of their true filial integrity. We know how much more everybody would be blessed by our devout Leader's consecrated life, if they could but know her as we know her, in every-day living. Aside from her own writings, how shall the world learn of our Mother, except through her numerous children? As one of her students, the very least of her children, I am sorry to have to say to my fellow-students, that the world is much the loser for judging of Christian Science from its students, instead of from the life of its Discoverer and Founder.

Dear fellow-workers, this loss to the world, at this time, is blood that shall surely be upon our heads, for we know the truth and have not told it. That is, in our selfishness, we have hardly in the past pointed the world to Mother's untiring efforts to make us what we are, and much more, if we had only received as honestly as she has given.

Let us reflect a moment. About fifteen years ago, how did the blessing of healing and the beginning of regeneration in Christian Science come to us? Was it not the direct and true knowledge of our Teacher, her good works, and her writings, which reached us? Now, God, for many years, has called her to work personally apart from the world. The world can no longer meet her and learn of her as we older students have received of her and were blessed. What, then, is our duty, if we would be faithful in doing unto others as we have been done by? Is it not to bear witness to such a life, and in every way to lead or direct others always to her works,—as we were brought to them and as we now understand them even in the true light of her life? But we should not, in our selfishness, be satisfied, or allow the people, by our present feeble demonstrations of Christian attainments, to be deprived of the blessings we have received.

We should justly appreciate the world's acknowledgment of the good it sees in us. If in our infancy, through the teachings of Christian Science, we are enabled to be examples for other professing Christians, what good may we not do as we become men and women in this Science? Our motto is: practice, not profession,—even as Science always demands proof. As students of Christian Science we have to be honest and just beyond what the world knows or sees.

The world calls us "Christian Scientists," but I question our right, even in a small degree, to that holy name. "Science and Health with Key to the Scriptures," our textbook, tells us: "We are Christian Scientists, only as we quit our reliance upon material things, and grasp the spiritual. We are not Christian Scientists until we leave all for Christ" (p. 85). Relatively speaking, in the light of this standard, I know to-day of but one Christian Scientist. The world would make us think otherwise, and from the official census reports, we should believe that there were a million or more Christian Scientists. Without doubt, there are millions of students or believers in Christian Science, and this we may honestly claim; but I know of but one who constantly "leaves all for Christ."

Our Teacher once gave a student a lesson which I shall never forget. She said to this student: "Remember, you are no more than you *do*, and not what you merely profess or others may think of you!"

The good people everywhere must admire and praise good children; but no one would call a child a *man* or a *woman*. Nor can a child become a man or a woman without first being an honest and true child. What would be thought of the child claiming full manhood or womanhood, or even claiming to approximate these virtues, while never having honored his mother or even acknowledged her? Is there a surer sign of a noble child than that its first consideration is always of its father and mother? Jesus' last care was for his mother. What great *man* or *woman* is not first solicitous for his or her mother? We may with propriety be called promising *babes* in Christian Science; but the older children must watch lest they be flattered into believing that they are men and women before they have learned to honor Mother.

If the world calls us Christian Scientists, let us be honest henceforth, and humbly acknowledge our unworthiness of the name, till we know our Mother. By so doing, we shall be the more respected as true children; others will see our Leader as we see her, and will know of her great and good works from honest lips, and so be led to seek and find her writings; and they will be blessed as we have been blessed, and all will see in her a Christian Scientist indeed, whom we are worthily striving to emulate. We shall do more good as honest children who prove to the world that we love, honor, and protect Mother, than we can possibly do by claiming or allowing that we are already as wise as Mother, or wiser.

It is painful to see the self-conceit, blindness, or dis-

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honesty in some students who try to answer important questions in Christian Science in a way that would make it appear that their answers are original; whereas they are but talking or writing from memory what they have received from their Teacher's lips or her writings. How much better for themselves and for those whom they would enlighten, if, in certain instances, students would refer seekers to our Leader's writings, and in their own writings they would quote from her books honestly! Thus they would show these points already authoritatively dealt with, and questions more correctly answered, than with their own lack of understanding, they could themselves gather from her writings. Again, when our writings appear with borrowed quotations, but, without quotations-marks, are we keeping the "Golden Rule"?

Brethren, let us turn about,—start anew, and be so honest that even unconsciously we cannot be made to swerve from rectitude. Let us honor God, bless the world, and give to our beloved Leader her just dues. Thus we shall be obeying our great Master in rendering "unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Then we shall also realize the truth of the Scripture: "It is more blessed to give than to receive." Is it more blessed "to give" to our beloved Leader what we *know* is her due in God's sight, than "to receive" from the world, short-lived credit for what God knows is not honestly ours?

From a sincere student,

JUSTITIA.

From Darkness into Light.

BY EMILE E. CHARPIOT.

SICKNESS brought me to Christian Science, and healing led me to accept this Science for my religion. And now, after eight years of experience, I can truly say that I have found Christian Science to be a religion that satisfies and saves; a religion that heals not only physically, but morally and spiritually; a religion that does not promise happiness only in the future, but gives it right here, in this present life, where it has been thought it could not be found.

Again and again I have witnessed the most convincing proofs of the divine influence and power of Christian Science, and I believe in this Science because, after having seen what I have seen, I cannot believe in anything else. After a life of twenty years of sickness and misery, of infidelity and atheism, Christian Science has brought me into a new life of perfect health and happiness, and above all, has given me a God whom I can worship with a heart full of love and gratitude.

Concerning sickness, my story would be a long one if told in detail, but briefly stated, it was pain and suffering one day, suffering and pain the next day, and doctors and drugs all the time and for all kinds of troubles, chief among them being dyspepsia, which tormented me for nearly twenty years. Without God and without hope of any help from above, the doctors were my only possible saviours, but they were saviours that could not save. I was treated by many of them, and to give an idea of the quantities of medicines I took during those many years would be an impossible task.

In June, 1893, a friend told me such wonderful things about Christian Science, that I decided to try this Science even if, at first, the idea seemed absurd and ridiculous. Before going to see the Scientist, I had taken a large dose of medicine, but, thank God, it was the last dose, and since that day, or for more than eight years, I have not taken a particle of medicine of any kind, and have not ceased to enjoy perfect health. I have enjoyed more real happiness during these eight years than during all the years of my life previous to my conversion to Christian Science.

In the old condition there were many things I could not eat. I had to consult my stomach, to learn what it would be pleased to accept, but now I give it what I please and it never says a word. I eat anything that is set before me; I ask no question, I take no thought, and nothing hurts me.

I am very thankful for the physical healing, but words cannot express my gratitude for the moral and spiritual healing found in Christian Science. A purer heart, a clearer mind, a greater desire to do good and to love God and my neighbor, have made of me a better man, and I owe all this to Christian Science. I know that nothing else could have done for me what Christian Science has done, for it was impossible for me to believe any longer in the God of the world.

I was raised in the Lutheran faith, and in youth believed implicitly every teaching of my church, but when I was able to do my own thinking, blind faith would no longer satisfy. Many questions, many doubts, came to my mind, and I wanted to know the Truth. I began a study of the Bible with a desire to learn what the book really taught about God and about man and his destiny. But my study without the light of spiritual understanding, failed to remove the darkness of error and to reveal what I was seeking. I found many beautiful things, many precious gems in the grand old book, but also so many contradictions, and so many things so hard to understand and to believe, that I concluded the Bible had not been written for me, and I would give it up.

At this time of struggle with darkness and doubt, a friend who was an atheist asked me if I had ever read the lectures of Ingersoll. My answer was no; and a few hours thereafter this friend brought me his lectures. I read them, and in a short time I was as rank an infidel as Ingersoll himself; and for twenty years I was without God and without hope in this world.

But, thanks to Christian Science, the book I had rejected has become a most precious volume. The light thrown upon its pages by our text-book, "Science and Health with Key to the Scriptures," has illumined these pages with a new meaning which has removed my former difficulties and has solved satisfactorily the great problem about God and about man and his destiny.

When the text-book was placed in my hands by my healer, I studied it with the deepest interest; and I must say that its beautiful teachings impressed me most deeply. Its teachings brought my reconciliation with God by revealing to me the God of the Bible as a God of Love, divine, infinite Love; and giving me a religion founded on Love and having Truth for its corner-stone.

Christian Science is indeed the pearl of great price, and the more I study it, the more I love it, and the more it makes me love my Bible as a most precious friend. Words cannot say how glad and how thankful I am that in a moment of despair I knocked at the door of Christian Science. The door was opened, and with greatest kindness and love, the way to salvation was pointed out to me.

Truth Explains Itself.

BY HANSON W. WHEELER.

WE are often met with the statement that if Christian Science is the Truth we should be able so to explain it as to be understood by those who maintain that they cannot see it as we do. Such friends overlook the one cardinal fact primal to an understanding or unfolding of any thought presented, and that is that the real explanation is not with the one who gives the thought, but is absolutely with the one who receives it. A seed is planted, but nothing that the planter can do can possibly cause that seed to grow; that process lies within the seed.

If, instead of trying to convince our friends, we would recognize this principle of action and leave it for them to ask and receive when they are willing to do so, we would share a blessing with them.

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Testimonies.

Healed by Reading Science and Health.

When Christian Science was first brought to my notice I was suffering from troubles caused by childbirth, and the doctor told me I must go to the hospital or I would never see another well day. The thought of going to a hospital was terrible to me, and I thought I would certainly go crazy if I had to go.

About two weeks later a friend asked me why I did not try Christian Science. I had never heard of it before, but said I was willing to try anything that would save me from an operation. She was not a Scientist, but said the lady that lived in the house with her was, and had been healed by Christian Science of nervous prostration, and I could see her and talk with her, and she would let me have some papers to read.

I was somewhat acquainted with Mrs. S. I saw her and she told me I could be healed. She said she had Science and Health, and that I could take it to read during the evening, and she would have it during the day. As I read page after page, I felt as though it was all true, and that if I could only read the book, I would be healed without treatment, and I was. I had only read fifty pages when I realized I did not need to wear glasses. I had been a slave to them for fourteen years, and had suffered much with my eyes. I have not felt the need of the glasses since I put them away.

As I read "Science and Health with Key to the Scriptures" I felt better every day, and I knew the healing was going on. I could walk without pain, and could even run upstairs. I felt a new life and the world looked bright. I was glad I was living, and I felt as though I must fly instead of walk. As I continued my reading my troubles left me one by one. Little errors I was not thinking about, as larger ones occupied my thoughts.

When I finished the book I felt I could truly say "I am well," but the physical healing seemed small compared to the spiritual uplifting. The fears I had concerning my child, the fear of the diseases supposed to be a necessary part of a child's life, all left me. I knew they were not necessary, and as my fears left me his health began to improve. To-day he is a well, strong boy twenty-two months old. He eats anything, and lives out of doors. I have no fear for him, he is God's child, and God gives him perfect health.

I have Science and Health. It seems a new book to me every time I read it through, and I understand it better. There is much to learn, and one can never study it enough. It makes the Bible seem a new book. With the little understanding I have, I have been able to help others.

While living in Westbrook, I attended a number of Wednesday evening and Sunday meetings at the First Church of Christ, Scientist, at Portland, and they were a great help to me.

There are only three of us here, my mother, a friend, and myself, but the Truth is here, and I know it will do its work in time. If God is for us, who or what can be against us?

MRS. W. A. MAXFIELD, Bucksport, Me.

Truth Makes all Things New.

I was led to Christian Science two years ago through the healing of my little girl. A lady came to see me, and during her visit explained Christian Science a little to me, and told me it was not right that my little girl should suffer. She also gave me a *Journal* to read.

I was then living without God, and all was error and discord. After I had read the *Journal* I could see my error, and was determined to live a better life. In consequence of my better understanding of God how different it is now!

My little girl had rickets, her little arms and legs being all crooked. I had had two doctors for her, and both of them said she would never walk, and that she would never cut her teeth. But after the lady began to give her Christian Science treatment, I could see a difference in the child every day, and very soon she could run about and had also cut her teeth.

I am thankful to say that so far as I have demonstrated Truth it has made all things new for me.

I would like to give two of my joyous proofs that Life is not in matter, which I have been able to demonstrate through my understanding of Christian Science.

My little girl a year and a half old, fell on the stones and knocked one of her front teeth loose. My neighbor brought her in to me screaming. I took her on my lap and repeated the Scientific Statement of Being over and over again, and said to her: "God is Love,—God will make Cissy better." She stopped crying, and looked up to me and smiled. The accident happened in the morning, and by teatime she could eat bread and butter, and the tooth was not a bit loose.

I was very happy; it was a lovely demonstration, and I am grateful to God for Christian Science. I cannot express my thankfulness. I find Christian Science a comfort and guide; it has taught me to overcome error by the power of Truth. It has given me a new life altogether.

On the eighth of last December I gave birth to a son, relying entirely upon my own understanding of Christian Science. Slight pains commenced at twelve o'clock at night, but I was able to stop them at once, and at two o'clock in the morning baby was born without one pain. My nurse told me to be very careful, as I should be sure to have very bad after-pains, but I did not have one. I can truly say, God is my Helper, and I am sure I have a life-long gratitude to Christian Science.

The Bible is much plainer to me since I have studied "Science and Health with Key to the Scriptures." I know that divine Love is all in all. I am sure it is my duty to spread Christian Science whenever I have the chance.

ELIZABETH TILL, Somerset, Eng.

Learning to Trust God.

After a year and a half of help and comfort from *The Christian Science Journal* and *Sentinel*, I feel that I owe them a written acknowledgment. I find these periodicals a continual feast of good things.

For many years I have been an earnest seeker for a religion that would enable me to trust in God. Having been tormented all my life with fears of all kinds, I thought if I could only trust in God, my sufferings would be over. For fifteen years I hoped I had found in the New Church (Swedenborgian) the religion that would give me that trust. But at last I was convinced it was not there. So I tried a mixture of the teachings of Swedenborg and mental science. It is needless to say I did not find what I sought. My fears increased, accompanied by the physical manifestation of acute nervousness and sick headaches.

There Christian Science found me two years ago, and a most fractious patient I was. I had been fooled so many times by fair sounding phrases that I did not believe what the Scientist told me. I read "Science and Health with Key to the Scriptures," but at first I received very little comfort from that, for I did not believe it was true. After several weeks of treatment the healer made what seemed to me a very unreasonable request, namely, that I read for a while nothing but Christian Science literature and the Bible, not to discuss Christian Science with my friends, and to pray earnestly for the Truth to be revealed to me.

My obedience saved me, for I obeyed each request, and my sufferings of mind and body rapidly disappeared. I am now rejoicing in over a year of such trust in God as I never expected to know on earth.

Science and Health grows more precious each day. My gratitude to our beloved Mother keeps pace with my appreciation of her gift to us.

MARY R. NOYES, Chicago, Ill.

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Religious Items.

One of the recent finds made by archæologists is that of an edifice adjoining the Roman Forum at the base of the Palatine Hill, which was turned into a Christian church probably at the end of the fifth or beginning of the sixth century. The ruins have something more than this mere fact of their antiquity to arouse interest. Writing in *Biblia* (August), Professor T. M. Lindsay says:—

"The peculiar interest of this old church—Old St. Mary's it was called—consists, in my opinion, in the fact that the Christians of Rome in the end of the fifth century were able to secure *this* particular building for their public worship. This leads us to ask what the ancient edifice was, and why it was such a triumph for Christianity to secure it for a place of worship.

"The answer, briefly, is that the ancient pagan building, which, as the excavations reveal, was used as a Christian church from the end of the fifth on to the eighth century at least, was originally the cradle of that peculiar Roman state cult which deified the ruler of the empire, and which demanded that every subject in the vast realm should worship him. To refuse was treason. Every collection of *Acta Martyrum* shows us that the last test of loyalty imposed on Christians when brought before Roman magistrates, was that they should sacrifice to the *Divus*, or to the living emperor. Refusal meant imprisonment, torture, death in the amphitheatre or by the executioner. The central shrine for this pagan state cult in Asia was Pergamos, and we have evidence of the abhorrence and dread with which this worship inspired all Christians when the author of the Apocalypse describes the city as that 'where Satan's seat is.' If Pergamos was so regarded, we can imagine the triumph of Roman Christians when they were at length able to take possession of what may be called the very cradle of the offensive cult."—*The Literary Digest.*

On the subject of prayer *The Christian Register* says:—

"Most respectable people, I suppose, teach their children to say their prayers. They maintain the custom of coming, at least occasionally, to public worship. And yet the modern mind is full of uncertainty with regard to the meaning of prayer and worship. We are all quite sure that a cloud of pure superstition covers one side of the subject. No one, for example, doubts that the praying machines which people use in some parts of the East are a relic of superstition. How many people in our own country really believe that in the recent drought in Kansas it was by real and direct answer to prayer that rain fell in certain counties only, while over the line equally devout worshipers prayed in vain?

"On the other hand, we have the strongest impression that the reality of prayer in some true sense must be involved in the reality of God and religion. As sure as God is, as sure as goodness is at the heart of the universe, there must be some valid intercourse or communion between God and the hearts of men. If there is no God whom we can approach in prayer, if there is no intercourse between the infinite Spirit and our spirits, then all religion is vain, and all meeting in churches would be a mockery."

John B. Gough, the late great temperance orator, during a service of song in a Christian church, was asked by a man in the pew with him what was to be sung, as the announcement had not been heard. The questioner was most repulsive in appearance because of a nervous disease that disfigured his face and form. When the singing began, Gough was driven almost to a frenzy by the harsh and discordant tones of the singer by his side. But when the wretched creature sang,—

Just as I am, poor, wretched, blind,
O, Lamb of God, I come, I come,

he lifted his sightless eyes to heaven and sang with his soul. The great orator in his impassioned and inimitable way said: "I have heard the finest strains of orchestra, choir, and soloist this world can produce, but I never heard music until I heard that blind man sing,—

O, Lamb of God, I come, I come.

The Standard.

Quite appropriately with the appearance of the new American Revision this week, a copy of what is said to be the oldest Bible in the United States has come into public notice. It is owned by Rev. John Herr, of Lima, Ill., in whose family it has remained for twelve generations. It must have considerable value, since there are but three copies in existence of the original edition of fifty. The Denver (Col.) *Republican* describes the volume as a fine example of mediæval printing, and says that the original binding of beechwood covered with stamped Russia leather is yet almost intact. The Bible was printed in 1553 at Zurich by two apostate Carthusian monks who were burned at the stake, three years later, for printing in German when Latin only was permitted to be used in religious books. It contains a picture of the last judgment, and wood-engravings with hand-painting.—*The Literary Digest.*

In the Church the reformer often rises up from inferior station, and thus seems to be arrayed against the powers that be. The latter are then diverted from attention to the substance of the reformer's assertion or message, according to whether he be one sent or self-constituted. Considering him as a rebel, the first duty is to suppress him, or, failing in this, to undermine his influence.

When the reformer occupies the highest station he is in danger of being charged with grasping after new powers; his zeal, confused with tyranny, is mistaken for self-will, his declarations of what should be, of what shall be, and of what must be, for arrogant assumptions.

The Christian Advocate.

One of the divinest things about the Bible is that it never declares revelation to be finished. It is a portico that has never been walled up at the end that looks toward the future. The Old Testament looked forward to the salvation of the Messiah. John the Baptist pointed to one greater than he, that would follow him. Jesus promised the Comforter, who would complete what he had to leave unfinished. The Apostles looked for the return of Christ. There is always more to follow. It is "grace for grace," and "from glory to glory," and the last word of God is never said.

Sunday School Times.

The Truth Seeker thinks there is no room for greatness in a theological seminary, because such schools take good care that no ministerial student shall use his own brains. This is an exaggerated statement of a patent fact, yet it is too generally true that theology is made to order, ready hashed and dry, in the theological schools, so that there is no need for students to think much. Our theological graduates, in the main, are slow and shallow thinkers.

The American Baptist Flag.

In old New England days the evening meetings of the church were often held "at early candlelight." The people came to the place of meeting in the last twilight glimmer, each with a candle, which he lighted as he took his seat. According to the number of the people was the illumination of the room, for every comer added his own share of light. So ought it to be in the illumination of the world, which Christ made the special office of his church. According to the number of disciples should be the shining of the light of life.

The Congregationalist and Christian World.

The third Methodist ecumenical conference will meet in London September 4. These conferences are held once in ten years and representatives from all parts of the world assemble to discuss questions of importance to the denomination. In 1891 the conference met at Washington, D.C. The total membership of the Methodist churches in the world is 7,402,913. Of these 6,201,250 belong to the American churches. The value of the church property in the United States is twenty-two million dollars.

Count Tolstoy has recently said: "Jesus and Lao Tse have been greatly misunderstood and misrepresented. Jesus meant plainly what he said in the Sermon on the Mount, 'I say unto you that ye resist not evil;' and it is because the world does not believe Jesus that it is filled to-day with war and the clash of contending interests." The Countess Tolstoy is much more conservative than her distinguished husband.

The question of pulpit speech or silence on a given theme depends so much on who is in the pulpit. No man should speak on disputed points who has not first earned the right to speak—a right centred in the trust and esteem of his hearers and gained as the wage of character and service.

J. BRIERLY, in *London Christian World.*

This universe is God's kingdom. He is its one centre. His law is the one force that rules everywhere. All his creatures are the subjects of his kingdom and under its government. So justice for one is justice for all; truth for one is truth for all.

DR. F. E. MARSTEN.

Life, true life, is not mere guarding against sin, but growth in good and toward good.—BROOKE HERFORD.

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CHRISTIAN SCIENCE SENTINEL

HEAL THE SICK · RAISE THE DEAD · CLEANSE THE LEPERS · CAST OUT DEMONS

"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.

National.

In round numbers the population of the United States as found by the census made last year was 76,000,000. According to the advance copies of the annual report of the commissioner of pensions the list of pensioners has almost reached a round million. The expense of meeting the requirements of the general and special legislation for pensions was, in the year ending June 30, about $138,500,000, exclusive of the outlay for administration and for medical examinations. Thus the millions paid to pensioners in 1900-1901, if paid per capita, would make it necessary for each man, woman, and child to hand over to the collector of taxes something like $1.80 each year.

A movement which is popular in certain parts of the West favors an appropriation by the national government for the construction of irrigation reservoirs for the reclamation of arid lands. It is claimed that one acre of land of the kind that would be made available in this manner will be far more productive than four acres under ordinary conditions. More crops can be raised with practically an assurance against failures. Owing to the productive power of irrigated lands a homestead could be reduced to forty acres.

It is proposed to instruct the delegates of the United States to the Pan-American Congress, which will soon assemble in the City of Mexico, to submit a plan for the establishment of an International Court of Claims. It is thought that the establishment of such a court will pave the way for the ultimate adoption of a general scheme of arbitration between the governments of this hemisphere.

Information has been received from Washington that all the members of President McKinley's cabinet will retain their places under Roosevelt. Mr. Hay will remain as Secretary of State until after the Hay-Pauncefote treaty is concluded, when he will probably be succeeded by Mr. Root.

The sessions of the Schley court of inquiry were resumed September 20. It is thought the trial will be concluded within a month or six weeks. Rear Admiral Francis J. Higginson, who as captain commanded the Massachusetts during the Spanish war, was the first witness called.

The census bulletin on vital statistics containing the preliminary statistics of deaths in the States and territories and the principal registration cities shows that the death rate has decreased by nearly ten per cent.

The new Philippine tariff, as approved by the War Department, was enacted into law September 17, to take effect November 15.

Foreign.

The new Hungarian system of telegraphy has proved a marvelous success. The system has been installed between Budapest and Fiume, a distance of three hundred and seventy-five miles, and is in practical working order, at a speed of forty thousand words an hour. The system is an ingenious combination of the telegraph, the telephone, and photography, the messages being written on sensitized paper by ray light, and developed and fixed by an automatic process.

Great Britain proposes to establish a federal city in Australia which will be modeled after the city of Washington. To this end the District Commissioners have received an official communication from the representative of the British government in this country asking for details of the plan and government of the city of Washington.

A new type printing telegraph system has been introduced between Paris and Berlin which promises to revolutionize the telegraph business between those cities. It has been demonstrated that by means of the new system one line will be sufficient for all the telegraphing between the two cities, which has heretofore required five lines.

A delegation of twelve prominent labor men of Great Britain, who were elected by popular vote in which all classes of wage earners participated, visited the Buffalo Exposition for the purpose of studying American methods. The trip was made under the auspices of the Red Letter, a leading labor paper of England.

The improvements now being made in Buckingham Palace under the direction of King Edward will include the addition of three American automatic electric elevators, which are to be constructed at a factory near New York.

The Duke and Duchess of Cornwall and York arrived at Quebec on the Royal yacht Ophir, September 16. They were received by the people of the Dominion of Canada with a great demonstration of loyalty and enthusiasm.

Governor Ross of Yukon will recommend to the Dominion Government that the royalty on gold taken from the Canadian mines be abolished, and an export duty placed upon it, the same to be collected at the boundary line.

The French sugar bounties have occasioned a loss of $2,800,000 to the Government. The minister of finance has ordered that they be reduced fifty-five per cent in order to cover the deficit.

The empress dowager of China has issued an edict ordering the institution of a system of general education by means of primary schools, common schools, and colleges in every province.

The evacuation of Pekin took place September 17 and the Americans and Japanese simultaneously handed over the forbidden city to the Chinese authorities.

The New Zealand government has appointed a trade commissioner to travel throughout the world in search of new markets for New Zealand products.

Andrew Carnegie has given £10,000 to build a town hall at Motherwell, Lanarkshire, Scotland.

Industrial and Commercial.

The asbestos mines of the Province of Quebec supply nine-tenths of the asbestos produced in the world. The mines were discovered in 1878. In 1888 the output amounted to less than four thousand tons, while last year's production aggregated seventeen thousand tons. Some eight hundred miners are employed. Asbestos has also been discovered in Russia, Sweden, Corsica, South America, and lately in Siberia, but the Canadian asbestos is said to be the best of all. Large quantities are now used for the manufacture of fire-proof paper.

The Colorado Fuel and Iron Company is the greatest industry west of the Mississippi. The company has a capital of forty million dollars and employs fifteen thousand men. The income of the company last year was thirteen million dollars, and the expenditures over ten million. The monthly payroll is upwards of $500,000. Last year the company marketed over four million tons of coal and 728,000 tons of steel, and orders for 250,000 tons more were refused.

The White Star liner Celtic, which recently made her maiden voyage from Liverpool to New York, is the biggest ship in the world. Her length is seven hundred feet, breadth, seventy-five feet; depth, forty-nine feet. She has nine decks. Her displacement at load draft is 37,700 tons, nearly double that of the Kaiser Wilhelm der Grosse, and 10,300 tons more than the Great Eastern.

The Interstate Commerce Commission's statistics show that the railroad companies of the United States now operate 192,556 miles of road, use 37,663 locomotives and 1,365,531 freight cars, employ 1,017,653 persons, and have an annual net income of $688,500,000.

General.

A Chicago syndicate has secured from the Government of Honduras a grant of sixty-four thousand acres of land on condition of settling it with Americans. The company has made arrangements to send Indiana, Illinois, and Ohio farmers who want to go to Central America and raise bananas and other tropical products.

It is reported in Glasgow that Mr. Ellerman, of the Leyland Line, has bought for J. Pierpont Morgan and his associates the old City Line of fourteen steamers engaged in the East Indian trade, for about $5,000,000. If these be added to the Leyland Line's property, that line's fleet will consist of 74 vessels, having a tonnage of 301,000.

By means of a co-operative scheme nearly two million Londoners will be given an opportunity to enjoy a daily dinner at a cost of four cents. "The Agricultural Organizing agency (Limited)" has built a complete steam bakery and kitchen, covering more than an acre of ground. Meats, cereals, vegetables, and dried fruits will be served.

One of the curiosities of the Bank of England is to be seen in the printing room. A man sits at the desk and every three seconds a machine delivers to him two complete £5 notes. If he sits there six hours he receives over $350,000 and in three hundred days over $300,000,000.

The city of Washington now has eighty thousand trees within its limits, and the work of planting is going on in a systematic manner. Washington bids fair to equal the record of Paris which spends sixty thousand dollars a year in caring for and planting shade trees.

Queretaro, Mexico, is a place of interest to all American tourists. It was there that the Mexican congress ratified the treaty with the United States in 1848 by which all the territory east and north of the Rio Grande was ceded to the United States.

It is said that so great is the demand for canned salmon in the United States that no shipments will be made of this season's pack from the Puget Sound to England. The English market practically will be left to the canners of British Columbia.

It has been decided that the first of the America cup races will be sailed September 26. The succeeding races will be sailed September 28, October 1, 3, and 5.

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CHRISTIAN SCIENCE SENTINEL

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

Wednesday Evening Meeting at Cleveland, Ohio.

At the regular Wednesday evening meeting of First Church of Christ, Scientist, Cleveland, O., June 26, the following testimonials were given. The first speaker said:—

"During the past few weeks it has been my great privilege to visit a number of the Christian Science fields. I must speak first of a little one in Elmira, New York. I found quite a little band,—scarcely a handful, who were earnestly working in Christian Science. They had recently opened a small church in a hall, and were gradually gaining. Their earnestness, love, and loyalty to the Cause would certainly be a lesson and inspiration to any who should see them.

"I also attended the church in Cambridge, Mass., where I found a very goodly number of earnest Christian Scientists. Their testimonial meeting on Wednesday evening was very good indeed. There were testimonies from many different places.

"And the Mother Church,—of course you all know, or most of you, what that is, what a privilege it is to be there. The testimonial meeting I attended was two weeks ago to-night. Six different states were represented that night in testimonies. One especially interested me.

"A lady spoke of two different physicians, quite prominent, who had been driven to Christian Science. One had been suffering from the grip, and had grown worse and worse until his condition became such that he knew *materia medica* could do nothing for him. He was very despondent, and felt that neither he nor any other doctor could heal him. He was about ready to give up all hope, when he passed the doors of a Christian Science church. For some reason he went in, he did not know why himself. He was very much interested, and felt uplifted by the meeting. It led him to turn to Christian Science, and he was healed.

"Many interesting testimonies were given that night from all over the country. It was certainly an inspiration to be there and hear them and feel what a great work Christian Science is doing all over this world."

A lady thus related the healing of her little boy:—

"I wish to express my gratitude to-night for a demonstration this past week, and I want to read you two lines of the hymn we just sang:—

Within Thy Love is safe abiding
From every thought that giveth fear.

"Sunday afternoon we had been invited out. One of my little boys had gone by himself to visit his little cousin, and was not with us. When we returned, we found him sick in bed, apparently with a very high fever. I read these two lines, because in the old thought anything of that sort seemed to fill me with fear. There seems to be something so much alive in the fever of a little child. I felt in this case not the slightest fear, for I knew I had a remedy at hand. The case was very aggravated, and all that night the little boy was out of his head; but not for an instant did I fear, for I knew that God was the only Presence, and that He would answer prayer if I had faith. The next morning he was well enough to get up, and he stayed up nearly all day. But Monday evening he seemed to have a relapse. I still continued to treat him, and knew that our prayer would be answered. Tuesday morning he came to my room and called out, 'Mamma, I feel perfectly well.' These things make us very grateful for Christian Science."

The next speaker told of the healing of a young man of lung trouble, as follows:—

"A few months ago a young man came to this city who had lung trouble. He came expecting to take a position in a manufactory, but when he got here he was too weak to work. He had had one hemorrhage and coughed almost incessantly. His appetite was gone, and he could not sleep. The fear was very great, and he was evidently going down about as fast as he could. He came to Christian Science for help and was perfectly healed. When he came here, he had been working in a laboratory, but had been obliged to leave on account of the chemicals irritating his lungs. He was able to go back to the laboratory, but before he did that he did some outside work. He would go all day with wet feet, and suffered no inconvenience from it at all; and he not only worked, but part of his work was at night. And he did with very few hours' sleep, and worked, I think, sometimes as much as fifteen hours of the twenty-four."

A lady spoke as follows:—

"Yesterday morning during the forenoon I had some ironing to do and a good deal of it that I was anxious to finish. The heat was very oppressive, and when I was about half through I thought for a moment I would have to give up. The close air was affecting me so much that I was becoming dizzy. I desired to do a certain amount of the work before getting dinner. I reasoned that if God was our strength, as we are taught in Christian Science, He would give me the strength to do the work if it were the proper thing for me to do, and I felt that it was. In a short time all feeling of being overpowered by the heat was gone. My eyesight became clear, and I finished the work with very little inconvenience from the heat."

A gentleman said:—

"St. Paul said in the twelfth chapter of Romans, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

"When we as Christian Scientists, begin to imbibe the spirit of the words, that is, to get the spiritual understanding, we have a desire to give our lives a willing sacrifice unto God, to work for our fellow-men, and assist in bringing about the Kingdom of Heaven on earth.

"Paul says in the second verse, 'And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.' So as we go on working in Christian Science, we are gradually transformed. Christian Science teaches us how to think good, wholesome thoughts, and this constantly transforms us. We are constantly putting off the old man, as Paul says, and putting on the new, the spiritual life, the Truth which makes us every whit whole."

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A lady spoke as follows concerning the spiritual benefits received in Christian Science:—

"It is a great comfort to us in Christian Science to feel that we have a God who is always near. We do not have to cut ourselves, as the prophets of Baal did, to call down our God to help us. We do not have to continue calling upon Him as if He were in a far country; but He is close at hand, ready to meet every human need, whether sickness or sin or sorrow or fear,—error of any kind.

"I was very joyfully reminded of this the past week in being able to destroy, through the Christ who strengtheneth us all, the fear of appendicitis. The fear seemed to be very intense, so great that when I received the telephone message, the sense of fear for a moment almost overcame me. But God was present, and in a few hours the trouble was overcome.

"While we are so grateful for what is called the physical healing, so grateful to be able to help others as well as ourselves, we are always more grateful to hear of the change that comes in the turning of the thought toward the desire for the good. A young woman who came to Science for help a short time ago for nervous prostration, said after she had been lifted out of the physical suffering, 'I feel that while I am grateful for that, I am still more grateful for Science and Health. As I was about to go away for a vacation, I told my mother I thought I would not take the light novels that I had been in the habit of filling my trunk with, but would take books of deeper interest that really meant something, as well as my Science and Health. God is beginning to be near to me, and I feel that there is something beside a mere passing amusement.' "



A gentleman related the following incident:—

"In the affairs of men, there are times when they seek to change and wish to go in another direction. Sometimes it is adopting a different plan from that which they have heretofore used in business. This change we look upon as a transition state, when it is turning from one to the other. It is so with me in taking up Christian Science. I feel now as though I were in the transition state. I feel as though I should walk direct according to the law of God without wavering or without fear, in that narrow path, the road that leads to everlasting life.

"And so in relation to that and in connection with this, I wish to relate a little circumstance that took place last week while coming from Wheeling to Cleveland. As I got on the cars in the morning at Wheeling, four ladies got on, going to Mount Clemens. They were all going for the benefit of their health, two being invalids, one of them apparently very ill. As the cars moved out from Wheeling this lady became a good deal distressed apparently. I sat in the seat back of them. As they seemed to be at a loss to know what to do for her, I felt as though it was my duty as well as privilege to offer assistance. I asked if I could be of any service to them, and they said they thought not. I said that probably I could be of service in destroying the pain. I said I was not a physician, but I believed in metaphysics, and was trying to carry it out. If in that way I could be of any service, I would be very glad indeed to do so. They said they thought that I could not be of any service.

"Soon two of them moved to the opposite side of the car and sat with their seats turned over the other way. To make myself plain in regard to it, and not have them feel as though I had trespassed on their rights, I stepped over and apologized for having offered my assistance. One of the ladies remarked that there were a good many people who were disturbing the world in this way and putting themselves forward. I told them that was not my object at all, and said, 'I am a professed Christian Scientist and feel as though whenever I can lift up humanity and destroy error in any form, it is my duty to do it.' At learning that I was a Christian Scientist, they seemed quite interested. One said, 'I do not know anything about it, but I have heard a little. I wish you would sit down in this seat and tell me something about it.' I said that I would be very glad to give them what light I could. Then in a few words I told them something of what it is. They became very much interested. I had Science and Health with me. One of the ladies said, 'Where can I get that book?' I told her that as they were to stop at Detroit, they could probably get it at the Christian Science Reading Rooms there. She said, 'I must have it.'

"As I talked with them they became so much interested that one of the sufferers was able to lie down in the seat. The other, who was suffering great pain in her arm, came and listened to our conversation. When I got up to leave, I shook hands with them and bade them good-bye, and the lady whose arm had been lame from rheumatism shook hands with me and said the pain had left her arm, and she felt very much lifted up and perfectly free from pain. I enjoyed the conversation very much, and feel as though a seed was sown there which will bring forth fruit."

The next speaker said:—

"Yesterday my little daughter came to me, saying she had a severe headache, accompanied with dizziness and pains in the stomach. We talked about the Truth a few moments, and she seemed to feel better; but a little later the trouble seemed to come up in a much worse form, and she said she would be unable to sit up any longer. She lay down on the sofa and I talked the Truth to her, realizing that she was spiritual, that she was governed by the laws of God, the laws of Spirit, not of matter. In about five minutes she arose and said, 'I feel all right; it has all gone. There is no more headache.' She went to bed last night perfectly free, and there has been no return of the headache.

"This was a trouble that she used to have very frequently, and sometimes it lasted for several days. And so in this way we see that if these troubles do appear, we have a very present help."

A lady said:—

"One of the greatest blessings I have received in a physical way in Christian Science is freedom from sick headache. I was a great slave to it. Every hot day I would have sick headache. If I rode in the cold or did not get my regular sleep, or did not have my meals at just such a time, or ate certain things, I always had a sick headache. At least once in two weeks those attacks came, and I would be confined to bed a few days,—a day or two coming on and going away. Finally there was sick headache most of the time. Now the thought seldom presents itself, and when it does, I am able to destroy it."



A traveling man related the following interesting experience:—

"I am very grateful for what Science has done for me. About two years ago, before I was a Scientist, I had trouble with my eyes. In trying to read or write letters, I found that everything would blur. The printing seemed like Chinese figures, and the trouble grew worse. Finally I got as far as Cincinnati, being a traveling man, and went to consult an oculist. He tested my eyes, and said I would have to wear glasses for the rest of my life, and every two years would have to change the glasses and get stronger ones. I took my glasses, and every day I wore them in writing letters and in reading. After I had been wearing them for about a week, I was in Pittsburg, and there met a friend who was a Christian Scientist. I had known her for a great many years. When she saw me with glasses, she said, 'What does this mean?' I said, 'I had to come to it.' She said, 'You do not have to wear those glasses.' I said, 'I do not want to, for I can't hold them on my nose. Half the time they fall off and are a perfect nuisance in

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every way.' She said to me, 'Do you want me to treat you for it?' 'Certainly,' I replied.

"That was on Tuesday, and on Wednesday I was in Wheeling, and wore the glasses in reading and writing. On Thursday I wore the glasses. Friday I was in Columbus. I wore the glasses in the morning, reading the papers and attending to business all day. After supper in the evening I went to my room. I had to write a long business letter. I wrote the letter of about ten pages, enclosed it in an envelope, put on a postage stamp, wrote the address, and put up my hand to take off the glasses. I found no glasses there. I had written a ten page letter without glasses, and was not conscious of it. I have not seen the glasses since. I was healed of that trouble in three days. I do not even know what became of the glasses.

"In regard to my family in New York, my father and mother were both invalids. My home was like a private hospital. Within the past year Christian Science has turned my home into a beautiful home of happiness and health. There is not a sign of sickness left in my family, and we owe it all to Christian Science."—E. A. M.

Letter to Editor of "The Outlook."

Chicago, September 2, 1901.

Editor *Christian Science Sentinel,* Boston, Mass.

Dear Brother:—Many of our readers will recall a criticism in *The Outlook,* following the publication of the Mother's message of June last. *The Outlook* published the reply from a member of the Christian Science Publishing Committee.

A friend of mine, who is a member of another church than ours, answered the criticism appearing in *The Outlook.* His letter was written to the editor and not intended for publication, but it is such a beautiful tribute to Christian Science that I have obtained his consent to present it herewith, and I know it will be profitably read by all.

Yours in Truth,
IRA C. HUBBELL.

The following is the letter:—

Kansas City, Mo., July 22, 1901.

My Dear Sir:—Although you do not know me, I have known you for a long time. I have read your sermons and articles for years, and on the first Sunday I spent in New York, some years ago, I went to hear you speak. You have helped me as you have helped many others who want to know the Truth. You have been especially helpful because of a spirit of fairness and tolerance (the real tolerance that Phillips Brooks wrote about), and your evident desire to learn more of the Truth yourself.

The article in *The Outlook* two weeks ago on Christian Science may not have been written by you, but it seems to me to be yours, especially as I recall one or two allusions to the subject heretofore. The writer of that article apparently fears that Christian Science teachings concerning the averred unreality of evil and sin will lead to increased indulgence; and so did our fathers fear the teachings of those who dared to ask whether there were a literal pit with a lake of fire and brimstone.

The pith of this particular question (the spirit of this teaching by Christian Scientists) seems to me so well stated in an editorial of their current weekly (the *Christian Science Sentinel*) that I take the liberty of mailing the paper to you. The article is entitled, "Overcoming, not Overlooking." If one will take the paper as an example at random, and with an open mind read everything in it, he must find food for thought if he has looked upon Christian Science as an illusion that will have its day and disappear.

I am a member of a Congregational Church, and trying to be of some service in it. My wife, once a member with me, has for several years been in one of the two Christian Science Churches here. She is a better wife and mother, a better friend than she was before. This subject has been brought home to me, so that I have watched it as I might not have done otherwise, and it is on this account that I make bold to write you.

At the end of five years I am convinced that the spirit of God is in this movement. At the same time I have not come to their view of the physical universe, although I do believe that if the Gospels are true, as they must be, they teach the healing of *all* our ills through the mind of Christ, —now as well as nineteen hundred, or sixteen hundred, or three thousand years ago. We have not really known God as our refuge and strength, our very present help in trouble. The promises are beginning to break with new light upon me because I am trying to look less at the things that are seen.

Of course, the letter of Christian Science cannot save, any more than the letter of any other church or doctrine. Many who call themselves Christian Scientists have that yet to learn. But I have seen scoffers converted, men of the world cured of drunkenness, profanity, and lust. Women whose lives were shallow and selfish, changed into helpful, hopeful Christians at the same time that they were helped physically by their new teaching.

This movement has been striding where we have crept in the effort to recruit our church forces during the past decade. Why is it? For one, I do not believe it is because they have baited or bribed the multitude. The people are hungry for a more practical, workable religion than has been offered them. This is not saying one needs only to join a Christian Science Church to realize the millennium.

They have much to learn as well as we, and they are very human as yet. But there is a *leaven* working there that we shall some day be compelled to recognize. And we shall do well if we live their covenant—"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*" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 493).

Perhaps I should apologize for writing you this letter, but, my dear sir and brother, I believe you will accept it in the spirit in which it is written, whether or not you agree with me. You are helping to shape a nation's thought, a Christian nation's. You are a leader, too, among our own church people, and I yearn over our own churches because of the mistake that they sometimes seem to me to be making in their attitude toward this movement. They might at least have more charity—love—toward these others, who also are moved by conscience. We should grant them the liberty that we justly claim for ourselves, and we are not always doing that.

With much respect, I am, sincerely yours,

S. W. RIDER.

A Word for the Journal.

The Christian Science Journal, published at Boston, as the official organ of the religious following whose name it bears, comes out for August full of good things as usual, including a number of articles illustrating the peculiar tenets of this branch of religious thought, both in precept and example. The poetic muse is not forgotten, as will be seen in the following final stanzas of the opening article in this number. It is entitled "Doubts Dispersed," and is by James J. Rome.

Soon the clouds of sense will vanish,
Soon the arid wastes will bloom,
Soon the smiles of heaven will banish
All the shades of mortal gloom,
If we fix our heart's affections
On the perfect love divine,
And through lives of consecration
Let the light of heaven shine.

Riverside (Cal.) *Morning Enterprise.*

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"Faultless."

Jude, verse 24.

"FAULTLESS in His Glory's presence!"
All the soul within me stirred,
All my heart reached up to heaven
At the wonder of that word.

"Able to present *me* faultless?
Lord, forgive my doubt," I cried;
"Thou didst once, to loving doubt, show
Hands and feet and riven side.

"Oh, for me, build up some ladder,
Bright with golden round on round,
That my hope this word may compass,
Reaching Faith's high vantage-ground!"

Praying thus, behold my ladder,
Reaching unto perfect day,
Grew from out a simple story
Dropped by some one in the way.

Once a queen—so ran the story—
Seeking far for something new,
Found it in a mill, where, strangely,
Naught but rags repaid her view.

Rags from out the very gutters,
Rags of every shape and hue,
While the squalid children, picking,
Seemed but rags from hair to shoe.

"What then," rang her eager question,
"Can you do with things so vile?"
"Mould them into perfect whiteness,"
Said the master, with a smile.

"Whiteness?" quoth the queen, half-doubting;
"But these reddest, crimson dyes—
Surely naught can ever whiten
These to fitness in your eyes?"

"Yes," he said, "though these are colors
Hardest to remove of all,
Still I have the power to make them
Like the snowflake in its fall."

Through my heart the words so simple
Throbbed with echo in and out;
"Crimson"—"Scarlet"—"white as snowflake"—
Can this man? and can *God not?*

Now upon a day thereafter
(Thus the tale went on at will),
To the queen there came a present
From the master at the mill.

Fold on fold of fairest texture,
Lay the paper, purest white;
On each sheet there gleamed the letters
Of her name in golden light.

"Precious lesson," wrote the master,
"Hath my mill thus given me,
Showing how our Christ can gather
Vilest hearts from land or sea;

"In some heavenly alembic,
Snowy white from crimson bring,
Stamp his name on each, and bear them
To the palace of the King."

. . . . . .

Oh, what wondrous vision wrapped me!
Heaven's gates seemed open wide,
Even *I* stood clear and faultless,
Close beneath the pierced side.

Faultless in His glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white!

MRS. HERRICK JOHNSON.

The Lectures.

At Portsmouth, N. H.

Before quite a large and very interested audience in Philbrick Hall last evening (September 5) Judge Ewing, the eminent member of the bar, delivered a very interesting address on Christian Science.

J. H. Bartlett of this city introduced the speaker. Among those present were Rev. Irving C. Tomlinson of Concord and other well-known Scientists. The address received the close attention of all, and was very instructive and interesting, being a very full outline of the faith and its work.

Mr. Bartlett introduced Judge Ewing by the following remarks:—

Sydney Smith once said that the best book reviewer was one who had never read the book and knew nothing about it. It must have been the same test of fitness that suggested me as the one to introduce a speaker on the subject of Christian Science.

Amidst the whirl of the myriad activities that possess this world, we are inclined to be ignorant of even great forces. But when we see a half million people becoming moved by a common impulse, as progressive men and women, it is time we were learning about it. And a great opportunity is, therefore, afforded us to-night to learn of the teachings and faith of these people from one who can speak with authority.

Whatever may be our present religious beliefs and our reasons for them, there is one belief that is well-nigh universal in America, and that is that every man has a right to worship God according to the dictates of his own conscience; and we are now, as a people, going one step further than even this liberal doctrine, and that is, learning to see and respect the good there is in every belief or so-called religion. We are on the alert for the truth as to the great future, and the multiplication of creeds is only tending to unify the one truth in them all.

The religious teaching we received at our mother's knee, as children, is sacred to us, and none of us desire to put it off for anything new, and so I am sure we who are unacquainted with the belief will feel less distant toward the speaker of the evening when I read you a clipping from one of his reported speeches, as follows:—

"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, jewelled with joy, and luminous with love."

The speaker of the evening is a guest whom we should feel proud to welcome to our city, because of his reputation as a man. He was in youth a friend and admirer of that distinguished lawyer, statesman, and emancipator, Abraham Lincoln. He was trained in the legal profession, acquired great prominence as a lawyer in the State of Illinois, and later became one of its distinguished judges.

The words of such a man you will receive with rapt attention, and it therefore gives me great pleasure to welcome to our city and to introduce to you, Judge William G. Ewing of Chicago, who will address you on the subject of Christian Science.—*The Portsmouth* (N. H.) *Times.*

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The Forester and his Work.

THE forester has no serious quarrel with the lumberman, but differs from him in this, that the forester replants, or reseeds the ground from mother trees, protecting the soil and starting a new forest in place of the old. In America the lumberman denudes large areas, and is often criticised for it; but in Saxony, where forestry is most highly developed, skilful foresters do the same, except that the Saxon, under State supervision, replants his areas. American forests can probably be lumbered less destructively than at present, and with equal profit, but what interest has the lumberman in a distant future, or what incentive to greater care? Most of the leading European nations, except England, which has let her forest interests decline, have been forced to bring their forests under direct State control, finding the problems involved far too vital to the national life to be intrusted to private management. In this country New York, Pennsylvania, and the Federal Government, have clearly recognized the same principle. New York has expended more than a million dollars and acquired more than a million acres of land toward the proposed State park in the Adirondacks. When fully acquired, it will include the greater portion of those mountains. The State has purchased also about seventy-five thousand acres in the Catskill mountains. Pennsylvania has purchased about one hundred and fifty thousand acres in her mountains to protect the headwaters of the Ohio and the waters of the Susquehanna and the Delaware.

Through the influence of the American Forestry Association and the Department of the Interior, President Harrison was given the power, and was induced in 1891 to begin the policy of withdrawing timber land in the West from sale as part of the public domain, and to create forest reservations. He set apart thirteen and a-half million acres. This policy has been followed by later presidents, Mr. Cleveland setting aside in one act on Washington's birthday, 1897, seventeen million acres. President McKinley set apart six and a half million acres. With the national parks, about fifty-six million acres are now reserved. It is expected that upon these reservations continuity of forest growth will be guarded, and lumbering under proper conditions permanently carried on.

Three additional national parks have been proposed. Their establishment has been urged upon Congress by various scientific associations and quite generally by the press. The first of these is the Southern Appalachian Park in the mountains of North Carolina, Tennessee, and the immediately adjoining States. About Mount Mitchell, the "great black dome," highest in the Alleghany range, are extensive forests of spruce, while on lower ranges about Grandfather Mountain and the bases of the Great Smoky range are wide-reaching forests of deciduous trees. These are practically the only remaining hardwood forests untouched by lumbermen. The second proposed national park is in northern Minnesota, in a wilderness of lakes that rival those of the Adirondacks. About their shores and upon their islands are found what are said to be the only remaining forests of ancient white pine, and the lumbermen are already making inroads. The third proposed park includes the Calaveras or Mammoth grove of giant trees in California. The remarkable longevity of these trees, from four to six thousand years, has led to the belief that naturally a tree has no limit to age. It may live indefinitely unless destroyed by fire, insects, fungus, wind, or by the hand of man.

Valuable as are the national forests and national parks, they are very far from solving the American forestry problem. The price of lumber is already advancing because of the exhaustion of the first easily obtained supply. Logging is now carried on more carefully, and farther up the streams and mountains. The pressure is likely to grow stronger. The protection of remaining forests from fire, the checking of erosion over vast denuded areas, the prevention of destructive floods—these cannot safely be neglected. The next step forward in forestry is a keener appreciation of their needs on the part of the people, leading to State control of non-agricultural land.

New York Outlook.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to.

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

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Annual Meeting.

The regular meeting of the Mother Church is postponed until June, 1902. WILLIAM B. JOHNSON, *Clerk.*

Applications for Membership.

Applications for membership with the Mother Church, to be acted upon at the meeting held in November for the admission of members, must be in the hands of the Clerk by the 15th of October. It is desired that applicants will use the blank forms of application that are issued on and from September 20, 1901.

Inviters of applicants will greatly assist the Clerk if they will send the applications as early as possible.

The Obstetric Class.

Applications for the obstetric class of the Massachusetts Metaphysical College for 1901 must be sent at once to Alfred E. Baker, No. 25 N. State St., Concord, N. H. The class will convene October 21.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 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.

Tribute from Mrs. Eddy.

IN response to a request from the committee on arrangements for the memorial service at Concord, N. H., September 19, the Rev. Mary Baker Eddy sent the following tribute to President McKinley's life, and words of sympathy to the chief mourner. It was published in many daily newspapers in Boston and elsewhere These strong and powerful, yet deeply tender words, will go down in history as among the greatest tributes paid to the beloved President.

Their conciseness is as remarkable as their great depth of meaning. They are indeed worthy the careful perusal and study of all thinking and patriotic people It was as follows:—

"Imperative, accumulative, holy demands rested on the life and labors of our late beloved President, William McKinley. Presiding over the destinies of a nation meant more to him than a mere rehearsal of aphorisms, a uniting of breaches soon to widen, a quiet assent or dissent. It began with heavy strokes, measured movements, reaching from the infinitesimal to the infinite. It began warming the marble of politics into zeal according to wisdom, quenching its volcanoes, uniting the interests of all peoples, and it ended a universal good overcoming evil.

"His home relations enfold a wealth of affection,—a tenderness not talked but felt and lived. His humanity, weighed in the scales of divinity, is not found wanting. His public intent was uniform, consistent, sympathetic,—and, so far as it fathomed the abyss of difficulties,—was wise, brave, unselfed. May his history waken a tone of truth that shall reverberate, renew euphony, emphasize humane power, and bear its banner into the vast forever.

"While our nation's ensign of peace and prosperity waves over land and sea,—while her reapers are strong, her sheaves garnered, her treasury filled, she is suddenly stricken,—called to mourn the loss of her renowned leader! Tears blend with her triumphs; she stops to think, to mourn, yea, to pray, that the God of Harvests send her more laborers, who, while they work for their own country, shall sacredly regard the liberty of other peoples and the rights of man.

"What cannot love and righteousness achieve for the race? All that can be accomplished, and more than history has yet recorded. All good that ever was written, taught, or wrought, comes from God, and human faith in the right. Through divine Love, the right government is assimilated, the way pointed out, the process shortened, and the joy of acquiescence consummated. May God sanctify our nation's sorrow in this wise, and His rod and His staff comfort the living as it did the departing. O may his love shield, support, and comfort the chief mourner at the desolate home."

The Memorial Services.

THURSDAY, September 19, *Anno Domini*, 1901, will be a memorable day in the world's history. In this country everywhere services were held in memory of the beloved and lamented deceased President, while in every part of the civilized globe people assembled to publicly pay tribute to his greatness and goodness. Truly is it said that "the world yesterday laid its wreath on the tomb of William McKinley."

Never before in the world's history was there such an event. The occasion was as remarkable as it was touching and tender. While the last rites were being observed in Canton, the late President's home, in every city and hamlet in this country, people spontaneously assembled in churches and halls to hold memorial services. Across the water, also, there was a not less remarkable and not less spontaneous gathering together of people for a like purpose. Services were held in historic Westminster and in St. Paul's in London; at Paris, at Berlin, at Rome, at St. Petersburg, at Copenhagen, at Pekin, at Bombay, and numerous other places. The tender chord of love and sympathy truly encircled the globe.

A deep wave of righteous indignation at the direfulness of the calamity and the sin which inspired the awful act, also swept round the whole earth. The world mourns the great loss, and deplores in unspeakable measure the wicked cause thereof.

Out of the great sorrow may good come. May the nations unite in closer bonds of union, and the peoples of the earth advance speedily to a better conception of the words of him who said, "Seek ye first the kingdom of God, and his righteousness;" and "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."

The Sermon on the Mount, in the depth of its meaning, *must* become the watchword of the nations ere anarchy and bloodshed shall cease in the world.

We look out from the gloom nevertheless with hopeful eyes, for we know that God reigns and that His rainbow promises will be fulfilled. Our government lives, and shall live, despite all foes.

Those at the helm will surely have the support of all good citizens.

CHRISTIAN SCIENCE SERVICES.

Christian Scientists quite generally held memorial services at their usual places of meeting. In common with all other Christian people they met to pay their tribute of love and respect to the memory of the nation's departed chieftain. These services were simple and touching. We have already received accounts of a large number for which we are thankful, but they are too late for publication in this number of the *Sentinel*. Whether, for want of space, we shall be able to publish them in another issue, we cannot now determine, as no doubt many more are yet to come. Whether published or not, our friends will know that we appreciate the spirit in which the accounts were forwarded to us, and they know also that the good they were designed to accomplish has been already compassed.

Among the fifty vice-presidents of the Memorial Meeting held at Concord, N. H., Thursday, September 19, was Rev. Irving C. Tomlinson, First Reader of First Church of Christ, Scientist, of Concord.

A striking incident of this occasion, also, was the fact that among the pictures displayed were two portraits of Mr. McKinley which were presented by him to Mr. Tomlinson when the former was a candidate for Congress. The pictures were taken during the Cleveland-Blaine campaign in 1883.

It is worthy of note that the two favorite hymns of the late President, "Lead, kindly Light" and "Nearer, my God, to Thee," which were so generally sung at the memorial services, are also favorite hymns of Christian Scientists, and are embraced in the Christian Science Hymnal used in all Christian Science Churches.

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Philosophy.

THERE are, and ever have been, philosophies many, but how much true philosophy apart from the Bible? The world has grown gray with speculation along philosophical lines based on material premises, or in attempts at the admixture of the material and the spiritual; and with what result? The result that the larger part of it is still speculating, and is as far away from the goal of real philosophy as ever. To find the true Philosopher's Stone mankind must turn away from the material to the wholly spiritual,—in other words, to the Bible; especially to the life and teaching of Jesus. This life and teaching, correctly understood and demonstrated, comprehends the best there is of all philosophy. The Sermon on the Mount is the greatest treatise on the subject. Rightly interpreted, it furnishes the best philosophical text the world affords The philosophy which teaches the love of God and man, making the one co-equal with the other, is the true philosophy. The life and teaching that proved divine Love to be all-powerful in healing disease and destroying sin, is the true life and teaching.

The life and teaching which to-day most nearly approaches the life and teaching of Jesus, furnishes the best criterion of true philosophy. Where is to be found a work or text-book on religious philosophy which sets forth a system of healing sickness and curing sin on a strictly spiritual basis, save the Christian Science text-book, "Science and Health with Key to the Scriptures"? And where is to be found to-day a person who for upwards of thirty-five years has devoted (and is now devoting) to the establishment of this system of healing disease and curing sin, the whole of her time, save the author of this text-book, Mary Baker G. Eddy? There is but one such text-book, there is but one such author, in the world now.

This text-book teaches the unreality of matter, but upon what basis? Not a material or a semi-material, but an absolutely spiritual, basis. God is Spirit, and God is all. Nothing but God and His ideas exist. These ideas are the universe and man. If God is Spirit, His ideas—His creations—must reflect Him. Spirit cannot reflect or create matter, if matter is something apart from or opposite to Spirit. Can Spirit evolve matter as an entity apart from itself—Spirit? The only logical answer is, No. Spirit manifests the spiritual, nothing else. This, in a word, is the simple, yet invincible, logic of the Christian Science text-book. Who can consistently gainsay such logic?

The attempts sometimes made to show that because Bishop Berkeley asserted the non-existence of matter, he anticipated the premises of the Christian Science text-book, are untenable in the face of the real facts, and show the superficiality of the thought lying back of such attempts.

Bishop Berkeley did not lay his premises in the spiritual, much less in the all-ness of God, Spirit. He manifestly had no conception of God as the only Spirit and man as His spiritual idea or reflection. Yet this is the basic teaching of the Christian Science text-book. Brief quotations from Bishop Berkeley's writings will show at once that his premises were mixed; that his effort was to resolve things from the double premise of Spirit and matter as co-existing.

From his leading work, "Principles of Human Knowledge," we quote the following: "The ideas imprinted on the senses by the author of nature are called *real things;* and those excited in the imagination, being less regular, vivid, and constant, are more properly termed *ideas* or *images* of things, which they copy or represent."

The teaching of the Christian Science text-book is that nothing is real of which the physical senses take cognizance; that all sense-testimony is illusive. Hence the two positions are at direct variance, and are wholly irreconcilable. If we correctly understand Berkeley's philosophy he based his theory of the non-existence of matter on the proposition that matter is "not without the mind, but within it, and that that which is generally called matter is only an impression produced by divine power on the mind by means of invariable rules styled the laws of nature."

Mrs. Eddy in her "Message to the Mother Church" of June, 1901, on page 35 of the pamphlet containing her Message, after quoting from Berkeley as above, says:—

"Here he makes God the cause of all the ills of mortals and the casualties of earth."

This is the direct opposite of Mrs. Eddy's teaching, for she distinctly separates God from all relation to earth's casualties and discords, even from all responsibility for sin, sickness, and death.

It is unquestionable that Bishop Berkeley, however much he may have speculated on the non-existence of matter, relied upon it in his illnesses, for he became in his later life a strong believer in the efficacy of tar-water as a healing and life-saving agent. See page 36 of Mrs. Eddy's Message, where she thus quotes from one of his works on tar-water: "I esteem my having taken this medicine the greatest of all temporal blessings, and am convinced that under Providence I owe my life to it."

Surely here was a reliance upon both Providence and tar-water at the same time; a position wholly contrary to Mrs. Eddy's philosophy.

In his later life, and long after he had written and published his speculations upon the non-existence of matter, Bishop Berkeley wrote two treatises on tar-water, one entitled, "Siris, A Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar-Water," and "Further Thoughts on Tar-Water."

Nothing we have said is intended in the least to discredit Bishop Berkeley's character as a man, a prelate, or a philosopher. We simply wish to distinguish his doctrine from that of Mrs. Eddy, and to show the injustice and inconsistency of any attempt to place his writings on a par with hers, or to show that she, in any sense, based her writings and deductions upon anything he wrote. In her said Message, page 36, she distinctly says:—

"I had not read one line of Berkeley's writings when I published my work, Science and Health, the Christian Science text-book."

Words of Praise.

WE herewith publish extracts from some of the more eloquent and timely eulogiums pronounced on the late President McKinley at various memorial services:—

HIS PASTOR'S TRIBUTE.

Bishop Edward G. Andrews of the Methodist Episcopal Church and pastor of President McKinley, conducted the funeral services in the rotunda of the Capitol, September 17. His address was eloquent and impressive. He spoke in part as follows:—

"William McKinley was a man of incorruptible personal and political integrity. I suppose no one ever attempted to approach him in the way of a bribe; and we remember, with great felicitation at this time, for such an example to ourselves, that when great financial difficulties and perils encompassed him, he determined to deliver all he possessed to his creditors, that there should be no challenge of his perfect honesty in the matter. A man of immaculate purity, shall we say?

"No stain was upon his escutcheon; no syllable of suspicion that I ever heard was whispered against his character. He walked in perfect and noble self-control.

"He was a man who believed in right, who had a profound conviction that the courses of this world must be ordered in accordance with everlasting righteousness or this world's highest good will never be reached; that no nation can expect success in life except as it conforms to the eternal laws of the infinite Lord. It was deeply ingrained in him that righteousness was the perfection of any

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man and of any people. Simplicity belonged to him. I need not dwell upon it, and I close the statement of these qualities by saying that, underlying all, and overreaching all, and penetrating all, there was a profound loyalty toward the great King of the universe, the Author of all good, the Eternal Hope of all that trust in Him.

"And now may I say further that it seems to me that to whatever we may attribute all the illustriousness of this man, all the greatness of his achievements, whatever of that we may attribute to his intellectual character and quality, whatever of it we may attribute to the patient and thorough study which he gave to the various questions thrust upon him for attention, for all his successes as a politician, as a statesman, as a man of this great country, these successes were largely due to the moral qualities of which I have spoken.

"His qualities gave him reputation—not in this land alone, but throughout the world—and made it possible for him to minister, in the style in which he has within the last two or three years ministered, to the welfare and peace of human kind. It was out of the profound depths of his moral and religious character that came the possibilities of that usefulness which we are all glad to attribute to him. And will such a man die? Is it possible that He who created, redeemed, transformed, uplifted, illumined such a man will permit him to fall into oblivion? The instincts of morality are in all good men. The divine word of Scripture leaves us no room for doubt. 'I,' said one whom he trusted, 'am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.'"

SENATOR GEORGE F. HOAR.

"This hour is devoted to the memory of the dead President. I can only repeat now what, I thank God, it was given me to say while he lived, that he was our best beloved President, save only Washington and Lincoln.

"The tributes to the excellence of President McKinley do not come from personal or political friendship alone, and are not born of a present sorrow. Men who differed from him in opinion most widely on the great questions of the time loved and honored him, if only they knew him.

"Is there in history or in poetry the story of a knightlier chivalry than that of this man's devotion to the wife of his youth? In his home, the foremost household of the republic, has been the foremost example of that household virtue, the love of husband and wife, which is the one best thing man has gained so far in the uncounted years of his evolution.

"We will place William McKinley in our Valhalla. He was a favorite of the people. He was a leader of men. He knew the people that he ruled. His power was of the sunshine, not of the tempest. Whether the great measures with which his name is inseparably connected were wise or unwise, righteous or unrighteous, must be settled by later and more deliberate verdict than ours. History will declare, I think, that he believed them right and wise, that he loved his countrymen and loved liberty."

JUDGE FREDERICK D. ELY.

Judge Frederick D. Ely of the Boston municipal court, who served with the late President in the 49th Congress, delivered an address at the memorial service held in St. Paul's Episcopal Church, Dedham Centre, in which he spoke in part as follows:—

"He had served through three Congresses at the period when I knew him, and by unblemished character, intellectual vigor, rectitude of intention, fearlessness in the maintenance of his opinions, a dignified person and demeanor, a strong, eloquent, and impressive oratory, and an accurate and extensive knowledge, especially on economic questions, and ceaseless and untiring industry, had achieved a standing of grasp and influence in our national councils attained by few either in the past or the present. I had no predilections in his favor. So far as I know, my judgment was unbiased. But I then regarded him as a man of remarkable parts, and, as I afterward saw him advance steadily step by step, until he reached the highest office in the gift of the people, I was not surprised. It seemed to me due to the size and fitness of the man."

BISHOP WILLIAM LAWRENCE OF CAMBRIDGE, MASS.

"The fundamental note in his public character and influence, was his confidence in the people and institutions of this nation. There are statesmen who, standing on high prophetic mountain-tops, see far beyond the vision of the people, and by courage, skill, and power, lead the people to the consummation of their schemes. Such great statesmanship was not that of Mr. McKinley. Still, he was a stateman. Believing, as he did, in American people and institutions, he had confidence in the intelligence, the self-restraint and the virtue of the masses. He did not throw away the idea of leadership, but he did believe that his most efficient work for this nation was in representing what he felt to be the good sentiment and wisdom of the people, and in guiding, turning, and, when feasible, leading them toward right action.

"Mr. McKinley was a man of peace. To him militarism was abhorrent. His interests were not in the arts or strategies of war, but in the development of commerce, the increase and distribution of wealth, the education of the people and their uplift in character and happiness. Men may disagree whether his policy in some of these things was wise; he never asked that all men should agree with his policy; but I believe that all must agree as to the purity of his intention."

HON. WILLIAM E. CHANDLER OF NEW HAMPSHIRE.

"Mr. McKinley was a man of intelligence and sagacity. His knowledge was wide and always available. He did not depend too much upon others for his conclusions on public questions, and when he acted he did so with that reasonable courage and confidence which his full mind justified him in feeling. His rhetorical gifts were of a high order. What he knew, what he wished to say, he could clothe in apt and pleasing words, and could utter with captivating eloquence.

"Above all, Mr. McKinley was a man of virtue. In him there was no guile. Personal integrity, personal innocence, personal good conduct, were his highest aim in life. The past has not shown, future scrutiny will not reveal, any serious fault in him. His virtue was based on religious convictions, and so he went through life from boyhood to his martyrdom, trying to obey God and help his fellow-creatures; gentle, lovable, kind-hearted, but also firm, unyielding, and strong in his devotion to the performance of virtuous duty, whether in private life or in public station."

EX-PRESIDENT CLEVELAND.

"The man who is universally mourned to-day acquired the highest distinction which this great country can confer on any man, and he lived a useful life. He was not deficient in education, but with all you will hear of his grand career and his services to his country and his fellow-citizens, you will never hear that either the high place he reached or what he accomplished was due entirely to his education.

"But you will, instead, constantly hear, as accounting for his great success, that he was obedient and affectionate as a son, patient and faithful as a soldier, honest and upright as a citizen, tender and devoted as a husband, and truthful, generous, unselfish, moral, and clean in every relation of life. He never thought any of these things too weak for manliness.

"Make no mistake, he was a most distinguished man, a great man, a useful man, who has been distinguished, great, and useful because he had, and retained unimpaired, qualities of heart which, I fear, university students sometimes feel like keeping in the background or abandoning."

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CONGRESSMAN SAMUEL W. MCCALL.

"And, now, having spoken of this crime, let us take a whole heaven's leap to that which is farthest from it, and turn to the sunlit life of its illustrious victim. It was my pleasure to know him somewhat, and nothing which has been said of his gentleness and kindness has been exaggerated. His life was typical of freedom. It was the wonder of freedom that such a life as his could be led. He was born amid humble surroundings. He had no powerful friends to help him on. The only resources he had were those which God gave him, and yet we saw him go on and up to the highest place in the world. When but a mere boy he became one of the heroes of the war that was fought in behalf of freedom. From that he went into public life. He served the nation in Congress, and it is remarkable that the only public service he ever rendered the nation as a whole was as a representative of the people."

Among the Churches.

Church Remodeled at Houston, Tex.

The work of remodeling and enlarging the church building of the Second Church of Christ, Scientist, of Houston, Texas, located on Main Street, between McKinney and Lamar Avenues, has been completed and the church turned over to the congregation, and the first services will be held therein to-day. The morning service will be held at eleven o'clock, and the evening service at eight o'clock .

The seating capacity has been increased to about three times that of the old building, which became necessary on account of the rapid growth of the attendance at this church.

On September 4, 1898, this congregation held their first service in a small building erected for them on the present site, but the rapid growth soon filled the building, and for some months it was apparent that larger quarters must be arranged for. Accordingly, arrangement was made for additional land, and contract let for the enlargement of the building, which is now completed and turned over to the building committee.

The new building presents a very beautiful and tasty appearance, and adds another to the list of Houston's beautiful church edifices.

It is of frame construction, 38x70 feet. The main entrance is through an entrance porch, and from there to a right and left vestibule, opening into the main auditorium, which is 35x51 feet, exclusive of rostrum, which is in an arched alcove. On each side of the rostrum are retiring rooms. The side entrance is at the rear of the auditorium.

The inside of the building is wainscoted three and a half feet, and papered in light blue, broken at the corners by heavy mouldings. The church is lighted by gas, and has electric fans reaching every portion of the building.

The regular services will hereafter be held every Sunday at 11 A.M. and 8 P.M., Sunday School at ten o'clock, and Wednesday evening meeting at eight o'clock. All are extended a cordial invitation to attend these services.

The services of the Christian Science denomination are very unique, being conducted by two readers, a lady and a gentleman, who read correlative passages from the Bible and Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The lesson sermon is prepared under the auspices of The First Church of Christ, Scientist, of Boston, Mass., the Mother Church of the Christian Science denomination, and the same lesson sermon is read every Sunday in every Christian Science Church in the world.—*Houston Daily Post.*

A Word from Galveston, Tex.

Having received so great benefit from Christian Science, and knowing from experience how much is derived from the testimonials in the *Journal* and *Sentinel,* I desire to add mine to express in a small way my gratitude, besides letting the Field hear a good word from our Island City. Though visited nearly a year ago by what was conceded by mortal man to be the worst storm ever known, the cause of Christian Science has grown here, and our little band is doing good work. We sometimes think our progress is slow, but when we sum up the work for the past three years we realize what rapid strides we have made. Our beautiful little church betokens the love which the faithful workers in this part of the Master's vineyard have for our great cause.

Our demonstrations are many, for we are called upon many times to prove by our works the truth of our words. I think truly that great demands are made upon Christian Scientists, and am happy to say, they are found equal to it. Through the blessings of Christian Science and the love that "Science and Health with Key to the Scriptures" teaches, we are able to meet all the demands made upon us. To overcome self is to me the proof of all. For the struggles that one has to make in the business world it is certainly required. I think the Christian Scientists have a practical way of showing their faith. I can truly say that in my office duties I have found it an ever-present help in keeping my temper when coming in contact with others who do not, and in solving perplexing problems that one meets in business competition. To me the practicality of Christian Science is beautiful, for it is all the time with us. We are never alone. When we are watchful, as we ever should be, we are never taken by surprise.

Some of our best citizens are becoming interested. At our Wednesday evening meetings we have as many as thirteen testify. Our meetings are well attended, and every one goes home feeling well paid for the time given. At our last meeting we heard from five ladies and eight gentlemen how beautifully victorious Truth was over all kinds of error in every instance. All in our beautiful little city on the Gulf coast render up our thanks for past blessings and know we shall receive in future as we deserve, and we are working to be deserving. I always read with pleasure all business testimonials, for the business world needs Christian Science and surely, but seemingly slowly, the leaven is working, and at no distant day we shall see the fruits of our labors in that field.—A. J. S., Galveston, Tex.

Reading Room at Madison, Wis.

When the request to open reading rooms in connection with Christian Science Churches was received, First Church of Christ, Scientist, of Madison, Wis., quickly complied. January 30, 1900, temporary quarters were provided in the audience room of the Jewish synagogue, where regular church services have been held since 1895. With the addition of a few necessary pieces of furniture, this room—well-lighted, airy, pleasant, and central—met the present needs quite acceptably.

One year later a suite of two rooms was secured in a comparatively new building with modern conveniences, in the very centre of the city, fronting the Capitol Park. The furnishing of these rooms was made possible through voluntary contributions, the children's Sunday School collections aiding materially in the work by placing upon the walls the picture of our Leader, Hoffman's "Head of Christ," and "A Little Child Shall Lead Them."

Since the opening of this reading room fifty-seven copies of "Science and Health with Key to the Scriptures" and seven copies of "Miscellaneous Writings" have been sold, as well as many copies of Mrs. Eddy's smaller books, also *Journals, Sentinels, Quarterlies,* pamphlets, etc., from the Publishing Society in Boston.

The wisdom of establishing this branch of Christian Science work was discerned only by our Leader, whose watchful eye and loving care are ever leading to higher thought and development of the great possibilities of our noble cause; while instant obedience to the call on the part of the Field, has proven its benefits in increased sales of

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genuine Christian Science literature, as well as affording an opportunity for strangers to gain information on the subject of Christian Science. The reading room is open every week-day from 2.30 to 4.30 P.M., when members of this denomination are always in attendance.

MRS. L. P. G., *Superintendent.*

Memorial Service at Rice Lake, Wis.

The Christian Scientists of Rice Lake, Wisconsin, have scored a victory that tells more plainly the growth of the cause in this city and community than words can possibly do. The leaven which has been silently working for years past, has so changed public sentiment that an invitation was extended to the Church of Christ, Scientist, of this place to conduct the Memorial Service of the town on Decoration Day. The invitation was joyfully and thankfully accepted.

Opera Hall was beautifully and appropriately decorated for the occasion; a profusion of potted plants and flowers, with the gracefully draped Stars and Stripes for a background, adorned the stage, making an attractive picture for the large audience to contemplate, and serving as an inspiration to those who rejoiced in that Love which had given them such an opportunity as a means of voicing the word that "shall not return unto me void."

The subject of the Lesson Sermon was Spiritual Warfare, Golden Text: "Even the Lord God of hosts; the Lord is his memorial."

Responsive reading thirty-third Psalm.

Harmony prevailed throughout, and the close attention paid by all present showed plainly that wisdom had governed.

The many hearty expressions of satisfaction and appreciation prophesy of still greater victories for our loved cause in our city.—MRS. M. C. SMITH.

New Reading Room at Yankton, S. Dak.

For the past few weeks the Christian Science reading rooms have been in the hands of the carpenters, painters, and paper hangers, and are now very pleasing and attractive in their appearance.

The rooms are conveniently and centrally located in the Bunker Block over 101 Third Street, E, and will be open to the public each week-day afternoon from two until five. All are most cordially welcomed.

The object of the rooms is not only to provide a quiet place for reading and study to those interested in Christian Science, but also a place where the general public can investigate for themselves and learn from the literature authorized by the Discoverer and Founder, Rev. Mary Baker G. Eddy, what Christian Science really is. Until a thorough investigation is made one only discusses their own opinion of any subject. One room is set apart for the exclusive use of readers. The use of room and literature is absolutely free to every one during the hours named. During these hours visitors will be received in the reception room, where information on Christian Science will be given, and literature sold.—*Yankton Daily Gazette.*

The Directors instructed the Clerk of the Mother Church to notify branch churches having a membership above a certain number according to last report, that the Mother Church and branch churches would hold memorial services September 19, 1901.

So, when thoughts of evil-doers
Waken scorn, or hatred move,
Shall a mournful fellow-feeling
Temper all with love.

WHITTIER.

From Our Contributors.

Good Work in Christian Science.

Chicago, Ill., July 16, 1901.

Dear Mrs. B——:—

In many parts of Missouri there are rich agricultural sections inhabited by people of intelligence, refinement, and culture equal to any that may be found in the most aristocratic communities of Kentucky, Virginia, or the New England States. In one of these localities it has been the good fortune of myself and wife to make frequent visits in the last ten years. One year ago nothing was known of Christian Science in that neighborhood except such information as was contained in the criticisms of the various periodicals. These people were earnestly striving to live such lives, spiritually, as would be in keeping with their intelligence, scholarship, wealth, and high character. In that community lived an allopathic physician, who for over fifty years had been the recognized leader of its best thought, and who is the most beloved by all classes of any man I ever knew. Of him it might be said as was said of the poet John Keats, "When he passes on, the flowers in the cemetery will grow towards his grave."

To his home about a year ago we made a visit and found his son-in-law slowly slipping into the shadows—dying with indigestion, dyspepsia, and other complications. You are familiar with our experience in having him come to Chicago in October, 1900, and take Christian Science treatment, and remember how soon you sent him home well and strong. You are also familiar with the circumstances which brought his brother-in-law (the physician's son) and a cousin to my home, one resigned to blindness and the other to consumption. You remember that very soon you sent them back to their loved ones to tell the wonderful story of health and harmony, and to present themselves as proofs of God's power to heal the sick.

You will also recall that following these came others to our home, victims of various troubles, and you will remember how stubborn some of their old beliefs were in yielding to the declaration of Truth. Some of these did not seem to get hold of the spiritual uplift or to receive any physical benefit until they had returned home and observed the change which their thought had undergone. Back to their homes each one carried a copy of Science and Health. The marvelous changes in these people attracted others, and very soon a large number of their neighbors were *en route* to Quincy, St. Louis, Kansas City, and Omaha, all in search of some good loyal Christian Scientist. It is a noteworthy fact that within less than a year over sixty people have turned to Christian Science in that neighborhood, and of that number only three claim not to be entirely cured. Two of these admit that they were greatly benefited, and are going to take more treatment.

On July 6 my wife and I again arrived at the home of the good old doctor for a brief visit. Almost every plantation and farm in that section has a telephone, and very soon the entire community knew that we had arrived. A goodly number came to see us that evening (Saturday), and the next afternoon there were forty-six people called upon us, all anxious to learn more of Christian Science and to express their thanks for the part we had played in bringing it to their consciousness.

We were invited to visit a great many families in different parts of that country, and at each place people gathered to see us and to know more about this new-old subject. Everywhere we were told that since Christian Science had been introduced into that section, old family feuds had melted away, and many who had been enemies for years were now friends and are spending much time in talking over the good old days before error wove its web of bitterness (and nothingness) into their consciousness. They told us how for years the old Bible had lain upon the parlor

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table and used only when the preacher came, and that now it is their daily companion. They told us that this good old physician, with a reservation that may be pardoned, recommends Christian Science heartily, and their statements on that point were verified when he requested me to take one of his patients and urged the patient to accept Christian Science treatment. His attitude towards the Science was further shown in the fact that his wife requested my wife to treat her for rheumatism, and his married daughter requested me to treat her little girl for tonsilitis.

These people meet every Sunday and read the lesson sermons, and will, as soon as possible, organize a church on a business basis. On Sunday evening, July 7, my wife and I, at their request, read the lesson for them, and followed the order of service as given in our churches. They noted this order carefully and will follow it in future.

I must tell you of one poor woman who was unable to leave her home, being confined to her bed by neuralgia, rheumatism, and catarrh. One night she sent her husband three miles to know if I could not come the next morning and give her a treatment. Of course I complied with her request, and before sundown of that day the message had traveled over all the telephone wires in that neighborhood that this poor sufferer had experienced an instantaneous cure. When I left for Chicago this case was attracting great attention, and I cannot help thinking that her speedy recovery will greatly strengthen the work in that section.

I might tell you about many other interesting occurrences, which, with the ones I have already related made our vacation the most enjoyable we have ever taken. I might tell you of a great many questions asked, and how Truth seemed marvelously to use me and my wife as mere instruments in making answer. You will not misunderstand me, I am sure, when I say that it seemed to me to be the only time in my life when God actually sent me to do His work, for you will remember that I shrank from the task, and preferred to take no vacation at all. Sincerely yours,

J. E. FELLERS.

Be Ye Perfect.

BY E. ROSE COCHRANE.

THOUSANDS of years ago the children of Israel were taught, "Thou shalt be perfect with the Lord thy God."

Jesus repeated the same thought and said, "Be ye therefore perfect, even as your father which is in heaven is perfect." To-day we rejoice that the same teaching is made plain to those who, "having eyes," see that what was possible thousands of years ago must be possible in our day, if God is what the Bible deciares Him to be, "the same yesterday, to-day, and forever."

In the beginning God was good, all that He made was good, and He made All, and as "Unity of Good" by Mary Baker G. Eddy, says, "this convinces us that, as we get still nearer Him, we must forever lose our own consciousness of error" (p. 5). Jesus taught the way—we must love God, and our neighbor as ourselves. Can we do this unless the perfect model is ever in our thought? The good, the perfect man, we must begin to look for *at once.*

How possible it would be for each one of us to see the real, the good, in our brother if we were living near God and *proving,* by deeds, our right to be called the children of God. We would see the good, expect the good result, and find just what we look for, as perfection always underlies reality.

Do we find ourselves ready to tell our brothers the good we see in them, do we always make a point of encouraging the good seed, that thus enriched might grow up and make the seeming wilderness a glorious garden?

In the parable of the tares and the wheat that were left to grow together until the harvest, we can learn this lesson. Let us leave to God the separating at the harvest. There is danger, even to-day, from the over-zealous workers who, forgetting that "patience" must do its perfect work, so that they may be perfect (James, 1 : 4), try to pull up the tares, and the result, as of old, hinders rather than hastens the harvest.

Through the teachings of "Science and Health with Key to the Scriptures" and all the other writings of Mary Baker G. Eddy, the way for Christian Scientists to work and to bring in the glorious harvest-time is plain. In "No and Yes," p. 15, we read, "By the love of God we can cancel error in our own hearts, and blot it out of others." Could a happier or more satisfactory way to work be given us? We can begin at once, in ourselves and for others, to encourage every good seed (the wheat) with all the loving thought and deeds that give life to mankind. The wheat will then become so large and healthy (whole) that the tares will be choked.

God's Kingdom will then be on earth as in heaven. "And there shall be no more curse [tares]: but the throne of God and the Lamb shall be in it: and His servants shall serve Him" (Revelation, 22 : 3); "For the upright shall dwell in the land, and the perfect shall remain in it" (Proverbs, 2 : 21).

Truth Lifted Up.

BY LOUISE SELFRIDGE.

"AND I, if I be lifted up from the earth, will draw all men unto me."

Until Christian Science shot a gleam of light into mental darkness, about five years ago, this was to me one of the least comprehended of all the so-called "hard sayings" of the Master.

My thought was of the personal Jesus, lifted up through *death* to a vague, far-away place called Heaven, where, *through death,* some time in the dim, distant future, those who were very good would get near enough to see him, perhaps even to talk with him.

But the ever-living, ever-present Christ, Truth, forever drawing to himself the sons and daughters of men, was first revealed to my consciousness through reading the wonderful text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Then I began to see that wherever Truth is "lifted up" in the heart, illuminating thought, thereto flock the lame, the deaf, the blind, the *dead* in trespasses and sins, to be healed of their infirmities, and to be drawn into the true consciousness of life from out the tombs of sense and self.

These reflections took shape in my thought a few days ago, when there came into my experience what seemed an especially pointed illustration of the everlasting fact.

In the middle of the night, finding myself rather wakeful, I arose from bed, lit my lamp, and began to read from "Miscellaneous Writings." Soon a great sense of peace took conscious possession of thought, lifting it on upward wing. The door of my room softly opened, a child stole in, saying she had not been able to sleep from an aching tooth. In less than five minutes I found that little cheek grown cool, and I placed the sleeping child on my bed, where she slept till morning. In a day or two it was thought best to have the tooth extracted, and when the dentist saw it and pronounced it abscessed, he remarked that it must have caused the child a great deal of suffering. The fact was, however, that since that night there had been hardly a suggestion of pain, and nothing more than a wrench when it was taken out, although it was a double tooth, and the good doctor declared that it "came as hard as if it had been a second tooth instead of one of the first set."

Afterwards I asked the child how it happened that she came to me, and she only knew that she was "walking in the hall and saw a light through the crack."

"The people that walked in darkness have seen a great light."

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Testimonies.

Healed of Many Ills by Christian Science.

I was never very strong, but suffered during my childhood from headache and backache, which finally culminated in a life of invalidism. For nearly twenty years I was never for a moment free from pain. I was confined to my bed, unable to sit up at all, for sixteen years. I suffered the most excruciating agony from neuralgia, caused by a broken-down nervous system, spinal affection, and internal troubles. I, too, suffered many things of many physicians, who I believe did the best they could for me, but only one seemed to give me any relief, and that was but for a short time.

For fourteen months I wore a plaster of paris brace, and was worse at the end of that time than when I began. Last of all I tried the electropoise, and after using it eight months I thought my days on earth were numbered, as did all my friends. I wrote what I believed to be my last letters, and quietly waited for the end.

At this time I heard of Christian Science, and decided to try it just as an experiment. I began to improve at once, and gained steadily, though my recovery was slow. With many others, I could see that this was an advantage rather than a drawback, as I gained spiritually. A realization of this great Truth began to dawn upon my understanding, wherein old things pass away and all things become new. I received three months' absent treatment from a faithful practitioner in Baltimore, Md., who led me so patiently and tenderly but firmly into this new-old Truth. After the three months' regular treatment she stopped treating me, and I called for help when I needed it until I finally came out of the error that had held me in bondage for so many years. I soon began to demonstrate for myself and to help others.

About eighteen months after my first treatment, with my own feeble understanding of Truth I was able to have eleven teeth extracted without the slightest pain, and without using an anæsthetic. The dentist afterwards recommended Christian Science to other patients. I have been brought out of great mental trouble, typhoid fever of five weeks' duration, rheumatism, and many other seeming ills, by Christian Science. My heart goes up to God and to our Leader in great gratitude for the benefits I have received, and for the revelation to humanity of this glorious Truth.—Florence Winfield, Chocowinity, N. C.

Made Free Indeed.

When I was a young member of the Freewill Baptist Church, questions would arise that to me seemed of vital importance. I asked older church members for an explanation. Some would tell me the Bible was never meant to be fully understood, others would say I must look to God and do the best I could. I was not satisfied with the answers I received. I wanted to understand God, and I could not accept a blind faith. Not being able to understand the Bible it did not give me much happiness, and I became so much afraid I would not do right that I magnified everything until it seemed I never could do right. One hope, one pleasure after another failed me, until I was a wreck in both mind and body.

Just at this time, while at the home of a friend in East Saginaw, I heard of Christian Science, and read the pamphlet "No and Yes" by Mary Baker Eddy. While I did not fully comprehend its meaning, I was convinced it was what I had been looking for all my life.

In a few months I met the Scientist who became my healer and teacher. I shall never forget the time spent at her home during the class instruction. I never expected to realize such heaven on earth. I fell at the feet of Truth utterly broken, and the light which came to me broke every bond, mental and physical, and I was free indeed. Then came the trying of my own wings. I have fluttered back to earth many times, very often it has seemed as if I would never rise again, but divine Love did not permit me to be utterly cast down. After ten years of struggling I am thankful to say I am able to demonstrate this great Truth, and am praying daily and hourly that divine Love may govern me.—Miss Anna S. Hayes, Detroit, Mich.

Fear Overcome.

While in the country this summer, I learned a lesson that helped me. One afternoon I was out for a drive. As a child, and all my life, I had been afraid of horses, as I had been in a runaway once. This afternoon we were to take a long ride to the ocean. It was indeed delightful, for nature was in its beauty, the birds so free in their flight and song, and I was away from the noisy city. We had driven some ter miles, when I saw an automobile before us, letting off a lot of steam. I was alarmed, for it was a new sight to the horse we had. The driver said he did not like the looks of things. I asked to get out, and was ready to jump, when my thought was changed, by a thought from the lesson on "Love," and a reference in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, came to me. "It is ignorance and belief alone, based on a material view of things, which hide spiritual beauty and goodness." "Divine Love cannot be deprived of its manifestation or object." "That joy cannot be turned into sorrow." Then this thought changed my fear into joy, for I knew "God's word is not void of power." Then I thought how God's plan is ever unfolding to us, and yet we fear, and see things materially, through our ignorance and belief, and hide the spiritual beauty which would afford us such joy. The horse did not mind the automobile, I did not get out of the carriage, and my fear subsided in much less time than I have taken to write this.

Truly there is but one Mind, and that is Love. The belief of another mind tried to take away my joy. How watchful we should be every hour, to cling to Principle, then we have spiritual power.—M. J. T., Boston, Mass.

Thankful for Christian Science.

I had been sick for about fifteen years and was taking medicine all the time. I was treated by twenty doctors, but received no help. In May, 1898, I did not think that I would live from one day to another. About this time, I was told of Christian Science by a dear friend, and I wrote to a Scientist for treatment. I began to improve at once.

The doctors said I had liver trouble, indigestion, heart trouble, catarrh of the head, and female trouble. I did not expect I would ever be any better, but now I feel like a new person. My healing has been slow, and I have been slow in gaining the understanding of Christian Science, but I thank God and my healer that I am getting along as well as I am. I can eat anything I choose without suffering, whereas before I knew of Christian Science my food caused me great distress. I sleep as sweetly as a babe. I give all the credit to Christian Science, for it has saved my life, and is a great benefit to me and my family. I can see proofs of God's power every day.

I am thankful for the *Journal* and *Sentinel*. The testimonies are a great help to me in overcoming error. I study my Bible and Science and Health as much as I can.

About a month ago my little girl Bertha had a severe attack of fever. She had a large boil under her arm at the same time. She received Christian Science treatment and was soon healed.

I am thankful that I have been led into Christian Science. I hope that some day my name may be added to the Christian Science Church, for I believe it is the true church.

Annie Prescott, Hendersonville, N. C.

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Religious Items.

It is startling at times to see men and women of pure minds and right conduct apologizing for the act of a man who leaves his wife and children, and consorts with a woman whom he regards as his mental or moral affinity. We hear it said, "Oh, he did not intend to do wrong; but he was misled by his poetic instincts and generous affections." Several times of late we have found good men and women recognizing and trusting those who were covering gross moral offences with a veil of sentiment. Their explanation was that all this was past; the guilty parties intended no wrong; and, now that affairs had been adjusted and some legal formalities had been complied with, it was better to forgive and to forget. In an easy-going society where morals count for nothing in comparison with pleasure and comfort, such treatment of the sins of men and women is consistent with the low standards adopted. But, carried into circles that represent the best forms of social virtue, such notions and practices can only tend to degradation. The evil world that is seeking always a decent cover for its offences, gladly quotes the saints who, through a mistaken interpretation of Christian charity, say that wrong is not wrong, and that possibly wrong may even be right.—*The Christian Register.*

The New York Observer has the followin to say regarding the need of spiritual power: "What the Church of Christ to-day needs is not less machinery, but more of this inner, energizing power. We have method in abundance, and men in multitudes. We are organized excessively. What is demanded, then, is the inflow upon the Church of a baptism of divine power which will drive all the machinery to useful purpose, just as the pressing, throbbing, steam starts the whee's, gearing, looms, and spindles of a great mill, otherwise idle and purposeless, into intensest activity. Formal Christianity can never be a success. What is needed is a 'living spirit in the wheels.' There are at present in numerous quarters an alarming apathy regarding spiritual interests. Pastors, teachers, editors, and other watchmen upon the walls of Zion are all taking note of this sad condition. Now, therefore, is the time for the Church to put o her strength. There is no deficiency in the sources of divine grace. The question is rather one of human capacity and willingness to receive from the Lord enabling power. God is, as we well know, ready to bestow this most valuable gift, and still the Master's word to the disciples is echoed pleadingly in our ears. 'Receive ye the Holy Ghost.'"

Three classes come under the censure of our Lord. They correspond to the classes he rebuked in his ministry,—religious rulers who opposed his teaching and himself in the name of their religion; the multitudes indifferent to him, except when they thought he would gratify their natural appetites or sordid desires; and those who, though they failed grossly, sought to understand his teaching and attach themselves to him as his disciples.

For the first class Jesus had only condemnation; they assumed as official representatives of God authority over the consciences of the people and the divine right to teach them how to live. They repeated the commands of the divine law to others and themselves disobeyed those commands. "They say and do not," was his contemptuous comment. Their selfishness was intelligent, deliberate, inexcusable, though they were blind to their wickedness and thought themselves righteous while they despised others. No more scathing words are in any literature than those which Jesus pronounced against the Pharisees and Sadducees who sat in Moses' seat. Such charges made against accredited religious leaders to-day would awaken profound indignation.
The Congregationalist and Christian World.

In one of his parables Jesus likens the coming of God's kingdom to seed cast into the ground which springs and grows up, first the blade and then the ear and after that the full corn in the ear. He says, Learn a lesson from nature. She is patient. She doesn't hurry. The processes of life are slow and gradual. After the sowing comes waiting, watching, watering, cultivating—obedience to the fixed laws of growth. It is long before the full corn in the ear and the time of harvest.

We recognize this law in the realm of the physical, but often fail to apply it in the realm of spiritual things. We want our doubts removed at once. We want the problems of life solved in a moment. We want a full knowledge and a perfect faith. We desire spiritual manhood without the years of spiritual infancy and youth. We wonder why truth is so slow and why so much of real good and beauty is withheld from our outstretched and eager hands.

What a contrast there is between God's ways and our ways, His patience and our impatience! Law and order and growth are His method. REV. FANNIE E. AUSTIN.
In *The Universalist Leader.*

The Christian Advocate tells its readers when singing is and is not an act of worship. The *Advocate* says: "Let us sing as an act of worship. Are there not some who sing merely as a form, or to display a well-cultivated voice, or to give a certain tone to the worship, or to entertain the hearers? This may be well enough in certain places and at certain times; but in the house of God and on the holy Sabbath singing should always be an act of worship. We cannot worship the Lord in song unless our hearts are in tune. One may have the voice and culture of the finest artist, and sing so as to attract and entertain thousands, but if the heart is not in harmony with the sentiment there is no worship in it all. There is no worship in a musical composition or he tones of a voice. They that worship God must worship Him in spirit. If our hearts be in harmony with the spirit of God, and the song be in harmony with the Gospel of His Son, we shall worship Him in the beauty of holiness."

"The more one tries to help others, the more one loves to do it," said Horace Greeley. This statement embodies a profound principle of moral and spiritual philosophy. What one accustoms himself to do that is good and helpful the greater interest he takes in doing it, and the more quickly he responds to the call for service; indeed, those who are well established on the Christian ground of helpfulness do not wait for specific requests for assistance or acts of neighborly kindness; but, quickly discerning opportunities to do something that shall add to others' comfort or happiness, the doing promptly follows the discovery of each opportunity. As time passes the love of doing good, of serving others helpfully, becomes deeply rooted in their hearts. Almost before they know it they have developed, in large part, into genuine Christians!—*The Universalist Leader.*

Dr. C. A. Bartol was in the habit of saying that he could believe the record of any historic miracle of which he could see even the small beginnings in human experience, but he could not believe in miracles which contradicted the laws of chemistry or biology. He could believe in the miracle of healing because he could see the wonderful influence of the human mind over the mind or body of another person; but he could not believe that bread was produced which never grew as wheat in the field, was not ground in a mill, or baked in an oven. He did not believe that fishes could be made ready for the eating which had not been cooked by fire and had never swam in the sea.—*The Christian Register.*

Has the time not about come when such expressions as "up to date," "up against it," "the whole push," and others of the same nature, be put aside as inelegant, if not positively vulgar? Under certain circumstances bright, suggestive phrases often add to the piquancy of speech or conversation, but slang never rises beyond a common level, and its use betrays a tendency of mind which is to be deplored. To be bright and interesting one does not require the vocabulary of the Bowery or Billingsgate. Public speakers and even ministers occasionally sin against good taste by using words and terms which savor not merely of the street, but of the curbstone.
The Christian Advocate.

Dean Farrar thinks that while there is less of open and ostentatious infidelity in these days than there was in the days of Charles II., or in the early days of the eighteenth century, there is a far more widely spread spirit of doubt, and even of positive unbelief, than there has ever been, even among men who have never professedly abandoned allegiance to the religion of their fathers.—*The Literary Digest.*

What a man can do best, that is the task given to him by God. What his neighbors most want, that is the path to which he should direct his talents. No scorn is to be tolerated toward those every-day duties which God has given to us.
R. L. CARPENTER.

The grand sum-total of the world's business is brought to pass, not by the irregular impulses of a few energetic spirits, but by the joint harmonious action of myriads of humble, faithful workers.
JOHN JAMES TAYLOR.

God will not disdain to use our prayers, our self-denial, and the little atoms of justice that personally belong to us, to establish his mighty work,—the development of mankind.—THEODORE PARKER.

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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.

National.

The trial of Leon Czolgosz, anarchist and the self-confessed murderer of President McKinley, was begun September 23. The case was tried before Justice Truman C. White of the Supreme Court of Erie County. The prisoner pleaded guilty, but the plea was not permitted to stand under the law, and a plea of not guilty was at once ordered by the court. The trial began at ten o'clock Monday morning and at half past four the following afternoon, after being out only thirty-four minutes the jury returned a verdict of guilty of murder in the first degree. On Thursday afternoon, September 26, the prisoner was sentenced to be electrocuted at the state prison in Auburn during the week beginning October 28. The prisoner declared that he had no accomplice, that no one told him to commit the crime, and no one paid him to do it.

Congress will make special provision for the payment of all expenses incurred by the death of President McKinley, as was done in the case of President Garfield. Congress not only paid President Garfield's funeral expenses, but also made liberal provision for Mrs. Garfield. She received her husband's salary for the rest of the year, a pension of five thousand dollars a year for life, and the franking privilege, by which she can use the mails without payment of postage. Mrs. McKinley will certainly be treated with equal liberality.

The will of the late President McKinley was filed September 27. All the property is left in trust to Mrs. McKinley, but an annuity of one thousand dollars is given to Miss Helen McKinley, sister of the late President. It is said that the value of the estate is between $225,000 and $350,000, of which $67,000 is life insurance. The remainder consists of bank deposits in Washington and real estate.

President Roosevelt has announced his intention of attending the Yale bicentennial celebration which begins October 19. It is intimated that he will receive the degree of doctor of laws. This honor was conferred upon President McKinley in 1898 during the Spanish-American war.

The National McKinley Memorial Association, a permanent organization having for its purpose the erection of a suitable monument to the late President, has been formed at Canton, O., and will be incorporated under the laws of the State.

Secretary Gage recently received $6,150 conscience money from an unknown person. The sender stated that duties had not been fully paid as the law required, and this amount was sent to make up the deficiency.

In compliance with his own request made to the department at Washington recently, Admiral Sampson was detached from duty October 1.

Aguinaldo's body-guard surrendered September 23. They immediately took the oath of allegiance and were released.

Foreign.

The business community of Hong Kong is greatly interested in the proposed American cable to Manila and its eventual connection with Hong Kong. The present cable tariff between the United States and Hong Kong is from $1.65 to $1.75 per word. The proposed rate of an American cable company of not more than one dollar per word would be a great boon to the business men of the Orient.

The total number of postal packets delivered in the United Kingdom in 1900 was 3,723,817,000. The public deposited in the savings banks $202,582,180, and the total amount due to depositors at the end of the year was $677,748,225. The telegraph department, which is a branch of the post-office, showed a deficit of $3,260,520. The total post-office revenue was $79,977,350, and the expenditure was $50,324,515.

The Department of State has been informed by Mr. Rockhill, United States Commissioner to China, that a decree will shortly be issued by the Chinese Government prohibiting, for the period of two years, the importation into China of firearms and ammunition, as well as material serving exclusively for the manufacture of arms and ammunition.

The British Foreign Office has intimated that it will readily concede reasonable payments for the losses of property and for personal inconvenience incurred by Americans in the South African war. The demands of the Americans will be voluntarily scaled down by the United States embassy.

In accordance with the proclamation issued by Lord Kitchener on August 7, ten Boer leaders who have been captured since September 15 have been permanently banished from South Africa.

Emperor William of Germany has conferred the grand cross of the Red Eagle upon Prince Chun, who was the head of the Chinese mission of expiation for the murder of Baron von Ketteler.

It is reported that Andrew Carnegie will comply with the request of Countess von Waldersee to endow the Y.M.C.A. movement in Germany.

Industrial and Commercial.

The Commercial Pacific Cable Company, with a capital stock of one hundred thousand dollars, was incorporated at Albany, N. Y., September 24. The company will lay a submarine cable from California to the Philippine Islands by way of the Hawaiian Islands. The cable will be about eighty-five hundred miles long. The portion from California to the Hawaiian Islands will be in operation within nine months and the whole completed within two years. The new company does not ask any subsidy or any guarantee. It is claimed that present cable rates from the United States to the Philippines and to China and Japan will be reduced from thirty to sixty per cent.

A corporation formed and chartered under the laws of the State of Massachusetts has purchased a twelve thousand acre tract of land in the province of Puerto Principe, Cuba. The tract of land is heavily timbered and is located on the line of the new Cuban railroad.

The New York Merchants' Association recently adopted resolutions favoring "the immediate establishment, as a part of the Federal Government, of a Department of Commerce, the secretary of which shall be a member of the President's cabinet.

Pennsylvania is the leading State in the manufacture of glass, employing some twenty-three thousand persons in this industry.

General.

The negro business men of Louisville have an organization for the uplifting of the young negroes of that city. Stores for negroes, to be conducted by negroes, is the plan first contemplated, and if these are successful, other industries will be added. Small dry goods stores and corner groceries are to be established, and young negroes are to be employed as clerks, the idea being to put business principles in their minds and to teach them to practise economy, with a view of starting in business for themselves with a fair chance of success.

The constant growth of a knowledge of English in Mexico is made evident by the new demand on the part of Mexican youth for books and periodicals in this language. One dealer in books and periodicals says that half his customers are Mexicans. They have learned the language with such a degree of thoroughness that they demand English reading. How many people to whom English is a mother tongue buy Spanish books and periodicals? The native booksellers say they are very few.

There are one hundred and thirty-two miles of street car line in New York City over which nothing but horse cars are run. Twelve hundred cars and six thousand two hundred horses were necessary to carry the horse car traffic in 1900, which amounted to sixty million cash passengers and ten million transfers. The reason horse cars are still used is because it is against the law to operate overhead electric trolleys, and the expense of installing an underground system is too great.

William McKinley, president, was born at Niles, Ohio, January 29, 1843. William McKinley, his father, an iron worker, was born in Mercer County, Pennsylvania, in 1807. James McKinley, farmer, grandfather of the president, was born in Pennsylvania in 1783. David McKinley, farmer, great grandfather of the president, was born in Chanceford township, York County, Pa., in 1755. John McKinley, weaver, was born in Ireland about 1728.

The American people are becoming greater sugar consumers with each succeeding year. In 1900 we consumed 2,219,847 tons of sugar, or an average of sixty-six and one-half pounds for every man, woman, and child.

The national council of the Order United American Mechanics met at Hartford, Conn., September 24. There are nineteen state councils and 719 subordinate councils, with a membership of 47,011.

The "Bay Psalm Book" was the first book printed in the United States. It was issued in Cambridge, Mass., in 1640. Copies are extremely rare and bring a high price.

A vessel can sail from the Atlantic ocean to the head of Lake Superior without ever leaving Canadian waters. The distance is 2,260 statute miles.

The one hundredth anniversary of the graduation of Daniel Webster from Dartmouth College was commemorated September 24, 1901.

The largest wrought iron pillar in the world is said to be at Delhi. It is sixty feet high and weighs seventeen tons.

California is said to be the most prolific in fruits of the tree, vine, and shrub of any equal area of the earth's surface.

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CHRISTIAN SCIENCE SENTINEL

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

A Demand for Fair Play.

THE following vigorous words of the Hon. Clarence A. Buskirk, ex-attorney-general of Indiana, will be read with much interest:—

To the Editor of the *Indianapolis Journal.*

Christian Scientists are not seeking to proselyte through the newspapers. Their opponents, however, have been engaged in the work of attacking them and their doctrine by means of very frequent articles in the newspapers. These attacks have not been argumentative, but have been filled with false and malignant statements and abusive names and epithets. A part of them have been fake news items of alleged deaths occurring in Christian Science households. Three of the latter class I have investigated and exposed during the last six weeks—one of them as to the "Eberty" case in Kosciusko County, one of them as to "Captain Hubbell's wife," and to-day one of them the "Hamilton, O., case." Various newspapers printed these fake specials in good faith of course, but would their columns be open to "specials" concerning deaths of infants and others under drug treatment, with abusive and misleading headlines and comments?

Christian Scientists seek the right of defending themselves and their doctrine when they are thus attacked. They appeal to the newspapers of Indiana, as elsewhere, to give them fair space for such defences. Does not this appeal touch the sense of justice of every Indiana editor? We seek to worship God and to do good to suffering humanity. We have never questioned the right of others to do the same. We have never sought to prevent people from employing drug doctors if they wish to. We have never sought to prevent people from worshiping God as Methodists, Presbyterians, etc., or to interfere with them in the exercise of their religious privileges.

Why are Christian Scientists thus traduced, their doctrine misrepresented and ridiculed, and popular prejudice sought to be inflamed against them? Why are our Indiana newspapers plied with fake specials against them? Thoughtful persons may well ask whether some business interest or frightened profession is behind this nefarious work. And when the Christian Scientists are threatened with the courts of Indiana, and the legislature is asked to enact laws which overturn the most sacred principles of religious and personal liberty which are guaranteed to the humblest citizen of Indiana by our Constitution, no matter what his religion may be, the inquiry as to the motive behind it all becomes strenuous.

Christian Science is a religion. As a religion it seeks to obey the commands and follow the example of Jesus in "healing the sick." Jesus performed those "works" to furnish evidence of the truth of his teachings. He promised to all generations and countries: "He that believeth on me, the works that I do shall he do also." Christian Scientists merely claim the right to believe this and to prove their belief by their "works." They merely ask that the Scriptural rule of evidence be applied to them and the tree be judged by its fruits. They assert—and they prove it by the very best of documentary evidence—that already several hundred thousand of "the sick" abandoned by drug doctors as incurable have been restored to health through Christian Science. Their opponents are admitting it to be true by the most forceful implication in their persistent hostility. If these "works" were not being performed as claimed by Christian Scientists their doctrine would perish of inanition, and no one would be found taking the trouble to ply newspapers with fake specials and abusive assaults upon it. Does this not stand to reason?

AN ABSURD PRETENCE.

The pretence, then, that the medical boards of Indiana are resorting to the courts and the newspapers in order to protect the citizens of Indiana against their alleged idiocy in employing Christian Science, and not employing the drug doctors, becomes flagrantly silly and absurd, as well as dishonest. I have not had a drug doctor professionally in my house for about seven years, and before that scarcely a month passed without one or more. Five in my family has been the average. Seven years ago one of us was cured through Christian Science after two reputable physicians had failed. Serious ailments have been repeatedly overcome since that time without drugs or drug doctoring of any sort.

As the head of my family I have tried to learn what Christian Science is. I have read and thought and observed much. I care for my own life and health, and for my family. I think I know whereof I speak. I think I know what Christian Science is, and is not, better than those who are turned aside from it by hasty misconceptions or flippant ridicule. And I solemnly say that I understand it to be the Christianity taught by Jesus. . . . Where we had almost constant invalidism in my household we have health. Where we had agnosticism we have Christian faith and hope. Also, we have a literature from which we are taught the highest ethics, because they are the ethics of primitive Christianity. Who, then, has the right to say to me, "You shall employ a drug doctor whether you wish to or not"? Who has the right to say to me, "You and your family have no right to worship God according to the dictates of your own consciences, and to understand and practically apply the teachings of Jesus as commended by your own reason and the experiences of the last seven years"?

Let those employ drug doctors who wish to. I do not wish to. And I sternly deny the right of any man or set of men to compel me to do so. I plant my feet upon those inalienable rights to religious and personal liberty guaranteed to me as a citizen by the Constitution of Indiana. I make no war upon the drug doctors except in self-defence. I know that among them are many bright intellects and conscientious students. But they belong to a system of healing which ignores God and deals with man as a material mechanism and not as a spiritual being "in the image and likeness of God."

In its dissecting rooms and its classes, in its diagnoses and therapeutical agencies, it deals with man, from the cradle to the grave, as a being "without God in the world." There is nothing in the medical profession, in all its literature and practice, which in the least manner recognizes God's existence or God's power over human health and

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existence. It is true to its pagan origin in this; and it is plain that Jesus wholly ignored drugs and drug doctoring and "healed the sick" by dealing with man as a spiritual being. And he declared that what he did was done of the Father and not of himself. Besides, no candid drug physician claims that drug medication is a science. It is as experimental now as it was in those ancient days when Asa departed and went to the Egyptian physicians, "and Asa slept with his fathers."

If medicine were a science it would not still be experimenting with the lives of rabbits and men, but would have some exact knowledge as to the action of drugs, instead of mere theorizing and experimentation. In ignoring God and dealing with man as a mere machine, or animal, drugs and drug doctoring started with a wrong initiative. Let the medical boards of Indiana first recognize God as an immanent influence over the lives and health of men; let them teach and practise in such a way that the infidels and atheists among them do not come up to the full measure of medical attainments and learning. Let them make a science out of the administration of drugs rather than a dangerous system of experimenting with poisons upon human lives. Then there would be a more legitimate basis, at least, for them to make themselves the self-constituted guardians of the consciences and of the bodies of all the citizens of Indiana.

A Demand for Justice.

I write this defence of Christian Science because of an article in your paper of August 18, entitled "Practice is Condemned." I regret to observe in that article that the attorney-general's office in Indiana is made to father the statement, in substance, that Dowieism, Mormonism, and Christian Science belong in the same category. There is really no excuse for so ignorant a statement. Dowieism recognizes Dowie and his particular elders as endowed with some special and peculiar power in healing sickness. Christian Science is the antipode of this teaching, for it recognizes that no man has such a special or peculiar power, but that the "works are of the Father," just as Jesus declared. Mormonism has nothing in common with Christian Science whatever. Christian Science teaches the highest morality in all things. Why this confusion? Is it for a sinister purpose? It is absolutely untruthful, at least.

I regret to see also that upon the cover of a brief for the prosecution in a case appealed to the Supreme Court from Clinton County, in a case where a Dowieite was the defendant, and not a Christian Scientist, appears the phrase, "Christian Science and Dowieism," as if they were both in issue in the case. This is "going outside of the record" to make a gratuitous attack upon a class of people whose doctrines are not in the case at all. Is it the intention to try to get a decision from our Supreme Court against Christian Scientists without their having "their day in court"? If not, what does it mean? I speak more plainly on this subject, because it is a notorious fact that the medical board of this state has employed attorneys to assist in the preparation of the brief referred to, and because the papers report a member of that board to have boasted that a decision would soon be had which would settle the matter as to Christian Scientists in Indiana. We are to be tried and condemned, then, without the privilege of making our defence? Why are they so afraid of treating us as all others are treated who are charged with crime? All others have their "day in court," and "the right to be heard by counsel."

These are constitutional rights, and I fear not that our learned and impartial Supreme Court will fail to recognize these rights before condemning Christian Scientists as criminals unheard, especially so when our alleged crime would be that of Jesus, of the early disciples and Christians, if one earth to-day. Clarence A. Buskirk.

In the *Indianapolis Journal.*

Feeding a Ship's Passengers.

The huge size to which the modern Transatlantic steamship has grown, and the bewildering amount of provisions that have to be taken aboard for a single trip across the ocean are wonderful. A mere tabulation of the various kinds of food which go to replenish the ship's larder during the few days which she spends in port, fails to convey any adequate idea of the vast amount of stores taken aboard.

The dimensions of the vessel are: Length, 686 feet; beam, 67 feet, and displacement, twenty-three thousand tons; her highest average speed for the whole trip is 23.36 knots, and she has made the journey from Sandy Hook to the Lizard in five days, seven hours, and thirty-eight minutes. In considering the question of feeding the passengers on a vessel of this size, the thought is suggested that there are other hungry mouths within the hull of the ship besides those to be found in the dining saloons of the passengers and the mess-rooms of the crew; mouths that are so voracious that they require feeding not merely at the three regular meal hours of the ship, but every hour of the day and night, from the time the moorings are cast off at one port until the vessel is warped alongside at the other. We refer to the one hundred and twelve furnaces in which the fuel of the sixteen boilers in the boiler-room is consumed at the rate of 572 tons per day. Now, although the voyage from New York to Hamburg lasts only six or seven days, according to the state of the weather, the bunkers of the ship are constructed to hold a sufficiently large reserve of coal to cover all contingencies, her total coal capacity being about five thousand tons; and at each voyage care is taken to see that they are pretty well filled.

The total number of souls on board the vessel when she has a full passenger list is 1,617, made up of 467 first cabin, 300 second cabin, 300 steerage, and a crew of 550, the crew comprising officers, seamen, stewards, and engine-room force. Sixteen hundred and seventeen souls would constitute the total inhabitants of many an American community that dignifies itself with the name of "city," and it is a fact that the long procession, wending its way through the assembled provisions on the quay, by no means represents the length of the line were the passengers and crew strung out along Broadway or any great thoroughfare of this city. If this number of people were to march four deep through Broadway, with a distance of say about a yard between ranks, they would extend for about a quarter of a mile, or say the length of four city blocks.

To feed these people for a period of six days requires, in meat alone, the equivalent of fourteen steers, ten calves, twenty-nine sheep, twenty-six lambs, and nine hogs. If the flocks of chickens, geese, and game required to furnish the three tons of poultry and game that are consumed were to join in the procession aboard the vessel, they would constitute a contingent by themselves not less than fifteen hundred strong. The ship's larder is also stocked with seventeen hundred pounds of fish, four hundred pounds of tongues, sweetbreads, etc., seventeen hundred dozen eggs, and fourteen barrels of oysters and clams. The seventeen hundred dozen of eggs packed in cases would cover a considerable area, while the one thousand bricks of ice cream would require one hundred tubs to hold them. Of table butter there would be taken on board thirteen hundred pounds, while the twenty-two hundred quarts of milk would require sixty-four cans to hold it, and the three hundred quarts of cream eight cans.

In the way of vegetables there are shipped on board one hundred and seventy-five barrels of potatoes, seventy-five barrels of assorted vegetables, twenty crates of tomatoes and table celery, two hundred dozen lettuce; while the requirements of dessert alone would call for four and a half tons of assorted fresh fruits. For making up into the daily supply of bread, biscuits, cakes, pies, and the toothsome odds and ends of the pastry cook's art, there are taken on

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board at each trip ninety barrels of flour, each weighing one hundred and ninety-five pounds, this item alone adding a weight of eight and a half tons to the cook's stores. To this also we must add three hundred and fifty pounds of yeast and six hundred pounds of oatmeal and hominy.

Under the head of liquids the most important item is the four hundred tons of drinking water. Last, but not least, is the supply of forty tons of ice.

Of course, it will be understood that, as in the case of the coal, it is not to be supposed that all this supply will be consumed on the voyage. There must be a margin, and a fairly liberal margin, of every kind of provision. Moreover, the extent to which the larder and cellar are emptied will vary according to the conditions of the voyage. In tempestuous weather, where the trip is a succession of heavy gales, and the dining-room tables are liable to be practically deserted for two or three days at a stretch, the consumption will be modified considerably. Stormy voyages of this character, after all, occur at infrequent intervals, and as a rule the supplies are pretty well consumed by the time the passage is over.—*Scientific American.*

No Place for Anarchy.

WILLIAM J. BRYAN in his weekly newspaper called *The Commoner* thus expresses his views on anarchy:—

"There is no place for anarchy in the United States; there is no room here for those who commit, counsel, or condone murder, no matter what political excuse may be urged in its defence. The line between peaceful agitation and violence is clear and distinct. We have freedom of speech and freedom of the press in this country, and they are essential to the maintenance of our liberties. If any one desires to criticise the methods of government or the conduct of an official, he has a perfect right to do so, but his appeal must be to the intelligence and patriotism of his fellow-citizens, not to force. Let no one imagine that he can improve social or political conditions by the shedding of blood.

"Free governments may be overthrown, but they cannot be reformed, by those who violate the commandment, 'Thou shalt not kill.'

"Under a government like ours every wrong can be remedied by law and the laws are in the hands of the people themselves. Anarchy can be neither excused nor tolerated here. The man who proposes to right a public wrong by taking the life of a human being makes himself an outlaw and cannot consistently appeal to the protection of the government which he repudiates. He invites a return to a state of barbarism in which each one must, at his own risk, defend his own rights and avenge his own wrongs.

"The punishment administered to the would-be assassin and to his co-conspirators, if he has any, should be such as to warn all inclined to anarchy that while this is an asylum for those who love liberty it is an inhospitable place for those who raise their hands against all forms of government."

Denial.

"Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." "Denying ungodliness and worldly lusts"—how much this means to the Christian Scientist! These earnest words of St. Paul are a part of our daily work. In denying ungodliness, we let godliness appear; in denying worldly lusts, the hunger and thirst after righteousness appears and we find in Truth the bread of life and the water that forever quenches thirst, even that offered by the Master to the Samaritan woman. Samaria means a watch-tower. Is not this deeply suggestive of that plane of thought in which Truth's voice becomes audible: the watchful, eager, thought, alert to catch the diviner harmonies of life above the discords of sense?—A. J. M.

Testimonies.

Benefits Received from the Study of Science and Health.

Since studying "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, among other errors that have been destroyed is the fear of death, from which I suffered severely, it having come upon me at an early age. But I now have the assurance of eternal life, knowing that "Mind alone possesses all faculties, perception, and comprehension; and is not at the mercy of organization and decomposition" (Science and Health, p. 484).

The predisposition to catch cold has also been overcome. This error always found me an easy victim, often keeping me in bondage until the uttermost farthing was paid.

When coming from the West to live in this lovely semi-tropical state of Florida, as months passed on I became regularly subjected to malaria, rheumatism, headache, chills, fever, and sometimes dengue or break-bone fever. I was also fearful of catching the yellow fever, should the proper authorities announce the appearance of that dreaded germ. Preparation was always made in mind beforehand where I could be comfortably located in the pine woods, as I then believed, as many do now, that the aroma from these trees would protect from the disease by destroying the germ.

Since coming into Christian Science I am free from all these complaints and have been for about four years. I have escaped contagious diseases that have been going around in the community from time to time.

At first the old fears would present themselves, but by reading Science and Health for a while, trying to understand as I read, the fear was always destroyed, and I was well again. Seeing these results from the mere reading of a book proved this way to be more effectual by far than running after drugs and doctors. There was nothing distasteful in it, and my physician was always near. It is so economical that I wonder any one could ever question the price of Science and Health, and allow this to prevent them from obtaining it.

Although living in the same place as before having Science and Health, I find no ill effects from atmospheric changes or being exposed to the weather; yet these changes come and go the same as before; the fog is just as thick, and the rainy season comes just as often; but now there is no fear of any of these things.

Science and Health tells us, page 376: "It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory." I know this change has not been produced because I have become acclimated, for the same complaints are common among those who have lived here for years; yes, even those born and raised here. It was not climate but Truth that worked the change.

A physician I once talked with here thought that in order to avoid having these ailments, I should live in a house that had an upstairs, and should not stay here the whole year. But having lived in such a house before, and complained, I failed to see at the time the logic of his statement, and do yet, since it is not at all necessary for me to live North part of the year to keep well.

While I was always a great admirer of nature before I knew of Science, now I love her more. Her smiles seem to rest on this ancient city by the sea. Through the inconsistencies of Presbyterianism and *materia medica*, religion and doctors, and through all of mortal mind's ways and means, I was led to investigate Christian Science. I always enjoyed hearing it talked; those friends desiring to do so always finding me a willing listener. I always desired to understand, believing that since others had, I could. I did not come into Science through being healed. My growth has been slow compared with some others, but I never have doubted the teaching of Christian Science.

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I had the privilege of class instruction last October from a loyal teacher of Christian Science. I am pressing on, trying to know more of the Truth. The Bible, which had been closed so far as making it a study went because of seeming contradictions, is now an open book, to be studied and enjoyed. I have found the Truth and I need not look farther, for I am satisfied, knowing that there is a Source from which to draw that which does resuscitate and sustain.—ETTA M. WISHER, St. Augustine, Fla.

Found Life and Health in Good.

Three years ago I was looking to a plaster of paris jacket for strength and support. I was a weary, discouraged wanderer in the wilderness of material sense, looking for life and health in matter, thinking I was looking to God.

Being a young wife and mother, with no prospect but that of deformity and helplessness, I turned gladly to Christian Science when my husband's father, who was the only one in the family who had been led to this glorious light, came asking us at least to try. How thankful I am to the eternal Good, that he caused us to seek and find.

All that *materia medica* could offer had been tried. Soon after beginning treatment, I was able to walk without the aid of the jacket. I began to get out of bondage and gained my freedom physically as the Truth unfolded in consciousness, and the facts of being began to be understood. I am convinced I would not be here to-day, had I not found Christian Science. Can my heart find words to express my gratitude to our beloved Leader, Mrs. Eddy, and to all who so lovingly encouraged and helped me from darkness to light? As I look back into what would have been my experience, had not the Christ-Truth saved me, I pray that I may be faithful and obedient to divine Principle.

One of the most gratifying experiences was when our baby Ruth Zoe came, through the aid of Christian Science treatment, to rebuke mortal sense fear and ask "O child of God, why is thy faith so small?"

The first premonition was early on Sunday morning, and my first thought was "What our Leader says," so well known to Scientists. My faithful practitioner and dearly loved friend were beside me pouring out words of love, so there was no room for aught else. There was a suggestion of pain which was quickly destroyed. I arose and had my breakfast. My husband went to the service, no word having passed between us on the subject. A few moments before the little daughter was born, I read aloud at my healer's request, "Emergence into Light" from "Retrospection and Introspection." Truly, at that hour divine Love filled all space to my consciousness, and Love ruled and governed. I dressed, came out and sat in the rocker by the fire, and took baby, who found nourishment at once, and waited the return of my husband. When he came he was introduced to our daughter, and with grateful tears dropped on his knees beside me, and silently, reverently thanked God for this evidence of His ever-present care. My husband had no sense of anything unusual having taken place, all was law and order, peace and harmony, every one in their place at dinner, and every meal.

Through the power of divine Love, its guidance and protection, I was enabled to go to church the following Sunday. This was with much rejoicing, and to the surprise of many who did not understand the power of Truth. Truly, divine Love meets every need. One part of the demonstration I feel should be mentioned for the benefit of some mother who may have a like condition. When our son was born under *materia medica*, the physicians said that, owing to unnatural conditions, I could not nurse my baby, and the breasts had to be lanced, and after much suffering, the milk was dried up and baby given a bottle. Not so with this one. Every condition was destroyed, breast cord broken, action free, and baby has no bottle. She is now six months old.

MRS. EDNA GRAY, Chicago, Ill.

A Speedy Recovery.

I desire to give a demonstration of a quick recovery from an accident, through Christian Science treatment. On the evening of Saturday, June 29, I was out on my wheel, and on my way home coming down a steep hill, I took a header, and must have been unconscious for a while. I remember picking up my wheel and going to a house near by, which proved to be a policeman's. He took me to the Police Station and a doctor was called. The doctor sewed up a cut in my head and dressed the wounds, and I was able to come home on the electrics.

My wife sent for a Scientist the next morning, and we also sent for our old family physician, who removed the bandage and made a thorough examination, and found a very bad hemorrhage of the eye, the eye swollen so it was closed, a fracture of the left cheek-bone and right jaw-bone, and my nose broken.

We thought at first my nose would have to be put in splints, but this did not have to be done. My face was also very badly scraped, so much so that the doctor had to dig the dirt and grit out with the point of his scissors. He worked on me for two hours, and yet, at the end of that time, he found my pulse perfect.

With the exception of the time he was digging out the dirt from my face and hand, I was entirely free from pain, and according to the old way of thinking, with such a fall as I had, I would have suffered a great deal.

According to my present belief this was due to the Christian Science treatment I had received previous to the doctor's visit. The treatment was continued for two weeks. The doctor found me doing so well he did not remove the bandages until the following Thursday, when he took off the outer ones, and on Saturday they were all removed. Sunday I removed the crusts that had formed on my face, with the exception of the one on my nose. Monday that was off, and it was found that new flesh had been formed, leaving no scar, and the fractured jaw was healed. The nose shows no signs of having been broken. Tuesday I went to have the stitch taken out of my head, and the doctor made the remark, "Can it be possible I was mistaken about the fracture?" He was surprised to find it healed. He said I would not be able to eat any solid food for about three weeks, but I was eating some the first week, and the second week I was eating anything I wanted. In ten days from the time of the accident I was at work again.

Within the past year my wife and son have both had treatment, and we as a family are all interested in Christian Science, and feel we have cause to be thankful for even our slight knowledge of it.—FRANK L. DAVIS, Boston, Mass.

Effects of Accident quickly Overcome.

About the first of the year my wife and I and a friend went to call on some friends. In walking from the car line to our friends' house, my wife mistook a deep ditch for another path and stepped into it, spraining one of her ankles severely. We assisted her to our friends' house, where we remained about two hours. Returning home that evening about ten o'clock, I wanted to call for a Christian Science practitioner, but my wife dissuaded me. She slept little and suffered much pain during the night. In the morning she could not put her foot on the floor, so intense was the pain. The accident happened Thursday evening. Friday morning about eight o'clock I telephoned to a Christian Science practitioner, who informed me he would take up the case. At noon I returned home and found my wife walking around the house leaning lightly on a cane. She informed me that about twenty minutes after I left home (this would make it but a very few minutes after the absent treatment was given) all pain left her, that she walked to the door with a lady friend who called to see her, and found no inconvenience from so doing.

The Sunday following we walked to Sunday service and

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back, a distance of over a mile, and in the afternoon she walked out again without any appearance of lameness and with no inconvenience or bad effects. In a very short time all swelling disappeared and the ankle looked like the other. We are very thankful for this beautiful proof of the power of Truth.—GEO. TOLMIE, Ogden, Utah.

Fear of Death Overcome.

The subject of Christian Science is one that had been discussed for quite a long time in our family, and as I did not understand it I had put it aside and would say to myself, Why "art thou come hither to torment us before the time?" But there was something about it that I could not let alone, and it was in 1899, while in the West, I was reading some passages in our text-book, Science and Health, that it dawned on me, "This is the Truth. This is that something that I have been longing for;" and the sense of satisfaction and perfect peace that came over me was wonderful.

I had always, even when a child, had a great fear and dread of death, but never since that first realization that Christian Science is the Truth, have I felt that fear.

I have been healed of a number of diseases, but the most beautiful thing to me is that through the understanding of Christian Science we can help our fellow-man and love our neighbor as ourselves.

The *Sentinel*, which comes every Monday morning and tells us to "Watch!" is a welcome visitor, and I want to thank all those who are interested in it, as it helps us who are in the Field more than we can tell.

GRACE BLACK, Franklin, Pa.

God Ever-present and Omnipotent.

I had been struggling for several weeks with the grip, and had seemed to master it when an alarming symptom of heart failure made its appearance. I can truly say: "Though I passed through the valley of the shadow, God was with me," and it was demonstrated that the heart did not govern man's life, but that life was God ever-present and omnipotent.

Being in a boarding house at the time, where there was only one other person who believed in Christian Science, there was a great clamor for a doctor, as they thought I was dying; but I said, "No, I want Christian Science." To those around me there would have been no hope, even from medical treatment, much less Christian Science.

A Christian Scientist came immediately, and I began to revive, continuing steadily to improve until I was a well woman once more.

I feel I have reason to be grateful for Christian Science and the help of the dear ones who were with me during my experience.—FRANCES FERRIS, San Francisco, Cal.

In the fall of 1899, I was working in a hop yard, near Jefferson. On September 26 of that year I hurt myself by lifting too great a weight. I went to a doctor, and he informed me that I was ruptured. He also said that, to be cured I would have to undergo a surgical operation. To this I would not consent.

Soon after, my attention was called to Christian Science by a very dear friend, with whom I was staying. I had heretofore scoffed at and ridiculed Christian Science and the healing it was claimed had been done through it. I now began to see my mistake. I at once began to study "Science and Health with Key to the Scriptures," and now I can say that Christian Science has done for me what the physicians could not do. I have been cured of my rupture by studying Science and Health, and now I can lift as much as I please without it troubling me in the least.

CHARLES A. EPLEY, Sidney, Ore.

Obstetric Notice.

Any one having a degree of C.S.B. or C.S.D., may become an applicant for the obstetric class, which convenes October 21, 1901. This includes the 1901, June class. Applications must be made to Alfred E. Baker, 25 North State St., Concord, N. H. BOARD OF EDUCATION.

Christian Science Lecture.

A LECTURE on Christian Science will be given under the auspices of The First Church of Christ, Scientist, by Hon. William G. Ewing of Chicago, in Symphony Hall, corner Massachusetts and Huntington Avenues, Tuesday evening, October 8, at eight o'clock.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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Annual Meeting.

The regular meeting of the Mother Church is postponed until June, 1902. WILLIAM B. JOHNSON, *Clerk.*

Applications for Membership.

Applications for membership with the Mother Church, to be acted upon at the meeting held in November for the admission of members, must be in the hands of the Clerk by the 15th of October. It is desired that applicants will use the blank forms of application that are issued on and from September 20, 1901.

Inviters of applicants will greatly assist the Clerk if they will send the applications as early as possible.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Mrs. Eddy Explains.

CONCORD, N. H., September 25,—The opinion of Mrs. Mary Baker G. Eddy, the head of the Christian Science denomination, on the death of President McKinley has been obtained through an answer to the question: "Why did Christians of every sect in the United States fail in their prayers to save the life of our late lamented President?"

Mrs. Eddy says:—

"My answer to this inquiry is briefly this: Insufficient faith or spiritual understanding, and a compound of prayers wherein one earnest, tender desire works unconsciously against the *modus operandi* of another, would prevent the result desired. In the June message to my church in Boston, this year, I refer to the effect of one human desire or belief, equally sincere, unwittingly neutralizing another.

"In the practice of *materia medica*, croton oil is not mixed with morphine to remedy dysentery, for those drugs are supposed to possess opposite qualities, and so to produce opposite effects. The spirit of the prayer of the righteous heals the sick; but this spirit is of God, and the divine Mind is the same yesterday, to-day, and forever, whereas the human mind is a compound of faith and doubt, of fear and hope, of faith in truth and faith in error. The knowledge that all things are possible to God excludes doubt; but differing human concepts as to the divine power and purpose of infinite Mind, and the so-called power of matter, act as the different properties of drugs are supposed to act,—one against the other,—and this compound neutralizes itself.

WHY PRAYER FAILED.

"Our lamented President, in his loving acquiescence, believed that his martyrdom was God's way. Hundreds, thousands of others believe the same, and hundreds of thousands who prayed for him feared that the bullet would prove fatal. Even the physicians may have feared thus.

"These conflicting states of the human mind, of trembling faith, hope, and of fear, evinced a lack of the absolute understanding of God's omnipotence, and thus they prevented the power of absolute Truth from reassuring the mind, and through it resuscitating the body of the patient.

"The Divine power and poor human sense, yea, the spirit and the flesh, struggled, and to mortal sense the latter prevailed. Had prayer so fervently offered possessed no opposing element, and his recovery been regarded wholly contingent on the power of God, the power of divine Love to overrule the purposes of hate, and the law of Spirit to control matter, the result would have been scientific and the patient would have recovered.

"St. Paul writes: 'For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' And the Saviour of man saith: 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.' Human governments maintain the right of the majority to rule. Christian Scientists are yet in a large minority on the subject of divine metaphysics, but they improve the morals and the lives of men; and they heal the sick on the basis that God has all power, is omnipotent, omniscient, omnipresent, supreme over *all*.

"In a certain city the Master 'did not mighty works because of their unbelief,' because of the mental counteracting elements, the startled, or the unrighteous, contradicting minds of mortals. And if he were personally with us to-day, he would rebuke whatever accords not with a full faith, and spiritual knowledge of God—he would mightily rebuke a single doubt of the ever-present power of divine Spirit to control all the conditions of man and the universe.

"If the skilful surgeon or the faithful M. D. is not dismayed by a fruitless use of the knife or the drug, has not the Christian Scientist, with his conscious understanding of omnipotent power, reason for his faith shown by God's works, even under constant stress of the hindrances aforesaid?"—*Boston Journal.*

The Granite Monthly.

The Granite Monthly for October, 1901, contains a beautifully written and interesting article by Henrietta H. Williams, entitled, "Christian Science and the Children." The theme is the teaching of Christian Science to children.

A brief quotation will serve as an index to the scope of the paper:—

"Consider the advantage to the child who begins his career, from his earliest cognizance of the external world, by an immediate acquaintance with Love, in an environment in which fear is never mentioned and seldom thought of, where in his first lispings he learns the word Good, and constantly in the objective realm sees, hears, and feels the effects of this Love and Good in deeds of gentleness, unselfishness, and affection, recognizing beauty everywhere about him because it typifies God's intelligence and power, in limitless, ever-unfolding expression. His earliest language acquaints him with truth, harmony, and kindness. Disease is no more discussed than fear, and the attacks of sin or sickness common to childhood (and from which Christian Science children are signally free) are known simply as discord, and error, or evil, and are neither to be accepted nor yielded to but are to be overcome, put out of thought and expression. His first lesson is prayer. . . . The children's text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, teaches them that 'Obedience is the offspring of Love, and Love is the Principle of Unity, the basis of all right thinking and acting.'"

Under the sub-heading, "How Christian Science reached them in Pioneer Days, and where they are now taught," is given a brief history of the Christian Science Sunday School organized in 1882 by Dr. Asa Gilbert Eddy, Mrs. Eddy's late husband. Under another sub-heading, "Their Understanding and Application of it," Mrs. Williams interestingly sets forth the manner in which children assimilate and apply the teachings of Christian Science, and how through their child-like faith and understanding their elders are often brought into Christian Science. Following this is a concise history of the "Busy Bees." In connection with this history is published for the first time a letter written by Mrs. Eddy to the Sunday School children, dated Concord, April 16, 1891. Following this is a description of "The Mother's Room in The First Church of Christ, Scientist, of Boston, Mass." Brief mention is also made of Mrs. Eddy's gifts to the children, and the article concludes with a benediction from her to the children, quoted from "Pulpit and Press."

Accompanying this article is a portrait of Mrs. Eddy, and also cuts of the Mother Church, of the Mother's Room, and of the Busy Bee badge.

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Be not Deceived.

COLERIDGE thus critically analyzes Shakespeare's characterizations of sin or vice:—

"Shakespeare has no innocent adulteries, no virtuous vice; he never renders that amiable which religion and reason alike teach us to detest, or clothes impurity in the garb of virtue. . . . If he occasionally disgusts a keen sense of delicacy, he never injures the mind; he neither excites nor flatters passion in order to degrade the subject of it; he does not use the faulty thing for a faulty purpose, nor carry on warfare against virtue, by causing wickedness to appear as no wickedness, through the medium of a morbid sympathy with the unfortunate. In Shakespeare vice never walks as in twilight; nothing is purposely out of its place; he inverts not the order of nature and propriety—does not make every magistrate a drunkard or a glutton, nor every poor man meek, humane, and temperate."

This analysis is keen and correct. There is no more misleading error than that false sentimentalism which seeks to gloss vice over with a veneering of virtue, or which would cover sin with a cloak of saintliness.

Shakespeare mercilessly lays bare this weak tendency of human nature, and Coleridge truly estimates Shakespeare's conception of that weakness. This tendency is not always due to hypocrisy; it too frequently is, but often it is a mistaken view of sin. This mistaken view is far too often the result of easy indifference or sheer slothfulness. It has ever been a trick of Satan (Christian Scientists will understand the sense in which we use this term) to lull his victims into the "deep sleep" of unconsciousness touching his purposes, for when once his victim is thus somnambulized, Satan knows he is accomplishing his end, and is likely to become the captor of his dupe.

Satan is well aware that he must first approach his well-intentioned victim by smooth and easy stages. He cannot be abrupt with such an one. He must at the start conceal his horns and hoofs—that is, his ulterior purposes. He must take on the guise of the angel of light. He must be wily and plausible. He must *beguile* and *deceive*. He must play now the role he played in the Garden of Eden. He must come with stealth upon his intended victim,—with serpent-stealth,—and smoothly whispering in his ear words of flattery and praise, offer him a better and an easier way.

Ay! Shakespeare was right. There is no virtuous vice, no pure impurity, no good badness. Vice is vice and nothing else. Impurity is impurity, and nothing else. Badness is badness and nothing else.

Let us no longer be deceived by the Satanic, the serpentine, admixture of vice and virtue, purity and impurity, good and evil.

There is but one Good and that is God—omnipotent Love.

Czolgosz' Trial.

MONDAY, September 23, 1901, at 10 o'clock A.M., the trial of Leon Czolgosz, for the assassination of President McKinley at Buffalo, began. It took place in part 3 of the Supreme Court at Buffalo, Criminal Section, before Justice Truman C. White.

Czolgosz was arraigned and pleaded guilty, but under the practice prevailing, this plea could not be accepted, and the court ordered a counter-plea of not guilty to be entered.

The prisoner was represented—under appointment by the court—by Ex-Judges Loran L. Lewis and Robert O. Titus, and Carleton E. Ladd, Esq., while the state was represented by District-Attorney Penny and Assistant District-Attorney Haller.

A jury of twelve men was soon selected and such evidence as was necessary to prove the commission of the deed was formally introduced. No testimony was presented on behalf of the prisoner. Judge Lewis addressed the jury on his behalf, the chief point of his remarks being in the nature of congratulation that the prisoner was tried in a court of justice in an orderly and dignified manner, surrounded with all the safeguards known to the law. The jury were briefly addressed also by the counsel representing the government.

The trial was ended by 3.26 o'clock P.M. of Tuesday, September 24. After an absence of thirty minutes the jury returned a verdict of murder in the first degree.

Thus formally and without sensation was conducted and finished a trial which, in some of its aspects, is among the important criminal cases of the world.

From every human standpoint the speediness with which the case was brought to trial, and the fairness and deliberation with which it was conducted, are matters for congratulation.

The degree of the crime was such that the criminal, under the law, must be sentenced to execution. This sentence was pronounced by the Court Thursday, September 26. The sentence was that the prisoner be electrocuted during the week beginning October 28, 1901.

When asked if he had anything to say why sentence should not be pronounced, the prisoner said: "There was no one else but me. No one else told me to do it; and no one paid me to do it."

And so ended that part of the great tragedy. May the world never again witness its like.

The Metropolitan.

The Metropolitan Magazine for October, 1901, contains a short article from the pen of Mr. W. D. McCrackan, entitled, "Are Faith and Reason Reconciled in Christian Science?"

The paper, though brief, is clear and convincing. It should, and doubtless will, do much good in the way of clearing up certain prevalent misconceptions of Christian Science.

Notices.

We have set apart the page of the *Sentinel* just preceding the editorial page for the publication of notices of an official character. There they will always be found. We deem this better than to have such notices sliding about irregularly on the editorial pages, or elsewhere. The reader's eye will easily catch them when he knows just where to look for them. We call especial attention to the notices, in this number, of the obstetric class and Judge Ewing's lecture in Boston.

Memorial Services in the Branch Churches.

As we stated in our last number, memorial services in various branch Churches of Christ, Scientist, were held. We should be glad, if our space would permit, to notice them all *in extenso*, but they were too numerous to make this possible. We shall have to content ourselves with extracting from some of the addresses delivered on that occasion. We are glad to see that in some places union services were held by the different branches existing in such places.

LONDON, ENGLAND.

After the close of the morning service on Sunday, September 15, 1901, in First Church of Christ, Scientist, London, England, those present were invited to remain for a few minutes.

Mr. William N. Miller, the First Reader, then said:—

"It is but fitting that we should give expression to our sincere sorrow for the death of the late President McKinley and our unqualified condemnation of the heartless crime that caused it.

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"While, as Christian Scientists, we desire to have our thoughts filled with life instead of death, yet we are not lacking in human sympathy and its manifestation. Christian Scientists pre-eminently comfort the afflicted as well as heal the sick.

"A resolution, which I am sure will express the thought of all present, will now be moved by one of our members."

It was then moved by Captain Baynes and seconded by Mrs. Thomson:—

"That the members and adherents of this church—First Church of Christ, Scientist, London, England—desire to express their heartfelt sympathy with Mrs. McKinley and the family of the late President McKinley and the citizens of the United States of America in their great loss through the sad demise of the President, and their deep detestation of the base and heartless crime which occasioned his death, and direct that a copy of this resolution be forwarded to Mrs. McKinley and the government of the United States of America."

In supporting the resolutions Mrs. Thomson said: "I do not think any words of mine are needed to give expression to the feelings of this country and of this church on this occasion. One of the greatest men who ever filled that great place once said these words: 'With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in.' We know, as Christian Scientists, that if we do that faithfully, we are hastening the dawn of that glorious day of which we have just read, when the kingdom of God will come to every individual consciousness, when each will know that 'there will be no more death, neither sorrow nor crying, for the former things are passed away.'"

The resolution was then passed unanimously—all present rising, and the meeting dispersed after singing the 154th hymn.

It may be interesting to note that the late President's favorite hymn, "Nearer, my God, to Thee," was sung by the congregation just before the resolution was passed, although at the time they did not know that it had been in his last thought.

New York City.

In Greater New York appropriate services were held in all the branches, although we have received accounts of only two. In these we have a synopsis of the remarks of only one of the speakers—Mr. Simonsen.

In First Church of Christ, Scientist, Brooklyn, the Rev. S. E. Simonsen said in part:—

"Never before in the history of mankind have mortals beheld such a scene as we behold to-day,—the whole civilized world in mourning. Never before has man's heart beat in such unselfish unison with his fellow-man as at the present hour, and when we are asked, 'Who is this man whom all the world mourns?' the answer comes, that he is a man born in a humble home, under limited circumstances. But we know in Truth, that the home that could produce such a man as our dear departed President, must have been a home of the highest type. It was a Christian home. It was a home where God was worshiped in spirit and in truth. A home where he was taught in early childhood to do God's will, and to love his Master. His mother, when asked about the President's childhood days, said that he attended school and church, and obeyed his parents. These three points are the cardinal points in the foundation of his noble character,—education, religion, and obedience. He was a leader among men, but a leader of the highest type,—not one who forced himself upon the people, but one who made himself so valuable to the people, that they inevitably chose him as their representative and leader. The career that was mapped out before him was not an easy one by any means. It often required him to take a stand, in the face of great obstacles, but he was a man of great courage, a man that dared to follow his own convictions, irrespective of what others might think. His future political career, at times, seemed to be in jeopardy, on account of this stand, and when friends pointed this out to him, he said, 'If this be so, let it come, but I must stand true to my principle, and to what I believe to be right.' Men had confidence in his honesty and integrity, and when seeming financial reverses came, and his future seemed ruined on account of this, his friends came to his rescue because they had implicit faith in his honesty and integrity as a Christian gentleman. He held, as we know, the highest offices that are the gifts of this people, and he performed his duty so well that when his first term as President had expired, he was given the second, not because all the people who supported him believed in his party, but they had implicit faith in the man. They knew that he was safe, and that the country was safe in his hands. His presidential career was full of crises of the gravest kind, but all the world knows to-day that he piloted the ship of state through the stormy sea with perfect safety, bringing this nation in touch with all the world, as it had never been before. He stands pre-eminent among all our great leaders, and no President has ever exerted such an influence on other nations as did President McKinley. Some will say that circumstances made this possible for him, but we know that he, as it were, created circumstances that compelled this to come about, and to-day he is loved and esteemed by all civilized nations of the world. They all mourn our loss and thank God, with us, for such a man as Mr. McKinley. The whole country, and in fact the civilized world, felt that they could trust a man who had that tender, deep, and abiding love for his mother, and that tender care and unfaltering devotion to his life-partner, which circumstances brought out so grandly before the public.

"These glimpses of his family life, bring out before us something of the depth of love, and true manliness, and the true Christian character that was his. His last public address will go down in history as one of the greatest that he ever delivered."

Chicago.

From the able address of Mr. Edward A. Kimball delivered at the services held in First Church of Christ, Scientist, Chicago, we make the following extract:—

"We are met here, dear friends, within the shadow of a nation's grief. The dark hand of evil has made a hideous assault upon one of the noblest of men, and humanity stands aghast in contemplation of a senseless, monstrous crime and its dire consequences.

"Man's inhumanity to man, which has been a murderer from the beginning, still murders; the race continues to pay the penalties of its unloving strife; tears flow; heads are bowed, and we are again reminded that 'when Christ reigns, and not till then, will the world have rest.'

"Although we execrate this wretched deed, we have come here in no mood of anger to cry out for vengeance or violent reprisal. Let us rather emulate the Christian words of our fallen chieftain. Let us have a righteous pity for a pitiless man 'whom Satan hath bound,' and, remembering that 'vengeance is mine, saith the Lord,' let it be ours likewise to say, 'May God forgive him.'

"The history of this hour clusters about a man whose life was of such surpassing purity and sweetness that no words or flowery speech can possibly ornament its simple grandeur or add to the fragrance which perfumes the memory of him who was ever intent on the business of doing good.

"The earthly career of President McKinley lies before you like an open field. There is no need that I should linger here to paint the lily; no need that I should seek to reinforce your respect and love for this genuine man and for that which made him lovable. When history dips its pen to inscribe the long list of his virtues and the annals of his

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righteous life, it will declare that in the midst of a wicked and perverse generation, he was unsullied; when surrounded by the foam and turbulence of human passion and hatred, he loved much; when assailed by seething temptation, he yielded not.

"In the hour of danger he was brave; in the time of excitement he was calm, wise, and prudent. It will be said that this Christian life was hallowed and glorified by the practice of charity, mercy, and forgiveness; that he was slow to wrath, tender-hearted, faithful to duty, to family and friends, faithful to mankind and to God.

"As we survey the many temptations and frailties which beset the pathway of our fellow-men, the storms which shipwreck character and blast the faltering manhood of the age, is it any wonder that with one accord the world unites to proclaim its joy over one true man who was faithful unto the end? Is it a wonder that we mourn the loss to this generation of one whose life furnishes pretext for the hope that through Christian grace mankind may some time be altogether lovely?

"In this hour, when evil seems so real and sorrow hard to bear, our hearts go out to that bereaved wife whose tender, loving companionship has been so ruthlessly shattered. Oh, may she realize that the divine presence rests upon her always. May He who saves even unto the uttermost, lead her safely through these troubled waters and bestow upon her an eternal, satisfying consolation.

"Coming here as we do, to add the flowers of our gratitude and love in memory of this illustrious man; coming perchance to shed the tear which falls in compassionate sympathy, and to lament the rude shock which has sorely wounded the world, we would surely miss the lesson of this day and this deed if we remained here but to mourn and give ourselves up to unavailing grief.

"It has been said of the dying President that in the hour of his extreme emergency, he uttered the words: 'Thy will be done,' and murmured to himself the verses of that sublime hymn, 'Nearer, my God, to Thee.'

"Some of you who have been healed by Christian Science, know what it is to sit face to face with that which seemed to be impending death, and have felt the deep emotions that surge to and fro at such a time; and now you know that the man whose Christian living has led him to the peaceful utterance of such trust in God, has on earth traveled many a league towards heaven.

"The event which we deplore touches us with severe and startling impact. The slumbering thought is aroused, and once again we are forced to recognize the fact that the world's social and political system is sadly awry.

"The two extremes of society—the despotism and selfish greed of power and wealth on one hand, and the sullen, distracted, supplicating poor on the other hand, like upper and nether stones,—have been grinding against each other in irritating and destructive friction. By a strange anomaly of fate the humane man who stood on the middle ground of moderation and good-will to men, is crushed between these stones—a martyr to a social system ungoverned by God.

. . . . . .

"When all men shall say, 'Thy will be done,' and mean it, then will dawn the present and eternal welfare of us all, and when the universal prayer shall be 'Nearer, my God, to Thee,' the door of our salvation will open and all will be satisfied with the government of God.

"According to Christian Science the remedy for all evil lies in the power of Mind—the power of right thought which is in the image and likeness of God—of divine Intelligence.

"The scene of the redemptive work which is to transform society is within you. The enlightenment of your own consciousness and the purification and exaltation of your own understanding is the first object to attain. If you would make one supreme effort to reform the world, reform yourself, and throw the weight of your own Christian and righteous thought and example on the right side, then exert the power of Christian Science against the errors of human belief and eliminate them.

"Let us learn first what it means to be near God ourselves and to be governed by divine law. He who peers timidly towards a remote or unknown somewhere, in hopes to be near God, as though He were isolated and aloof, finds Him not, and misses the true sense of divine immanence.

"Christian Science teaches us that God is always 'God with us.' It means Good with us; Life with us; Wisdom with us. It means the power and action of Good with us. It means health, dominion, abundance, harmony, and completeness with us. It means Love with us—a loving and beloved brotherhood. It means the guidance of divine Love and all that is included in its pure embrace.

It is this God that answers prayer, heals the sick, and saves sinners. In this near God only can we 'live, and move, and have our being.' If men would change their sense of God as being an austere person who afflicts, to the understanding of the infinite presence of all that means boundless good and the perfection of being, then they would instinctively, yes, ardently, turn thitherward the footsteps that have been tired because of sin and ignorance and pain, and speedily find Heaven within.

"Turning from the prevalent assumption that this lamented death was of providential enactment, instituted or permitted for any good purpose whatever, we proclaim that God is Life and always means life for man.

"We are thankful at this time that Christian Science is extricating us from the desolating supposition that God is the procurer of death or any other evil, and so acquainting us with the divine nature that we may with ever-growing fervency and cheer utter the supreme longing, 'Nearer, my God, to Thee.'"

Detroit, Mich.

At a memorial service held in First Church of Christ, Scientist, of Detroit, Mich., Mrs. Annie M. Knott, First Reader, said in part:—

"The members of this Church, in common with the Mother Church and other branch churches, meet to-day in heart-felt response to the proclamation of President Roosevelt. It is an hour when the people of this country should ask themselves how they can best measure their loyalty and affection for those who are appointed to rule over them.

"The people of this nation have so advanced morally, intellectually, and spiritually that no man can be called to the presidential chair who does not embody and express in some measure the domestic virtues which are the only true foundation for the nation's greatness, and at the same time something of the vital spirit of Christianity. Perhaps no words can be found which would more fittingly express Mr. McKinley's character and attainments than those written by Tennyson of one of their great soldier statesmen at the time of his decease:—

> Oh friends, our chief state oracle is mute,
> Mourn for the man of long enduring blood,
> The warrior, statesman resolute,
> Whole in himself a common good.
> Mourn for the man of amplest influence
> Yet freest from ambition's crime,
> Rich in saving common-sense,
> And, as the greatest only are,
> In his simplicity sublime.

"Perhaps the American people might learn some useful lessons from European nations in their sincere affection for their rulers. Do our people rightly appreciate the great burden of cares and responsibilities which rests upon those who hold the highest offices of state? Would not the love of the people make the burden lighter and the possibilities for good infinitely greater, and might not many of the vexed social and political problems of the present day be thus solved? We should certainly strive to under-

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stand that the divine government is both real and permanent,—that God cannot be shut out of our human affairs, and as we understand this more clearly we shall look for, and ultimately witness, that consummation devoutly to be wished; viz., our statesmen pure and incorruptible, sustained by the affection and trust of a free and happy people.

"In closing we quote again from the English laureate:—

All is over and done,
Render thanks to the giver,
Oh nation, for thy son."

NEW ORLEANS, LA.

Services were held in First Church of Christ, Scientist, at New Orleans. From the New Orleans *Picayune* we take the following account:—

"As an introduction the Second Reader then read extracts from an editorial in the morning *Picayune,* showing the high esteem in which the people of the South held President McKinley, and how they, with one accord, would echo his own words to a southern community, delivered a few years ago in Atlanta:—

" 'Reunited; one country again, and one country forever! Proclaim it from the press and pulpit; teach it in the schools; write it across the skies! The world sees and feels it; it cheers every heart, North and South, and brightens the life of every American home. Let nothing ever strain it again. At peace with all the world and with one another, what can stand in the pathway of our progress and prosperity?' "

The editorial's final comments were:—

"It is not difficult to see why the people of these southern states had conceived and cherished a high regard for him who relieved them from the ban of sectionalism, and why to-day, when his ashes are being committed to the tomb at his late home in a far northern state, they are shedding their tears and paying funeral honors under these southern skies. There is no mystery here. It is the love begotten of love."

BUFFALO, N. Y.

First Church of Christ, Scientist, of Buffalo, held appropriate services. Mr. Charles D. Holcombe, Second Reader of the church, delivered an address in the course of which he said:—

"William McKinley has left us a united country. To him there was no North, no South, but a United States, a united people. At his healing touch all differences disappeared, and in their place was a bond of union strong and sweet, a union which to-day lifts a united voice in grateful homage to eulogize the memory of one so near and dear to us all. His first thought was always of others. His words of forgiveness and simple truth manifested the spirit of the man. Down the centuries of what the world calls time, those words come to us like the echo of another voice, 'Father, forgive them; for they know not what they do.' The Master, whose strength and gentleness was so truly exemplified in his own life, had trod that path before him, and in tracing the footsteps of his Saviour, the Christ-like spirit of forgiveness and trust simply found expression in words like those of his Master as a natural sequence.

"May the life of William McKinley be the power of a great inspiration in the hearts of our people, and a never-ending redemptive influence in the affairs of our beloved country. And we know that this good, true man, like Enoch before his translation, 'had this testimony, that he pleased God.' "

CINCINNATI, OHIO.

In First Church of Christ, Scientist, of Cincinnati, Miss Emma A. Estes, in the course of her remarks, said:—

"Three times in the annals of our history have we been called upon thus to mourn the loss of our chief executive. May we to-day pray with fervent hearts that no more of our dear ones be laid as human sacrifices upon the altar of ignorance, bigotry, anarchy, and error, but that the whole world, by a baptism of repentance, may awaken to the necessity of understanding and becoming amenable to the true government of divine Love—Christ, Truth. 'Ye shall know the truth, and the truth shall make you free.' "

KANSAS CITY, MO.

In First Church of Christ, Scientist, Kansas City, Mr. Charles E. Finlay made a brief address from which we quote the following:—

"To-day our republic is in tears. This is, indeed, a sad occasion, but be not depressed or cast down. 'Life and death never mingle.' Life is real. Death is unreal. Our President is not dead. Good is enduring and everlasting. God rules and governs the whole world, and man is the highest type of His creation. God is life. A leaden bullet cannot separate man from his creator. Ignorance and hatred provoked this awful tragedy, but where God rules there can be no hatred, for His law of Love is supreme. Where infinite wisdom reigns, there can be no ignorance. Where life is, there can be no death. Our President's true existence was, is, and always will be in divine Mind, where

There is no sorrow, nor any sighing,
Nor any tears there nor any dying."

PITTSBURG, PENN.

In this branch the First Reader, Charles Hunter Miller, prefaced the service with the following remarks:—

"*Friends:*—We gather here with hearts oppressed by the culmination of the act of an assassin. The beloved President of the United States, William McKinley, to mortal sense lies silent in the embrace of death. In countless numbers of pulpits to-day will be preached to Protestant and Catholic, Hebrew and Gentile, native and foreigner, sermons bearing on this tragic event. Pastor, rector, priest, and rabbi, will in church, cathedral, and synagogue, deliver tearful, eloquent tributes to the worth of him we all loved. In spirit we may join in these tributes.

"In the Christian Scientist's Church the Bible and the Christian Science text-book are the only preacher. The sermon of the impersonal pastor alone is preached. We do not to-day depart from this custom, and yet there are no assembled worshipers that more truly than we love our country, more truly reverence and obey its laws, have greater abhorrence of the spirit that would seek to right evils by manifesting the spirit of Cain, the murderous spirit. To no assembled worshipers to-day comes sweeter consolation of the gospel than comes to us. Our silent prayer may be for us all a truly sweet communion with Infinite Love."

ST. LOUIS, MO.

The First Reader in this branch, James A. Logwood, spoke in eloquent terms of the President. He said in part:

"With most sincere respect and in common with all religious bodies, more than five hundred Christian Science Churches and Societies met to-day, in compliance with the proclamation of the President of the United States, to hold appropriate services in reverence and honor of our dead chief executive, President McKinley, and with deep, loving compassion for his bereaved family and our nation.

"In our text-book our beloved Leader states, 'Trials are proofs of God's care.' This statement was born of her own individual and sorrowful experience, and thus we see this remarkable statement exemplified in our lamented President. When face to face with the last enemy to be destroyed he gave the world a deeper insight and a higher appreciation of the pure, burnished gold of his noble Christian character. With him it was not 'an eye for an eye and a tooth for a tooth.' In his own language, he said of the deluded culprit, 'Do not let them hurt him. May God forgive him.' And again, when the broken reeds of earth had failed to resus-

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citate, his thought sought refuge in God, finding expression in the beautiful and inspiring hymn, 'Nearer, my God, to Thee.'"

Washington, D. C.

Union services of the two branches at Washington, D. C., were held. In the course of the brief eulogy delivered by Mr. John F. Linscott he said of the late President: "His elevation to the chief magistracy was no accident;" also that he found in the President's meekness, courage, gentleness, integrity, and general manhood such reflection of the divine attributes as to fit him completely for the place he has taken in the world's history.

Scranton, Pa.

Mr. D. N. McKee, First Reader of the Scranton branch, delivered a touching eulogy from which we take the following:—

"A great man and a Christian citizen has fallen. The genius of our country, the true spirit of freedom, has been assailed. It is fitting that Christians who are demonstrating the liberty of the children of God should meet and pay tribute to the memory of this good man and learn, perhaps, the lesson of his burial. He who assailed William McKinley assailed also the priceless liberties symbolized by our national flag. We look upon our flag and read a history and a prophecy. It is an emblem of freedom, of strife, and of larger liberties which are yet to come; its bars of white and of red are fitting symbols of our successive steps of freedom already won, but won by our successive baptisms of blood. The white stars on the azure blue of heaven are prophetic symbols of a bloodless peace that through the spiritual Christianity of our people shall come to all the world from heaven. Here let me reproduce the prophet's vision of that peace: In that day no anarchist shall be there nor any ravenous beast, nothing shall hurt nor destroy in all that holy mountain, the innocent shall be there and the selfless shall be there, for the life that is love shall fill the earth as the water covereth the sea. A spiritual Christianity under the American flag is haply that providence of God, which shall repress anarchy and bring out a diviner order in human affairs. In this country it shall not only enunciate but exemplify in human practice that law of love which even now

> O'er thrones and globes elate
> Sits empress, crowning good, repressing ill."

Cambridge, Mass.

From the remarks of William P. McKenzie, First Reader of the Cambridge branch, we extract the following:—

> "Oh, sometimes gleams upon our sight,
> Through present wrong th'eternal Right;
> And step by step, since time began,
> We see the steady gain of man.

"Amid the mourning in our country, and among other nations, one good thing rises supreme; it is the recognition of manhood and love for its worth. The routine of official duty, political theories or even prejudices, what are they but as raiment of changing fashion easily thrown aside as transient, while the world sees as eternal the fidelity to home love, the honesty to public trust, the Christly gentleness that forgives even its slayer? Before that apocalypse of developed manhood how much of a nonentity appears the coward who represents its opposite. Will not the world take the man for a model, and be attracted from useless cruelty and heartless destructiveness, ever towards the higher beauty of the life of service and brotherly love?

Brotherhood among men is implied by the American flag appearing on every ship of the German navy, and by the crape on the arm of every British soldier. One can feel the thrill of kindness; and obedience to the law of kindness is the sure destruction of anarchy.

"It is the privilege of Christian Scientists to comfort those who mourn, and we know that only pure love can do this. Therefore let us free our minds from any contagion of resentment against the agents of crime; let us be free from any harsh judgment, so that the whole area of thought may be full of the sunlight of kindness and tender love. So shall we bless with assurance of divine Love, the bereaved home and stricken nation.

"Let us not give attention to the perversion of honor and manliness shown in a criminal, but rejoice that manhood is enduring and all good eternal. So severe is sin's own punishment of itself that we can add nothing to it; but while as yet the world's grasp on eternal good is tremulous, we can re-assure the hearts of men by our confidence in Life and Love, by our reliance upon this eternal Mind, the inexhaustible fount of good."

Syracuse, N. Y.

From the remarks of Mr. Charles L. Ohrenstein, First Reader of the branch at Syracuse, N. Y., we publish the following extract:—

"It will not be needful to eulogize at length, one so near and dear to all, one whose patriotic deeds are newly written in our hearts, deeds that will enrol his name forever among the great and good of earth.

"Without dwelling on the atrocious crime committed in our midst, it would be impossible to find words that should express our condemnation of it, or the doctrine that prompted it—anarchy.

"That a government like ours, which has brought the greatest blessings to mankind, which has given the most absolute and perfect liberty to each and all, which is the Messiah of freedom to the governments on earth,—that this government should have within its boundaries the advocates of its destruction is beyond all belief. Being and government,—the law of being,—as Christian Scientists know,—are co-existents, and no government has room in it for the doctrine of non-government, which anarchy is."

Logansport, Ind.

Judge S. T. McConnell delivered an eloquent eulogy at the Logansport, Indiana, branch, from which we make the following extracts:—

"For the third time within the memory of many of us a President of the United States has fallen and perished at the hand of an assassin. Two of these were gifted and honored sons of the great commonwealth of Ohio, James A. Garfield and William McKinley.

"On the day the bullet did its fatal work, William McKinley may well have been and was, a truly happy man. He held the highest office in the gift of any people.

"He was made twice happy by the 'glad hands' and hearty greetings of a multitude of his countrymen. And while about to greet the cruel wretch, nameless forever, he was slain. Oh, the pity of it! He

> Hath borne his faculties so meek, hath been
> So clear in his great office, that his virtues
> Will plead like angels, trumpet-tongued, against
> The deep damnation of his taking-off.

"He was a soldier brave, faultless, and capable as a commander of men.

"He was a patriot, proud of his country, alive to its dangers, an American in every sense of the word.

"He was a Christian gentleman with a tender grace that charmed all who came in contact with him, magnanimous, even to the dastardly wretch who sent him to his death. His infinite love for his delicate wife was the romance of his manly life that has won him the love of all the nation.

"Mr. McKinley is an immortal example of how greatness and goodness may go hand in hand in life's journey. His achievements demonstrated his greatness. He had no mean part in making the United States the great and progressive nation that it now is, the greatest, the most humane and most progressive in the world.

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"Great in life, he was surpassingly great in his death. For no cause, in the very frenzy of wantonness and wickedness, by the red hand of murder, he was thrust from the full tide of this world's interests, from its hopes, its aspirations, its victories, in the presence of death, and yet he did not falter.

"The assassin of McKinley has destroyed his mortal body but the principles,—life, truth, and love,—reflected in the personality of our beloved President are immortal, and beyond the touch of the assassin's bullet or dagger. While envy, jealousy, and hatred exist in mortal mind 'It must needs be that offences come; but woe unto that man by whom the offence cometh!' "

RACINE, WIS.

We extract the following from the remarks of Mr. William Van Arsdale, First Reader of the Racine branch:—

"May the nations of earth and all peoples, may our nation and our people, may our rulers and leaders and may we all, learn to love the law of Christ which is the law of righteousness and Truth, for through this law alone can we be made free.

"May the light of mercy and justice and peace, of goodness and Truth and Love be so reflected by those who strive for it, that the destruction of evil will be hastened.

"May the Christ-Truth shine so clearly that the powers of darkness will shrink back and flee before the brilliancy of its appearing. It will be in this way that we can best honor and revere the good example and life of our beloved President."

UTICA, N. Y.

In the course of her address at the Utica branch Miss Marie M. Adams expressed sympathy for the nation, and particularly for Mrs. McKinley. She said this is a service of love and of life. She dwelt on McKinley's greatness and what constituted it. These qualities cannot die. They live on to ennoble the lives of all other men. They call to the people to learn lessons, to think better thoughts and live better lives, in order that the instinct of evil in human lives may be destroyed and we finally reach a time when no such crime can be committed. The crime itself created no greater shock than the thought that it could be committed in the United States. We must have a better idea of freedom and more unity with God. This will prevent crime. In our sorrow we must not forget to try to support the nation with our prayers and right thinking for the one on whom the burden of state has fallen. Do not indulge in unwarranted and unjust criticism, as these pull down instead of building up. With right thinking and right living we look to the time when this world shall become the kingdom of our Lord and of His Christ.

RIVERSIDE, CAL.

At First Church of Christ, Scientist, Riverside, Cal., Dr. A. A. Sulcer said in part:—

"To the proclamation of our Chief Executive for the assembling of the people of the United States at their respective places of worship to-day to pay grateful tribute to the memory of the late President William McKinley, whose life, public and private, was ever an incentive to higher, purer, and nobler purposes, we, as Christian Scientists, most cordially and sincerely respond.

"Such was the universal love for President McKinley that his tragic passing away has draped a world in mourning. Certainly no greater or more heartfelt tribute of respect could be paid to a mortal man.

"Our friend and brother gave much to the world in his example of noble manhood and in his wise, unsullied statesmanship, and in departing took nothing away; for all that we loved, all that was lovable in him, was the good he reflected, and that good is eternally present. The most perfect ideal that was ever presented to the world said. 'Why callest thou me good? there is none good but one, that is, God.' It should be our ceaseless prayer to know more and more of the omnipotence of that good, and less and less of self; to realize more the divine possibilities of man created in the spiritual image and likeness of God."

BALTIMORE, MD.

The two branch churches in this city met together and held a joint service, and passed appropriate resolutions.

TORONTO, ONT.

Just as we go to press we receive a brief account of the service at Toronto, as published in the *Toronto Evening News*. We quote:—

At the Sunday and Wednesday evening services of First Church of Christ, Scientist, Toronto, appropriate remarks were made by the Readers and other speakers, referring to the exalted character and exemplary life of President McKinley; his great influence for the advancement of the American people, and the unification of the nations; his sincere and unswerving devotion to God and his country; his kindness of heart, and forgiving spirit towards his enemies, even to those who would take his life.

At a special meeting of the congregation the following message of condolence was authorized by a standing vote, and wired to Mrs. McKinley at Washington, D. C.:—

"The congregation of First Church of Christ, Scientist, Toronto, send you their deep sympathy in this, your solemn hour, and pray for the light of Love to unfold to you the omnipotence and strength of the eternal Presence. 'He shall give his angels charge over thee, to keep thee in all thy ways.' "

JOHN H. and ISABELLA M. STEWART, *Readers.*
JOHN O'CONNER, *Clerk.*

Services were held in many other branches, but our space prevents any further notice of them, much as we wish to publish them.

Gradatim.

I COUNT this thing to be grandly true,
That a noble deed is a step toward God,—
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for angels, but feet for men!
We may borrow the wings to find the way,—
We may hope, and resolve, and aspire, and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

JOHN GILBERT HOLLAND.

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Religious Items.

The Standard thus editorially eulogizes the late President:—

"The grief of the people knows no distinction of party or section. The loyal heart of the new South feels the blow as keenly as the North. The West mourns with the East. The world sympathizes with the American nation in its loss. President McKinley has unquestionably won the heart of the people more than any president since Lincoln, and the recognition came in his lifetime, as Lincoln's did not. The startling and unprecedented events of his first administration and his popular policy throughout had much to do with this general admiration of Mr. McKinley. But his personal qualities, his apt and stirring public addresses, most of all his hearty and courteous reception of all with whom he came in contact, won for him a kind of affection among multitudes of his supporters seldom accorded to a political leader. He had the confidence of his entire party, and belief in his sincerity and conscientious devotion to duty extended far beyond partisan boundaries. As a man, particularly as a chivalrous and devoted husband, he stood as a high type of Christian statesmanship. His piety was not of a sanctimonious sort, but his frequent public and private utterances touching upon religious subjects showed plainly his warm sympathy with religious and missionary enterprises."

A writer in *The Christian Advocate* says regarding the content of spiritual poverty: "Those who have attained most in the kingdom of grace are the ones that are least content to stand still in their present spiritual state. They are ever pressing forward with zeal and earnestness to attain something higher and better in the spiritual life. 'Not as though I had already attained, but I follow after—I press forward,' is the language of one who had made large attainments in the spiritual life, but who was far from being contented with what he had attained. But the morally and spiritually poor are very well contented to remain as they are, and their content is always proportioned to their spiritual poverty. It is only because they have not much religion or spirituality that they are content to remain as they are. . . . Their content is due to their spiritual poverty. It was a saying of Sir James Mackintosh that 'it is right to be contented with what we have, but never with what we are.' The man who has attained a spiritual state where he is content to remain *statu quo*, has evidently been caught in a snare of the devil. And here again the best indication of increasing spirituality is a spirit of discontent with present attainments. Men who are perfectly contented with the states in which they are will never aim at or strive after any state that is higher."

Books are like persons in a number of particulars. They have characters. They create an atmosphere that is felt by all who associate with them. They impress after their own kind. It is not difficult to determine how this is done. A good man or woman talks good things and lives accordingly. They create ideals in other minds. The young form in their imaginations pictures or images of these good men and women which become to them models after which they will try to shape their own lives. So bad men and women, and those who are indifferent to the higher standards, mould into their own likeness those who often frequent their company.

The leading characters portrayed in books influence readers in the same way, either for good or evil; strongly sketched characters become to the imagination much like real persons. . . . In this connection may no reader of these lines forget that the greatest and best book the world has seen is the Book of Books. As a teacher, counsellor, and inspirer of the young and old alike that book has no peer.

The Universalist Leader.

The Congregationalist and Christian World calls Sunday, September 15, "An Unparalleled Sunday," saying, "In the memory of many living there has never been a Sunday like the last. . . . Never was the essential Christian character of our country better evidenced than in the throng of worshipers last Sunday and in the words of consolation, interpretation and incitement to better living that fell from the lips of ministers of God. The essential unity of Christendom, too, was made manifest. No Methodist Church thought of claiming Mr. McKinley as belonging specially with its fellowship, while the tributes from every branch of the Protestant communion and from the Roman Catholic churches, almost without exception, showed that in the presence of the elemental realities of life and death men of varying religious classifications are one."

By defining revelation too narrowly, the Church has cheated us of a great part of our birthright. Why does not every addition to human knowledge affect us like a revelation? Why does not each perception of duty command us like a Voice from heaven? Why does not an awakened feeling of self-respect or self-reliance operate like an assurance: "The Lord is with thee"? Why do not friendship, love, veracity, justice, honesty, and all the genuine every-day virtues take rank as graces of the Spirit? Why does not a luminous thought touch us with happy awe, as if we had been honored with a celestial vision? So it would have been in ancient days, else had we never heard of divine messengers or of sacred Scriptures. The best use we can make of the Bible is to accept it as a testimony that he who spoke in time past to "holy men of God" will still speak to all who are fit to receive the messages of truth and duty.—CHARLES G. AMES.

On the subject of "Belittling Things" *The Christian Register* says: "There is no character so sacred and revered through great public services, untiring labors, unselfish devotion to the cause of humanity or of country, that it cannot be made to look small and mean by some penny-a-liner or officious gossip who puts a microscope over the little foibles, faults, and frailties that are incident to human nature. How many a cold douche has our enthusiasm taken by the whisper of the belittler who would befoul the very niche where with artless joy we have enthroned our hero! . . . Something excellent and worthy of imitation has been half spoiled for us by a tongue that loves to pick holes in great reputations, to even up the level of its own insignificance by dragging somebody down."

In an article entitled "The Delectable Mountains," *The Christian Register* says: "It was one of these supernal heights that Moses climbed when he received the tables of the law and saw the burning bush. It was here that Jesus was transfigured when his face shone white with glory. It was here that Saint Francis of Assisi was ravished and lifted up toward heaven. The burning glory of God shines into the soul of man. These rays pierce us from the Delectable Mountains. The very tradition of such splendor and fulness of experience, if we have not experienced it ourselves, has in broken, reflected gleam like the sun's pale ray thrown from a prison wall into some convict's cell, is still the earnest of man's highest dignity and worth. It is the God-consciousness made manifest and present in the soul."

The Examiner thus feelingly refers to Mr. McKinley:—

"In his personal characteristics Mr. McKinley was one of the most lovable of men. Always courteous, always fair, no leader in the House was ever more thoroughly liked; none ever provoked less of personal antagonism. And these winning traits he carried into every department of life. His home was the sanctuary of all that is sweetest and tenderest in the domestic relation. He was the ideal American husband, faithful to the wife of his youth, tenderly solicitous for her happiness, and chivalrous to an unusual and most beautiful degree in all his bearing toward her. The home-loving American people will fondly cherish the memory of his manly devotion to the gentle companion of his heart and home."

Love is the whole of the true Christian life. Whatever is not of love is not of Christ. Love is always gentle. It is patient, thoughtful, kind. It is forgiving, forbearing. It seeketh not its own. It doth not behave itself unseemly. It is not easily provoked. It is always ready to serve. There are many people, however, who seem never to have learned anything better in life than to expect others to live for them, to do things for them, to serve them. But that is not the Christian way. Jesus himself said, "The son of man came not to be ministered unto, but to minister." When we get into this attitude toward others, all others, and begin to live to serve, to help, then we are Christians.

Wellspring.

A writer in *The Universalist Leader* says: "Christ's character has been a transmuting influence during the past nineteen centuries. It stands clear against the background of the ages,—more palpitatingly real than any other spiritual fact in the realm of creation. Admiration and devotion make it the central sun or moral solar system. Thus auspiciously placed it sends forth its beautifying beams."

It is not enough to have the love and do the duty in silence. We live not by bread alone, but by every word that proceedeth out of the mouth of those we love. Out of the mouth,—it is the spoken love that feeds. It is the kindness offered that furnishes the house.—W. C. GANNETT.

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CHRISTIAN SCIENCE SENTINEL

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

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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.

SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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Items of Interest.

National.

The agrostology division of the Department of Agriculture in the report of its work since organization in 1895, states that of the unoccupied public lands about 365,400,000 acres are not regarded as fit only for grazing purposes, and in addition there are 124,300,000 acres of forest land, the greater portion of which is also used for grazing. Within the United States are grown over one thousand species of grasses, and perhaps one hundred or more other plants of sufficient forage value to justify their investigation and cultivation.

The Postoffice Department has closed its books for the fiscal year ending June 30, 1901. The year's business is shown to be as follows: Receipts, $111,631,193; expenditures, $115,554,921; net deficit, $3,981,521. The deficit is about $1,500,000 smaller than for the preceding year. Owing to the extension of rural free delivery and other augmented appropriations in every department, the expenses were $8,200,000 greater than the preceding year. The receipts increased $9,250,000.

The new law regarding second-class mail matter went into effect October 1. As a result of the new law many publications which were entered at the postoffice as second-class matter, for which a rate of one cent a pound was paid, will now be classed as fourth-class matter and pay a rate of eight cents a pound. It is expected the new law will bring a large increase in postal receipts.

Company C of the Ninth United States Infantry which has been doing duty on the island of Samar, the third largest of the Philippines, was suddenly and unexpectedly attacked while at breakfast on the 28th ult., and forty or more officers and men were killed. The insurgents captured all the stores and ammunition of the company, and all the rifles except twelve.

Having purchased bonds to the amount of twenty million dollars, Secretary Gage has announced that bond buying on the present basis will cease until further notice. The Secretary has assurance that when Congress meets further reduction in taxes will be made so as to prevent the accumulation of a surplus of any considerable size.

According to a recent report of Commissioner Evans of the Pension Bureau, the number of pensioners on the rolls June 30 last, was 997,735. This was the largest in the history of the Government. There were 45,860 claimants for pensions during last year. The total disbursements for pensions from July 1, 1790, to June 30, 1901 was $2,763,350,033.

Hon. Binger Hermann, commissioner of the General Land Office, has completed his annual report, which shows that during the year 15,662,796 acres of the public domain were disposed of and that the receipts of the office were $4,972,160. The receipts exceeded those of last year by $592,402 and the land disposals by 2,108,908 acres.

Secretary Gage reports that the government receipts for the past three months were one hundred and thirty-six million dollars, being fifteen million dollars in excess of expenditures.

President Roosevelt seems to have more definitely committed himself to woman suffrage than any other chief magistrate we have had except Lincoln.

The National Farmers' Congress met at Sioux Falls, S. D., October 1.

Foreign.

Lord Kitchener has requested twenty-five thousand more mounted men for service in South Africa, also larger powers for dealing with the Boers in the field. According to the British military journals, the situation in South Africa has become so grave that a military draft may be necessary to obtain a sufficient number of reliable troops, as very few of the Imperial yeomen are re-enlisting.

Information is received from London that the famous astronomer, Sir Robert Ball, will represent Cambridge at the bicentenary celebration of Yale. He will deliver a course of lectures at Lowell Institute, and will then visit Yerkes Observatory at Chicago.

Queen Wilhelmina of Holland has instituted a reform, the special feature of which is to try to awaken a better religious feeling in the army and navy, and also to do what she can toward controlling alcoholism, both there and elsewhere.

Thursday, October 3, every commercial organization in Cuba participated in a celebration, the object of which was to emphasize the appreciation of the United States Government and its administration of Cuba.

September 3 a new Italian emigration law took effect, which provides for the supervision of emigration. It makes Naples, Genoa, and Palermo the only Italian ports from which emigration will be permitted.

The Boers have made an appeal to the administrative council of the permanent Court of Arbitration at The Hague. They say there is no hope of ending the war except by arbitration.

The French government has decided to prosecute a paper for publishing an objectionable caricature of King Edward.

A Canadian judge has decided that a divorce secured in the United States was not valid in Canada.

Industrial and Commercial.

The greatest power producing plant in this country was successfully started October 1. Even the Niagara Falls Power Plant is surpassed by the St. Lawrence Power Company at Massena, N. Y. Water from the rapids in the St. Lawrence River flows through a canal, 265 feet wide, twenty-five feet deep, and about three miles long. The water passes through a number of large turbine wheels and produces seventy-five thousand horse-power. At Niagara power is furnished at the rate of twenty-three dollars per year per horse-power, at Massena the rate will be thirteen dollars per year per horse-power. The company has expended five million dollars in the construction of the plant. The success of the enterprise is assured, as nearly all the power to be produced has been contracted for.

The Pittsburg special to the *Journal of Commerce* and *Commercial Bulletin* says that in spite of the strike which cut down the output of steel, tin plate, sheets, and hoops to a considerable extent, the production of all kinds of iron and steel, the present year will be the largest in the history of the trade.

The American Locomotive Company will spend $1,250,000 to enlarge the capacity of the several plants owned by the company. This amount will bring the plants up to a capacity of about two thousand locomotives a year.

English tube manufacturers have secured ten experienced welders and cutters from McKeesport to go to the Lloyd works near London under a five years' contract to teach American methods to English workmen.

The American Sugar Refining Company and the National Sugar Company have announced a reduction in price of sugar. The net price for standard granulated sugar is 4.85 cents a pound.

The total value of minerals of all kinds produced in this country in 1900 was $1,070,108,889.

General.

For the second time the Columbia successfully defended the America's cup. She won the three consecutive races which were sailed September 28, October 1, and October 4. The Columbia was given a time allowance of forty-three seconds, and it was this allowance which enabled her to win the last race by forty-one seconds. All the races were over a thirty mile course. In the first race, a beat to windward of fifteen miles and return, the Columbia won by one minute and twenty seconds. The second race was over a triangular course in which the defender outsailed her rival by three minutes and thirty-five seconds, corrected time. The third race was a run of fifteen miles before the wind and a beat back to windward.

Mrs. Roosevelt has rented what is known as "The President's Pew" at St. John's Episcopal church, on the corner of Sixteenth and H Streets. Mrs. Roosevelt was reared in this communion, and although usually attending religious services with her husband, has decided to establish this second church home. The President has taken a pew at the modest little Grace Reformed church in order to worship in the faith of his Dutch ancestors.

Hammerfest, Norway, has the distinction of being the northernmost town in the world, lying in latitude 70 degrees, 40 minutes 11 seconds. At Hammerfest the sun does not set from May 13 to July 29, and does not rise from November 18 to January 23. It is the centre of the fishing trade and has twenty-five hundred inhabitants.

The negroes of Alabama held a State meeting and denounced the new constitution. They have little hope of the new constitution being defeated and declare they will test it in the United States Supreme Court, and if it stands the test they will leave the State.

It has been ascertained by careful weighing that five thousand bees without loads will weigh about one pound. But when loaded with honey as they come in from the fields it requires only about one-third that number to weigh that amount.

The Cunard liners Lucania and Campania recently communicated for two hours in mid-ocean by means of wireless telegraphy. Many messages were exchanged, some of them at a distance of sixty-five miles.

A Holyoke, Mass., paper mill has received a contract for one hundred and seventy-five tons of high-grade writing paper to be used in the Government printing office at Manila.

Abraham Isaak of Chicago, Anarchist leader and editor of *Free Society*, has been denied, at least temporarily, the use of the mails for the distribution of his paper.

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CHRISTIAN SCIENCE SENTINEL

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

Testimonies given at First Church of Christ, Scientist, Dayton, O.

The leader of the meeting said in part:—

"It affords me great pleasure to speak of a case of healing of one who is with us this evening. A Christian Scientist has no desire to bring in his own personality, realizing that it is the impersonal Truth that does the work. It is one case among many thousands in its wonderful nature, and yet I am glad to say that it is one of three almost similar cases I have had in my practice in the last seven years. While the case I wish to speak of is not as the one that was born blind as we have had in this evening's lesson, yet I am pleased to say for the Truth's sake that this lady has had her sight restored after twelve years' total blindness. She is acquainted with some of the members of this church who will greatly rejoice to learn the good news, this being the first time it has been made public. After the oculist pronounced the optic nerve dead, twelve years ago, there existed no hope, her family and friends looking upon her as hopelessly blind, never expecting that she would see again, so when the change came it was almost impossible for them to comprehend that such a thing could be done.

"From the reports of the testimonial meetings now held in all the larger cities and in many of the smaller towns, Christian Science is teeming with unparalleled success, pointing to over a million cases which have been healed. The masses seem unable to comprehend how this can be possible. When we think of the great number who have been healed we are forcibly reminded of what the disciples said to Jesus and his reply, as given in the tenth chapter of Luke's gospel. 'And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. . . . And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.' In giving his charge to seventy disciples Jesus told them of the things with which they would have to contend, and as they journeyed from city to city healing the sick, he said they should say unto them, 'The Kingdom of God is come nigh unto you,' and in such places as they refused to accept the Truth he reiterated the same teaching, 'notwithstanding be ye sure of this, that the Kingdom of God is come nigh unto you.'"

Another gentleman stated that for the past ten years, he has been acquainted with the lady referred to, and had not heard until that day that her sight had been restored. It was indeed joyful news, for prior to a few months ago she had to be led around wherever she went. She can now tell accurately the time of day with a watch, and distinguish different colors, picking out the tints of flowers.

A lady spoke of a case of healing of her little grandson of measles. As soon as the family were satisfied that the trouble was measles, the case was reported to the Board of Health, and the house quarantined. In one week from that time the child was reported to them as perfectly well. The health officers came out and removed the placard. The family were well pleased with the progress the child made under Christian Science treatment. Another good demonstration of healing of measles was spoken of, this also yielding quickly to the Truth.

Three mothers, each having small children, spoke of the practical application of Christian Science in meeting all the complaints of their little ones without resorting to material remedies. They found this Truth able to relieve suffering more quickly than when material remedies were wholly dependen on. This certainly proves the accusation false that the application of this Christ Truth is inhumane, when applied to little ones.

The natural reformatory work of Christian Science was spoken of. A lady told of the healing of a case of consumption. The sufferer was a young lady who seemingly did not try to live a good life. She went to another city and then took Christian Science treatment. When she returned she assured those of the household that she was not only well physically but healed of sin, and from this on expected to live a good Christian life. A relative remarked that if this teaching would cause her to lead a different life then she wanted to know something about it, and commenced to investigate, receiving many blessings herself.

The healing of a case of paralysis was related. The lady speaking of this dwelt much more on the fact that Christian Science had changed the man's life. He now desired to live right; before this he was a bad man. The physical benefits received were wonderful.

A Scientist stated that one evening a lady working for her complained of not feeling well. She asked her what she wanted, that is if she wanted medicine. She replied, "No, read to me." She continued, "On previous occasions it had been my custom to read Science and Health, but this book being down stairs I picked up 'Miscellaneous Writings,' and commenced to read an article from our Leader. I had not read more than two thirds of it before the pain was relieved. In the morning about five o'clock she awakened me, stating that she felt that old trouble again, and asked me to read. I did so, finishing the article commenced the evening before, and by the time this was read she felt well and has not had a return of the trouble since. This was several days ago. My efforts to help her resulted in bringing relief from a trouble that had been giving me considerable annoyance."

The healing of a case of typhoid fever was given. Word was received by a Scientist to treat a woman for typhoid fever who was unconscious at the time the letter was written. In five days the fever was overcome and she was able to be up. At the expiration of one week she informed the Scientist that she did not need further treatment.

A traveling man gave his experience:—

"Until four years ago I had been a victim to the alcoholic habit for nearly twenty years. I drank to excess. I was also a great smoker and had been for twenty-five years.

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Four years ago a lady spoke to us about Christian Science, but I laughed at the idea. My wife seemed to be a little interested. Finally an invitation was given us to attend the mid-week meeting of the Scientists, and I went. The ladies and gentlemen present were very intelligent. I was impressed with the sincerity of what was said. It set me to thinking.

"Shortly after this we attended another meeting. I said to my wife, 'How do they do this thing? Get some literature, if they have any.' We secured some Journals and commenced to read. The more I read the more I became interested. Finally I came across a letter in the *Journal* which afterwards appeared in tract form. This greatly impressed me. I resolved to change my life, but this I attempted with my own strength and failed. I had not drank any for two or three months, but meeting an old friend from Colorado I got on a protracted spree. Sunday I had promised to be at church. On my way home I thought of Christian Science, and said if Christian Scientists can do the wonderful things they claim, I am going to see if they can do something for me. I got home and went into the house, and asked my wife if she would send for that Christian Scientist, I wanted to take treatment. She did not arrive for about an hour. I was then sound asleep. She gave me treatment at once, and in twenty minutes I was perfectly sober and in my right mind. I have not taken a drop of whiskey since and have no desire to do so.

"We talked Christian Science. I said that I felt so good that I thought I would smoke. The Christian Scientist rebuked the thought, and from that moment I made up my mind that I would not smoke, and have not done so. I told my wife I must know what this thing is that had done me so much good, that had healed me in twenty minutes and wrought such a change in my life. I began to read Science and Health, and all the literature on the subject I could get. In addition to being healed of these sins I was healed of catarrh. My wife has been healed of several diseases. I am very grateful to God and Mrs. Eddy for this Truth."—*Dayton Herald.*

Like Heaven.

WHEN you hear of good in people—tell it.
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright,
Like to Heaven above.

You must have a work to do—pursue it.
If a failure, try again—renew it.
Failure spurs us to success,
Failures come, but come to bless,
Fitting us for righteousness,
In the Heaven above.

Do the woes of life surround you—face them.
Do temptations hover 'round you—chase them.
He who ruleth over all,
He will help you, though you fall,
Gladly hears you when you call,
From His Heaven above.

Have you any wrong to right—right it,
Do you have a sin to fight—fight it.
God, Himself, will help you win,
Let His Spirit enter in,
Making right the heart within,
Fit for Heaven above.

JOHN STERLING.
In the *New York Observer.*

Selected Articles.

Christian Science Explained.

Editor *Record.*

Dear Sir:—Christian Scientists have read with much regret the extraordinary misconceptions placed upon Christian Science by the Rev. Charles A. Tibbals in a sermon printed in a recent issue of your esteemed paper. In that sermon he not only misrepresented the teachings of Christian Science, unintentionally I have no doubt, but he also considered it necessary to repeat certain grave charges which have been categorically denied and disproven in public periodicals.

Christian Scientists have no bitterness in their hearts against any critics, but they cannot permit misrepresentations of their faith to be constantly repeated without placing the actual facts before the public. It is from a sense of justice, therefore, that I ask for space to correct the errors in the sermon in question.

Mr. Tibbals says truly: "No lie will ever attract and hold any large number of people." Christian Science cannot, therefore, be the "morbid growth," nor the "monster of false science," nor the "money-making scheme," which he imagines it to be, for it does "attract and hold" a very large and a rapidly increasing number of people. The secret of its success lies entirely in the fact that it fulfils its promises and carries with it its own blessing. If Christian Science did not give health and happiness to those who practise its teachings, it would neither "attract" nor "hold" the earnest and devoted Christians who fill its churches.

There is no proselyting done, no preaching of sensational sermons, no attacks on other Christian denominations. All visitors are made welcome, and the best seats are reserved for strangers, in pursuance of the spirit of brotherly love which characterizes Christian Science. The enormous growth of the denomination is due solely to the help which those receive who come to it in a sincere spirit.

It is open to Mr. Tibbals to judge of Christian Science for himself, and to follow the example of the many clergymen who are now to be found in the ranks of Christian Science. Over against Mr. Tibbals' estimate of Christian Scientists, let me place that of the Rev. E. Winchester Donald, rector of Trinity Church, Boston, and successor to Phillips Brooks in that parish. This distinguished divine said before the Episcopal Congress in Providence last November: "Is Christian Science leading men out of the darkness of unbelief into the light of God? Is Christian Science winning men from dreadful wickedness into cleanly living? Yes, it is; there can be no doubt of that. You and I know too many Christian Scientists whose lives are blameless, who are living near to God, for us to doubt the reality of their Christian life and of their trust and belief in God. No man, I venture to assert, disputes that fact who is capable of understanding and appreciating what is spiritual in the life of another."

This favorable estimate, and I might add many others from clergymen of various denominations, does not agree with Mr. Tibbals' characterization of Christian Science as springing from "purely speculative philosophy," or as releasing men "from responsibility," or as making "an utter confusion of right and wrong," or as being "the very spirit of disorder and lawlessness."

Where has Mr. Tibbals gathered his impressions for such accusations? As a matter of fact, Christian Science accomplishes the very opposite of what he imagines. Christian Science is based entirely upon the Scriptures, and owes nothing whatever to "purely speculative philosophy." On this point Mrs. Eddy, the Discoverer and Founder of Christian Science, says explicitly in her recent Message to The First Church of Christ, Scientist, in Boston, Mass.: "What I have given to the world on the subject of Metaphysical healing or Christian Science is the result of my own observation, experience, and final discovery, quite independent of

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all other authors except the Bible." Any one who truly understands and lives according to the teachings of Christian Science, can bear out this fact, that no previous writer, secular or religious, has ever explained the Principle upon which Christian Science rests.

I commend to Mr. Tibbals the excellent definition of Christian Science to be found in The Standard Dictionary. It reads in part: "Christian Science is based on the teachings of Scripture, which it interprets, giving the Christ Principle and rule in Divine metaphysics which heals the sick and sinner. It explains all cause and effect as mental, and shows the scientific relation of man to God."

To illustrate the fact that Christian Science is the very truth for which Mr. Tibbals, did he but know it, is seeking, let me quote from his sermon. He says of Christian Science:—

"It appeals vitally to us all. If only it were true, how gladly should we yield consent, seize upon and hold such faith as our dearest possession." And again:—

"For so Christian Science holds out two great hopes to mankind, the two greatest, I may say, which stir in our hearts: the hope of perfect health and the hope of what we call salvation—health and heaven."

Let me tell Mr. Tibbals that Christian Science answers to this very description of his, and fulfils these promises. It is true, because hundreds of thousands of earnest seekers have found health and harmony, or heaven, through its teachings. It is the "pearl of great price" which Mr. Tibbals hopes to find, but which is found already.

The reason why the reverend gentleman has not recognized in Christian Science the Truth for which he is looking, becomes apparent when he attempts to explain the teachings of this faith.

Christian Science distinguishes carefully between the real, *i.e.*, the indestructible and eternal, and the unreal, *i.e.*, the perishing and temporary. Christian Science judges from a metaphysical, and not a physical standpoint, and teaches that Spirit is real, and all that is unlike Spirit, unreal. Sin and sickness are not indestructible and eternal facts in the universe, or else the universe would end in chaos. They seem real, but belong to the realm of the unreal, and when so treated their seeming reality can be destroyed with Good.

Christian Science does not teach that our bodies are unreal or our life unreal, but shows that the human concept of our bodies as material, and of life as dependent upon material conditions, is false. Man is spiritual and immortal, and as this eternal verity is more completely realized we draw nearer to God, who is Spirit.

Christian Science is not "one of those guesses at truth which occupy the minds of thinkers," because it proves itself to be the truth by the only test admissible in science, namely, by actual demonstration. It *does* reform the sinner and heal the physically sick, and it produces these results by obeying and honoring the Christ, who said, "Heal the sick." The failures to heal are very rare. Some time ago the newspapers contained reports of failures, but upon investigation they were found to repose in almost every case upon errors of some sort. The people whose names appear in such reports are not generally Christian Scientists at all, but belong to various groups who, for some reason or other, refuse medical attendance.

It is an entire misrepresentation of the grand work of Christian Science to say that by it "old people and children, who are defenceless, are abandoned to the ravages of disease and to die." Does the reverend gentleman maintain that praying to God with a spiritual realization of His omnipotence is abandoning a patient? Has he so little trust in and reverence for the power of Omnipotence that he considers those "defenceless" who are intrusted to the care of the One Power? If he holds these views, he must count himself a materialist first, and a Christian only when matter fails.

But the accusation brought by Mr. Tibbals against Christian Science which deserves to be most emphatically branded as false is contained in this sentence: "Almost divine honor is paid to one who associates herself with God as in divine Motherhood."

Where does Mr. Tibbals find his authority for a misrepresentation such as this? Mary Baker G. Eddy is the Discoverer and Founder of Christian Science. She is the author of the text-book, "Science and Health with Key to the Scriptures," and as such she is a well-equipped Leader of the Christian Science denomination, whose advice is gladly asked and followed. No "divine honors" have ever been paid to Mrs. Eddy, and as one of those who were present at the recent visit to her home, to which Mr. Tibbals supposedly refers, let me say that no "divine honors" were paid to her there. Much love and gratitude was indeed expressed on that occasion to the woman, through whose teachings hundreds of thousands have found health and happiness. The occasion was, in point of fact, very much like a large family party, except for the many meetings of friends from the ends of the earth, which gave it a peculiar world significance.

The veiled allusion contained in the word "motherhood" must not be allowed to go unrebuked. Mrs. Eddy is affectionately called "Mother" by her students and friends, but it is absolutely false to insinuate that this term "associates" her with God. No one could be more shocked at such a statement than Mrs. Eddy herself. She has always taught in all her writings that there can be but one God and one Christ, and Christian Scientists know this to be true.

In conclusion, let me say that I look forward to the time when Mr. Tibbals will investigate Christian Science for himself, and not depend upon hearsay or gossip. He will then read its beneficent and benign results in the lives of Christian Scientists themselves.

Thanking you for this necessary correction, I remain,

Yours truly,

W. D. McCRACKAN.

In *The Record*, Marlborough, N. Y.

Inverted Witchcraft.

To the Editor of the *Spectator*.

In an article entitled as above in the *Spectator* of May 25th (1) you begin by saying you "can find no promise in Scripture from which a hope might be deduced of a possible second revelation." Here surely you are in a minority among students of the Bible. How, for instance, do you interpret the promise of "the Comforter . . . whom the Father will send in my name" (John, 14 : 26), "who will guide you into all truth" (16 : 13)? Also, what does Peter refer to in 2 Peter, 1 : 19, 20, if not to a great revelation? Christian Scientists believe that this "knowledge of Christ's teaching," now revealed in Christian Science, is the "light that shineth in a dark place," the "day star" that should "arise in your hearts."

(2) You then proceed to adopt the usual method of most of those who attack Christian Science. You dress up a grotesque figure and label it "Christian Science," and pelt it with stones and mud; meanwhile the real Christian Science walks on,—a different person, in a totally different dress. You say, "What we do not understand is why an intermediary should be required. . . . They do not leave the cure to God, . . . they do not rely on faith. . . . They simply assert that if the patient believes sufficiently, not in God, but in them, . . . they will do wonderful things," etc. All this quotation simply proves that you do not know what Christian Science is. No intermediary (as you call it) is "required." A vast number of the cures are effected without any intermediary, simply by studying and applying the precepts of "Science and Health with Key to the Scriptures."

If people would only take the trouble to understand the

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teachings of that book for themselves, most of them would be able to obtain the healing without going to another, whose only superiority perhaps lies in the fact that he has through long and prayerful study obtained a higher understanding of the omnipresent and eternal Principle. Christian Scientists do, moreover, proclaim without ceasing that God alone is the healer, and that "I can of mine own self do nothing," as Christ said. Nevertheless, they claim the precise promises of Christ that "He that believeth on me, the works that I do shall he do," and "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover," the power being God's entirely, absolutely, as Christ proclaimed it to be in his days. And yet you call these people "white magicians,"—do not magicians claim to have power in themselves?

I can easily understand, and heartily sympathize with, your difficulty in trying to master the deep spiritual meanings of Science and Health. The task which Mrs. Eddy set herself, of describing spiritual matters in a language only suited for material purposes, was a vast one. An anonymous writer says well: "To undertake to account for spiritual by the logic of material phenomena is an infinitely greater paradox than to express a mother's ecstasy in algebraic terms, or to analyze grief by the chemistry of a tear;" and yet, Mr. Editor, I notice that this is precisely what you have been attempting to do.

(3) You say "it is but a craze, and will pass:" only time can put this to the test, and Christian Scientists have no fear of the result.

(4) You then discover (as though for the first time) that Christian Scientists link together sickness and sin. What said Christ on this connection? "Thou art made whole: sin no more, lest a worse thing come upon thee" (John, 5 : 14); "For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk" (Matthew, 9 : 5). In a recent article in the *Christian World*, Professor Frederic Godet, D.D., writes: "It is a law derived from the divine holiness, that suffering, interior or exterior, is the inevitable consequence of sin." Isaiah in his prophecy of millennial blessedness says: "The inhabitant shall not say I am sick, the people that dwell therein shall be forgiven their iniquity" (33 : 24), thus showing that health comes as the result of iniquities forgiven.

(5) I confess I do not understand your reference to "heredity." You say: "Those who think thus [presumably Christian Scientists] always have to affirm heredity in an extreme form." But Christian Scientists do not affirm heredity in any form; they deny it entirely, and point to the prophecy in Jeremiah, 21 : 27, 30, 31, and again in Ezekiel, 17 : 2, 3, 4, 19, 20. These prophecies are even now being fulfilled, for I learn that Sir Douglas Powell (physician to the King) and others with him have actually declared that there is no heredity of disease. Thus the days have come in which "they shall *no longer* say, The fathers have eaten sour grapes and the children's teeth are set on edge. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." I take the title of this letter to mean "The Opposite of Witchcraft," for such certainly is Christian Science.

I am, Sir, etc.,

B. HAWORTH-BOOTH.

United University Club, S. W.

In *The Spectator*, London, Eng.

From the Christian Guide.

To Editor *Christian Guide*.

My attention has been called to an article that appeared in one of your publications, detrimental to Christian Science, wherein it is stated that Christian Science is neither Christian nor science.

The person who wrote this article, handled it entirely from a material standpoint. It is my understanding of the teachings of Jesus Christ that things that are real are unseen, and that also the things pertaining to the spiritual or real man are not understood through material reasonings. There is nothing visionary about Christian Science; for on the basis of the Principle adopted, the sick are healed and the sinful are turned from their wrong doing and filled with an everlasting desire to be more Godlike.

A great many people who were hungering after righteousness, have come to Christian Science, and have had their want fully met. The statement that it has no tendency to make people better is not borne out by the facts, as can be discovered by any one, who will make an unprejudiced investigation thereof. Christian Science does not undertake to pull down any of the other churches.

The writer was healed through Christian Science of physical ills that the doctors had pronounced incurable; and I know it has made me a better man, mentally and morally, a better husband, a better father, and a better business man. This is not only the fruit of my experience, but of many thousands of others, which certainly should be taken into consideration by the person who wrote the article referred to. Our earnest desire is to be meek, loving, just, and pure, and we daily strive for "that Mind, which was also in Christ Jesus." If these principles are not in accordance with that preached by other religious denominations, the fault, if any, certainly is not chargeable to Christian Science.

To borrow in part from what a prominent writer has recently stated: "It is not strange that this generation is confronted by the question, Is Christian Science a failure? There is but one answer to be given." Those who have not tried it are in no position to pass judgment thereon.

B. S. JOSSELYN.

Sight Restored through Christian Science.

RICHMOND, VA., September 3.—Mr. Charles W. Tanner, a member of the City Council and one of the best known business men here, has recovered his eyesight by Christian Science.

His case is attracting wide attention among medical men and laymen. Mr. Tanner says that he has been almost blind for twenty-eight years, and barely been able to recognize his acquaintances.

He says he began to take the treatment July 5 from a lady in this city, having first understood clearly that he should surrender none of his own religious opinions.

After five visits on consecutive days, at each of which the practitioner sat with a hand shading her eyes and in absolute silence, Mr. Tanner, at her suggestion, attempted to read.

He failed, but was told to make a determined effort that night. He did so, and began to read a book at 10.45, and continued it until 2 A.M.

He visited the Scientist once more, and became convinced that he was cured. He now reads with perfect comfort.

Mr. Tanner has no theory regarding the method of his cure.—*New York Journal.*

Just a Hint.

OH gentle guest, 'tis our request
That while beneath this roof you rest,
You will not try with voice and eye
To scorn the faith we're living by.

Our cause is meek. It does not seek
To draw from you remarks unique.
If you indeed this could concede,
We shall regret to say "God speed."

Selected.

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The Lectures.

At Chicago, Ill.

The first lecture given under the auspices of Third Church of Christ, Scientist, of Chicago, in their new church edifice, was delivered by Mr. Edward A. Kimball, C.S.D., September 27, 1901.

The fifteen hundred seats in the auditorium were filled and nearly two hundred persons stood throughout the lecture.

The First Reader, Rev. Jesse L. Fonda, introduced the speaker as follows:—

It is a pleasure, friends, to welcome you to our church and this our first lecture under these pleasant auspices. What we offer you comes with the simple thought of kindness and helpfulness. In our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, it is said that "the heart and soul of Christian Science is Love," that is, benevolence, generosity, kindness, helpfulness. We never urge anything upon anybody, but we offer our literature and our lectures and healing with the pure motive of kindness and love.

Some have tried to account for the progress of Christian Science; it must be found along these lines. One great reason for its progress is that, in its teaching and practice there is what people need. When they find that out and accept the teaching and the great need is met, then they hold to it firmly and courageously.

When their needs have been met, in a most truly natural, kindly, and brotherly way, they tell somebody else who has a similar need, how theirs was met, and he comes to the Science and becomes satisfied. And thus it goes from individual to individual, like the leaven, from particle to particle, till the whole will be leavened.

These lectures are a chosen and much valued means for giving a true idea of the scope and truth about Christian Science. They tell the world where Good can be found. Mr. Kimball's long connection with the Cause, the high position that he holds in the educational system of our denomination, all assure you that you will have an authoritative presentation of Christian Science. I have the pleasure of introducing Mr. Edward A. Kimball.—*Correspondence.*

Pony Express Letters.

"In looking over some old papers the other day," said a wholesale merchant, "I ran across a very singular document. It was a letter of instruction sent forty years ago by one of my uncles, then in St. Louis, to his agent in San Francisco. It related to the disposal of a lot of goods which had been shipped by way of the Horn, and, although it contained over fifteen hundred words and a copy of a good-sized invoice, it was written on just two sheets of paper. The paper itself was of a sort of tough, opaque tissue, very thin and light, and when folded the letter slipped easily into an envelope about three inches wide.

"Why it was got up in such a peculiar style was explained by the stamp in the corner, which was one of the old pony express series of Wells, Fargo & Co., and was embellished with a picture of a man on horseback, spurring at a dead gallop across the plains. I knew, of course, that the Pacific mail of the period was carried by relay express riders, but I never before realized what great pains were taken to reduce the weight to the lowest possible point. I am told that the letters were stored in little flat pouches under the flaps of the saddle, and that they were always written on a specially prepared tissue.

"The one I have described must have occupied an expert clerk several days, for the penmanship, while microscopic, is beautifully executed and as clear and as legible as print. The stamp was of the denomination of fifty cents, and taken altogether it would be hard to find a more striking reminder of the astonishing progress that has been made in this country in a trifle over one generation. Everything about the little brown letter—its lightness, its compactness, and the cost of its carriage—spoke of dangers, difficulties, and rude, primitive conditions. It is difficult to realize that the route it traveled is now a great highway.—*Philadelphia Times.*

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50 prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials.

One copy prepaid	$1.25
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Twelve copies to one address . .	12.00

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street.

Obstetric Notice.

Any one having a degree of C.S.B. or C.S.D., may become an applicant for the obstetric class, which convenes October 21, 1901. This includes the 1901, June class. Applications must be made to Alfred E. Baker, 25 North State St., Concord, N. H. BOARD OF EDUCATION.

Applications for Membership.

Applications for membership with the Mother Church, to be acted upon at the meeting held in November for the admission of members, must be in the hands of the Clerk by the 15th of October. It is desired that applicants will use the blank forms of application that are issued on and from September 20, 1901.

Inviters of applicants will greatly assist the Clerk if they will send the applications as early as possible.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 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.

Loving Acknowledgments.

THE following letters of love and appreciation were sent to our beloved Leader, the Rev. Mary Baker G. Eddy, by the First Members of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and First Church of Christ, Scientist, in Concord, N. H.

Boston, Mass., October 5, 1901.

Dear Mother, Teacher, and Leader:—We, the First Members of The First Church of Christ, Scientist, in Boston, Mass., have this day assembled for the purpose of writing to you a few words of love and cheer. We would express our deepest, most heartfelt gratitude for the revelation of Christian Science and all your ceaseless toil and sacrifice, to establish the Christ cause, and to keep the truth unadulterated before the world.

We therefore make special mention of your three recent letters on the occasion of the death of our late President, William McKinley, and would express our greatest possible appreciation of their benefit to us as well as to mankind in general.

Your letter to Mrs. McKinley was not only one of tender condolence to her, but a comforting message to every heart aching because of earthly losses.

Your contribution to the union memorial service was most just, most Christian, most loving. It has emphasized, for example's sake, the splendid statesmanship and citizenship of this noble man, and has placed on record the most sublime and intelligent tribute to Mr. McKinley that this age could produce.

Your answer to the question, "Why did not the prayers of millions save the President?" is invaluable, since it clearly sets forth the requisites of effectual prayer and saves the waning faith of Christians in the efficacy of prayer.

We are indeed deeply grateful to you for your constant, loving, watchful care over us, your children, and we long to have you know our appreciation and gratitude.

May God continue to bless you, Mother, and may we be ever loving, loyal, and obedient to your wise counsel, is the prayer of the members of your church.

MARY E. LANDY,
JOHN W. REEDER,
ALFRED FARLOW, *Committee.*

The letter from the Concord Church was as follows:—

First Church of Christ, Scientist, Concord, N. H.
Rev. Mary Baker G. Eddy, Pleasant View.

Beloved Leader and Mother:—Our "dear little church in Concord" has voted unanimously to thank you for your loving messages relative to our late honored President McKinley.

We rejoice that the committee of arrangements for the Concord memorial meeting very wisely requested from you a tribute, and we are grateful for those true and tender words from Mother, whose good has blessed us beyond measure.

IRVING C. TOMLINSON, *President.*
MABEL C. GAGE, *Clerk.*

October 3, 1901.

From Harper's Weekly.

WE take pleasure in republishing from that old-established and valuable publication, *Harper's Weekly*, the following merited tribute to Mrs. Eddy's utterances relative to the lamented death of President McKinley:—

"All the preachers preached on President McKinley; all the editors wrote about him. There was a great deal to say, and most of it seems to have been said. Of course thousands of writers and speakers said about the same things, for they dealt with the same facts, and they were moved by the same feelings. Among others who have spoken was Mrs. Eddy, the mother of Christian Science. She issued two utterances which were read in her churches, one a communication on the death of the President, the other a letter of sympathy and advice to Mrs. McKinley. Both of these discourses are seemly and kind, but they are materially different from the writings of any one else. Reciting the praises of the dead President, Mrs. Eddy says: 'May his history waken a tone of truth that shall reverberate, renew euphony, emphasize humane power, and bear its banner into the vast forever.' No one else said anything like that. Mother Eddy's style is a personal asset. Her sentences usually have the considerable literary merit of being unexpected. Her letter to Mrs. McKinley was short, sympathetic, religious, and very much to the point. Her position in the country as the head and chief spokesman of an important religious body is very curious and highly interesting."

Judge Ewing's Lecture.

IF any additional evidence of the unflagging interest in Christian Science were needed, it was forthcoming on Tuesday evening, October 8, 1901, at Symphony Hall, Boston, on the occasion of Judge Ewing's lecture. This lecture was held under the auspices of the Mother Church, and certainly, from every point of view, it was a most gratifying success. The great and beautiful hall was filled to the extent of its seating capacity, including the capacious stage. The stage was reserved until a few moments before the lecture began, when the doors leading to it were thrown open and it was quickly filled.

The number present could not have fallen far short of three thousand, and in point of intelligence and evident appreciation of all that was said, the large audience was all that could be desired or hoped for in any public gathering. For almost two hours Judge Ewing held his audience up to a point of interest approaching the highest intensity. In no part of the great chamber, during this time, was there the slightest evidence of uneasiness or lack of interest from beginning to end.

Of the lecture itself it may be said, without any suggestion of flattery, that it was masterly in its every aspect. Its logic was sound, its rhetoric superb, its simplicity grand. One of the lecturer's strong points is his deep sincerity, his honesty of statement and earnestness of manner. But stronger than all else, he had a *subject*,—a subject in which he is wholly absorbed, a subject which he knows throughout the whole compass of his being, includes a message from God to man, the understanding and heeding of which will bring harmony and happiness to earth. Hence the depth and breadth of his sincerity.

When one witnesses such an occasion, gazes upon such a sea of eager, expectant, and happy faces, hears such words of life and health, and knows somewhat of the deep significance of it all, one cannot but regret that she through whom the Father of all has so spoken as to make these things possible, could not be present to witness and participate. But we know that in her quiet, yet incessant, labor at her home, the Rev. Mary Baker Eddy is doing far more for the world than if she gave her precious time over to attendance upon public gatherings.

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Her absence was, in part at least, compensated for by the reverential references to her and her great work on the part of the lecturer and the gentleman who introduced him. No sincere person could hear these just tributes without reciprocating the love and gratitude which gave them utterance.

Judge Ewing was gracefully and appropriately introduced by Mr. John B. Willis, President of the Mother Church, who spoke briefly as follows:—

Friends and Fellow Citizens:—In behalf of The First Church of Christ, Scientist, I welcome you to this place and this opportunity. To kindred opportunities the Scientists of this and other lands are gladly welcoming all those who in the struggle of life have come to feel the need of a more practical apprehension of the teaching of him who said, "I am the Way, the Truth, and the Life."

The Truth, and the whole truth, for which he stood, all men concede to be a supremely valuable and blessed thing, and all men at their best are Truth-seekers. This is one of the grounds of an intelligent optimism; and in the measure of their sincerity and earnestness all Truth-seekers should be Truth-finders, and they would be the more surely if there were nothing in its human expression to mar its fair proportions.

Christian Science, the knowledge of God and His manifestation, is an incomparably great and glorious thing. It has come to this age through one whose high-mindedness and clearness of spiritual perception have peculiarly fitted her for this ministry. In the Rev. Mary Baker Eddy the world is rapidly coming to recognize one whose wisdom and womanliness have made her strong, whose love and "gentleness" have made her great. Christian Science has come to bring all who receive it into closer touch with all that is good and beautiful and true; to give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It has come to lead men to love God more, to love the Bible more, to love the great Exemplar more, and to love their fellow-men more, and as such it must appear to all as greatly to be desired.

Some may fail to reach this true estimate for the reason that while the history of Christianity is indeed a history of the divine concession, there comes a time for every individual when some of the human concepts by which we would limit the Truth have to be given up, for, like the vigorous tree, Truth rends the bark that would fetter its growth. Ultra conservatism may thus lead us to the misapprehension and declination of that which would bring us a heavenly benediction if we but gave it a more hospitable welcome.

Now while placing the largest emphasis upon spiritual facts and fitness, we feel there is occasion for a permissible self-gratulation, that he who is called to be the exponent of our cause to-night is one who upon the arena of human endeavor has achieved an enviable distinction, and who has been the recipient of the largest responsibility and confidence at the hands of his fellow-citizens; and that while a "Prince in Israel," he is also a meek and modest man whom "to know is to love."

It is with very great pleasure, therefore, that I present to you the lecturer of the evening, Judge William G. Ewing of Chicago, who will speak to us of "Christian Science—Physician and Redeemer."

The North American Review.

THE October number of *The North American Review* contains another article from the pen of Mr. W. D. McCrackan, New York member of the Christian Science Publication Committee, entitled, "The Strength of Christian Science—A Final Word."

The editorial review of the contributors and contributions in this number thus refers to Mr. McCrackan and his paper: "W. D. McCrackan, a short biographical note of whose career was published in the August, 1901, issue of the *Review*, contributed an article entitled, 'The Simple Logic of Christian Science' in that number, which attracted much attention as a reply to an article by Dr. J. M. Buckley, published in the preceding number. Dr. Buckley, writing a second article on 'The Phantom Fortress of Christian Science,' replied in turn to Mr. McCrackan, in the September issue, and now, in the present issue, Mr. McCrackan gives a final word on his side of the question. In these four articles, two upon each side of the question, the *Review* has opened its columns to probably the most exhaustive discussion of the subject that has appeared in current periodicals. And with this final word the discussion is closed."

We like the manner of Mr. McCrackan's "discussion." We would hardly so term it. It is rather an affirmation of what Christian Science is than a discussion of it. Its strongest feature lies in the fact that it answers criticism by a statement of simple truth. It gives facts; and the only way to negatively answer facts is to bluntly deny their verity. Such a denial is neither argument nor logic. Mere assertion weighs nothing against facts; especially when assertion is based upon misunderstanding and misconception and their resultant prejudice. Prejudice always unfits one for fair judgment or just criticism. He only can wisely or justly estimate facts who *knows* facts.

When Mr. McCrackan, therefore, writes in the manner indicated by the first paragraph of his paper, he disarms criticism, for the would-be critic is either silenced or driven to the refuge of the bigot or the bully—that is, he must flatly deny facts and rest there. We quote the paragraph:

"The strength of Christian Science lies in its practical results. It is a positive force. It arrests attention by its dynamics. On every hand people speak of the happy changes it has wrought in their friends or families. They know of former drunkards who through it have lost all desire for stimulants, morphine fiends who are freed from the drug, dishonest men and women made honest and pure, boorish and selfish persons becoming refined and loving, lifelong invalids rendered hale and hearty, chronic grumblers turned into cheery good fellows, consumptives healed, and the insane restored to their right minds. They see husbands and wives reunited and harmony enter homes where discord once reigned. They find gross materialists taking pleasure in spiritual matters, and agnostics and so-called atheists coming like little children to learn of the Scriptures."

When critics can successfully deny such substantial facts as these it will be time to speak and write of "The Phantom Fortress of Christian Science." Until then, we feel sure every fair-minded, thinking person will agree with us that a discreet silence and a respectful attitude toward a system which can accomplish such results, is the wiser course. So much at the very least. We might with great propriety maintain that such facts as Christian Science unquestionably presents to the world, demand the sincere co-operation of all claiming to be good people or Christian people. Such people should gladly unite in the work of enlarging the scope of a system which is thus furthering, in the world, the redemptive work of Christ.

If the works referred to by Mr. McCrackan are not in line with the teachings and works of Christ Jesus, pray where will our critics find such as are?

Mr. McCrackan meets the criticism made against Rev. Mary Baker G. Eddy in the same way he did the criticism of Christian Science—by a recital of facts; facts which are well known to all who have cared to inform themselves.

It is beyond the power of any critic, or any number of critics, to refute successfully this statement of facts in Mr. McCrackan's paper: "Mrs. Eddy has shown a deep spiritual nature from her very girlhood. She grew up in New Hampshire in a strict New England environment,

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and to this day she speaks affectionately of the devout clergymen who were in the habit of visiting her father's house. 'As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher' (Science and Health, Preface, p. viii.). In 1866 she discovered 'the system which she denominated Christian Science' (Preface, p. viii.). 'The first edition of Science and Health was published in 1875' (Preface, p. x.).

"In the year 1878, Mrs. Eddy was called to preach in Boston at the Baptist Tabernacle of the Rev. Daniel C. Eddy, D.D. In 1879 she founded the first Christian Science Church.

"These dates seem very recent when we consider the enormous work done in the interval, and they point to Mrs. Eddy as a woman of very remarkable gifts. She is now receiving the loving gratitude of great multitudes who have never seen her but have read her books and benefited by them. In response to a spontaneous desire to express their affection, Christian Scientists have endowed her with the endearing name of 'Mother.' This does not mean that they worship her personality, as has been stated. They reverence her as the person who has by a new spiritual interpretation of the Scriptures shown them the way out of sin and sickness."

We might enlarge almost *ad infinitum* the scope of this statement of facts about Mrs. Eddy. But even so brief a mention is sufficient—in connection with the *works* which have resulted from her lifelong effort—to answer every adverse criticism that has ever been made, or ever can be made, against her. One whose spiritual nature has outflowed to mankind in "happy changes wrought in their friends and families, in drunkards reformed, in morphine fiends disenthralled, in dishonest men and women made honest, in the impure made pure, in selfish persons made unselfish, in chronic grumblers made into cheery people, in consumptives healed, in lifelong invalids rendered hale and hearty, in the insane restored to soundness of mind, in gross materialists taking pleasure in spiritual matters, in husbands and wives reunited and harmony in homes where discord once reigned, and in agnostics and theists coming like little children to learn of the Scriptures,"—one whose spiritual nature, we say, has thus outflowed into the channels of human life, washing it and making it clean, has passed safely beyond the unfair criticism of the world. One thus panoplied in divine Love, may truly be said, in the language of the sacred Psalmist, to "dwell in the secret place of the most High, and abide under the shadow of the Almighty." One thus radiating the spirit of the Christ may well "say of the Lord, He *is* my refuge and my fortress: my God; in Him will I trust." And one thus doing the works which Jesus commanded, may confidently declare of the Heavenly Father, "Surely He shall deliver thee from the snare of the fowler. . . . He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler."

This is a true analysis of Mr. McCrackan's "final word" published in *The North American Review*, and earnest people will so see it. They will see, furthermore, the wide difference between an impersonal presentation of indisputable facts, and a personal philippic based on either an ignorance of facts or a bold attempt to override them.

Extraneous Methods.

We occasionally receive inquiries relative to various ways of presenting Christian Science to the public which are extraneous to the regularly established methods. It seems almost superfluous for us to say that the safer way is to keep within the regular lines. As a rule these lines have been carefully and conscientiously mapped out for us by our Leader. Is it not an entirely safe rule to follow the methods thus planned by her? Every one familiar with the real situation must answer this question in the affirmative. She who had the wisdom to write the book which forms the basis of every true Christian Science method, also has the wisdom to guide and direct matters relating to the best interests of the Cause. Various seemingly plausible, yet subtle devices for the introduction of Christian Science to the public are constantly on foot. Without now stopping to enumerate all of these, we will mention one which has just been brought to our attention. It is a proposition to place Christian Science before the public by means of theatrical performances through the branch churches and societies. This proposal does not meet with our approval.

Nothing here said is intended to reflect upon the drama. We simply place the proposition in question on the same ground as other propositions, business as well as ethical. We have heretofore, several times, expressed our views upon the business aspects of this question.

Good in Christian Science.

In the *New Church Independent* we find the following brotherly reference to Christian Science, its Leader, and one of her hymns. We assure our brother that his words of tenderness find a grateful place in the hearts of all Christian Scientists:—

We publish in this number a criticism on Christian Science, by one of our talented contributors, comparing Swedenborg's statements with Mrs. Eddy's system. We have found a great deal of good in this Christian Science faith. It is peaceful—quieting—uplifting—spiritualizing. It comes to the troubled heart, tossed about on the stormy ocean of life, like the voice of Christ stilling the tempest. We quote from one of Mrs. Eddy's beautiful hymns:—

> And o'er life's troubled, angry sea,
> I see Christ walk,
> And come to me, and tenderly,
> Divinely talk.
>
> Thus Truth engrounds me on the Rock
> Upon Life's shore,
> 'Gainst which the winds and waves can shock,
> Oh, nevermore!

When Christian Science is accused of using a hypnotic influence in curing diseases, it betrays ignorance of the real facts. Mrs. Mary Baker G. Eddy denounces hypnotism, mesmerism, spiritualism, etc., in her great text-book, Science and Health. A careful study of this work will richly repay those who take it up in an unprejudiced spirit.

Czolgosz.

The Watchman makes this editorial suggestion as to the possible influence which caused Czolgosz to commit the awful crime for which he is to be executed:—

"There are some phases of Czolgosz' mental operations that create the suspicion that he was hypnotized by some stronger nature. Though we have not seen that theory suggested, the facts readily fit into such an explanation, and it is directly confirmed by his own declaration that the words of Emma Goldman 'burned into his brain.' Certainly there is an uncanny realm of speculation developed by modern theories of the power of hypnotic suggestion."

Be Happy in your Work.

John Ruskin, who believed that every one should have a sense of happiness in his work in life when doing it in the best possible way, says three things are needed to accomplish this result: "They"—men and women—"must be fit for it; they must not do too much of it, and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it."

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From Our Contributors.

A Letter to a Friend.

THE following letter was written by a recent graduate of one of our large technical schools to a classmate, and though it may contain stronger expressions than older Scientists allow themselves, we find it, on the whole, of value.

Joplin, Mo., July, 1901.

My Dear C.:—Your letter about Christian Science reached me, with the sermon by the Rev. Dr. —— enclosed. The most satisfactory way to reply will be to answer it paragraph by paragraph.

The best answer, you can find in the article sent you with my last letter, and it reads something like this: "If Christian Science were really what its opponents say it is, and taught what its opponents say it teaches, it would be indeed a heinous belief." Remember that Christian Science is forced to put the new wine of the Spirit into the old bottles of the letter, with the result that till one comes, through spiritual growth, to *understand* Christian Science (as the Rev. Dr.—— claims to—to the amusement of any one who really does), the superficial meaning of the Christian Science precepts is quite different from their true and deep meaning. Let me illustrate.

In the court before St. Peters at Rome there are two great peristyles of columns. To one wandering about inside the court, the columns appear to have no arrangement at all, but to be in complete disorder.

Embedded in the pavement of the court is a black marble star, and if you persevere till you find it, then look at the columns once more. They are aligned as perfectly as any regiment on review. Not one is out of place, and they form together a symmetrical whole.

It is the same with the teachings of Christian Science. While deep in the study of matter, read the writings of our Leader, and to your mortal sense they may appear contradictory. Then think it all over, try applying our Principle, however strange it may seem, to your own life, and soon you will have found the black marble star. Re-read our Leader's books, and you will look in them for contradictions and fantasy as vainly as in the various books on arithmetical science. Then Christian Science will be to you,—

> The Sovereign Alchemist that in a trice
> Life's leaden metal into gold transmutes.

The Rev. Dr. —— would be no more ridiculous standing in the court of St. Peters using yard after yard of lurid invective against the architect who made such a botch, when a step forward would put him on the marble star, than he is to us when thundering out an invective that would have made Catiline himself slink from the Senate—innocently objurgating his own sense of Christian Science, not its true Principle, all the time.

As to the healing of my own trouble, you suggest that it was changing to the "free, natural life of the West," and giving up violent drugs, alcohol, and tobacco that worked the cure, instead of Science.

Not long before coming into Christian Science I spent three months in the Rockies without the slightest benefit, and during my first six weeks in this state, my trouble was never worse. Yet in one week after accepting its teachings, Christian Science did for me what seven years of drugs and appliances had not accomplished. Giving up alcohol and tobacco was a result of my healing, not a cause of it, and as for "violent drugs," I had used medicine during the previous months only when forced to it for temporary and unsatisfactory relief.

Next you say that "any Christian who takes his religion seriously is free from tobacco and alcohol." Think over your acquaintance, C——, and you will have to reconsider such a statement, I am sure. But the point is that in my case Christian Science destroyed my desire for those things. Before coming into Science I had given up smoking, at times, with a violent exercise of will, but from the standpoint of the black marble star, smoking looked so different that one day, without an effort, I threw a freshly lighted cigar into the gutter, convinced that it was my last.

You ask if I have the "face to declare that there is no such thing as disease," and the answer is "Yes," but you can hardly have an idea of the vastly different meaning the words convey to our minds and to yours. Now God created everything that was made and called it very good. If any one gave a man cancer, boiling in oil would be conceded too good a fate for him. You read that "God is Love," omniscient, omnipotent, and omnipresent, yet you believe that He could create cancers, call them "very good," and send them to the sheep and goats of His flock indiscriminately! Never!

You will say, without doubt, that such awful visitations are sent as punishment for sin. To us that reason assumes the "consistency of the theory of infant damnation" before the fact that many of the noblest characters the world sees are punished in the last decade of beautiful Christian lives by agony indescribable, while the average plug-ugly is as healthy as you please.

Suppose the circle could be squared, and the above explained away. Then why did Christ cure every form of disease, neglecting to use or mention the herbs which his Father sent (?) for the evasion of His own punishments; and why did pure insight into the teachings of Christ enable Christians to remit divinely sent penalties, by physical healing, for generations after the death of all those who saw Jesus—in fact, until the influence of decadent Rome dominated Christianity?

In bringing up Pasteur and the germ theory of disease, you voluntarily crawl out to the end of a long high limb, and hand me a large, sharp saw. Statistics compiled in New York show that the death-rate among ambulance surgeons whose daily work is bringing contagious cases to the hospitals, is no greater than the death-rate of any other class. Why? Is it not because they have no fear?

You live, move, and have your being, to mortal sense, in a swarm of microbes. A drink of water makes you an aquarium for the deadliest bacteria, and yet no disease appears. You may become physically "run down" and come up again with no sign from the germs. Then isn't our explanation the natural one? A negative state of your mortal mind comes as the result of fear, hate, or jealousy, and then the representatives of disease find your body an easy mark. If a mental state keeps ambulance attendants immune from contagion, does it not follow that an opposite mental state makes you subject to it? Immunity is one of the results of the mental condition our Science brings—of the "Peace that passeth understanding."

You say, "The words of Christ and his Apostles were not meant to be twisted and distorted by metaphysical cranks." I am afraid you do not know what "twisting and distorting" means, C——. To get a clearer understanding of the meaning of the words, listen to an explanation, by an orthodox clergyman, of the following Bible passages.

"And God saw everything that he had made, and, behold, it was very good." "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it."

"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. . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."

"And Asa in the thirty and ninth year of his reign was

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diseased in his feet, until his disease was exceedingly great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died."

That is enough on this subject, C——; and in conclusion let me urge you to take a good look at Christian Science the next time it knocks at your door, after years perhaps, in hope of finding the black marble star where one can stand and say,—

> And oh! of all tortures,
> That torture the worst
> Has abated,—the terrible
> Torture of thirst
> For the naphthaline river
> Of Passion accursed,—
> *I have drank of a water*
> *That quenches all thirst.*

Well, I shall not apologize beforehand if I've said anything irritating, because if we were capable of offending each other it would have shown long ago in our many arguments from Newton to Oswald, and Bach to Wagner, and those have only resulted in my signing myself,

Your very sincere friend,
R—— R——.

The Christian Science Sermon.

BY JOHN CARROLL LATHROP.

A WORD of commendation of the capable and superior service rendered by our Bible Lesson Committee may not be untimely.

These faithful servants are performing a work for the cause of Truth which is creditable to a high degree. Working silently and unseen in a sweetly impersonal atmosphere by which they are surrounded, this committee is rendering an increasingly intelligent and effective service to the world, the far-reaching good results of which are tremendous.

Their task is a weighty one, fraught with responsibilities which few exceed at this hour, and they execute their mission with a true breadth, strength, and progressiveness which is presenting to humanity these chosen subjects and the Word of God, both long shrouded in mystery, in a light which may be said to be at once plain, practical, simple, and complete.

Of these weekly lesson-sermons our beloved Leader has spoken in no unmistakable terms, and refers to them as lessons "on which the prosperity of Christian Science largely depends." Thus it is impressed upon one, that in the preparation and delivery of these messages of Truth, an opportunity is offered of vast importance, and it can be earnestly desired that, throughout our field of labor, the high standard of efficiency displayed in the preparation of these lessons, be universally maintained in their delivery.

At this point it is interesting to note as a matter of common observation, the relation which a Christian Science congregation bears to the Christian Science sermon. In the Christian Science Church a large proportion of the congregation have their Sunday sermon before them all the preceding week, and to this extent each individual has been fulfilling the usual office of a preacher, and he deems it a duty daily to study the forthcoming sermon, and to assimilate and reflect to human consciousness the essence of Truth contained therein. Then when Sunday arrives, this portion of the congregation gather and unite their silent thought with the audible words of the Readers, in delivering to a waiting world a sermon, the healing and saving fruits whereof are boundless, and just in proportion to the realization and discernment of the Spirit of Truth.

Here it may be well again to call attention to the construction of these sermons. It is found that each is divided into sections and that each section expresses a distinct idea of the lesson subject, which idea usually ascends in force and conclusion with each succeeding section, producing a remarkably harmonious and complete discourse.

It is found that in some sermons, these footsteps may not be readily discerned, but that it is necessary to search diligently for them. Repeatedly going through the lesson, with an earnest determination to find the missing thought, one finds it does not long elude him. Moreover, the footsteps must be discerned if one expects to comprehend thoroughly the lesson, and it is found as before stated, that only to the extent of the comprehension of the subject is it reflected, and the prosperity of Christian Science enhanced.

As the logical outcome of such earnest application and spiritual energy, it is interesting to note that the strangers in a Christian Science congregation will quite usually discern even the footsteps of the lesson as the Readers proceed, so clearly have the latter comprehended them, and so forcibly are these central ideas silently brought out in thought.

Thus the Christian Science sermon is being preached weekly to an immense concourse of both present and absent, thus the sick are being healed, the sinner awakened, the blind eyes opened, and the ears of the deaf unstopped, for is not he who is with us "alway, even unto the end of the world," now in our midst, and as the Spirit of Truth, is he not renewedly fulfilling the Scripture, "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, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this scripture fulfilled in your ears."

Watch and Pray.

BY Z. S.

"WHAT I say unto you, I say unto all, Watch." When our Leader gave those words of Jesus as a motto, she knew the need of the hour, and how carefully at this present moment, hour, and day, should we guard ourselves with sentinel thoughts. The motto and the name of our Christian Science weekly are one in thought, as the definition of the word Sentinel shows.

Allow only the likeness of the good, the true, the perfect, to find an *abiding* place in your thought, and complete harmonious action of all things will be manifested unto you.

The first step to be taken to accomplish this is to meditate on God, for only as we know God, can we perceive the good, the perfect, the true. We shall find it in God, for Jesus said, "Why callest thou me good? There is none good but one, that is, God;" and again, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." In this last quotation from Jesus' words, we are shown plainly that the knowledge of God is eternal life, and life to be eternal must be immutably and absolutely harmonious.

Harmony must be sought for at its source, God, so the question resolves itself, "*What* is God?" "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, answers the question thus: "God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love." Let us look into the definition. "Divine Principle" first, because this thought of God gives us the view of God as Life, the only Creator and governing power, as He is portrayed in Genesis 1 : 1 and in John, 1 : 1–4.

Some say when you give them this thought of God as Principle that you have taken away their loving Father-God and have left nothing, as Principle seems distant and cold. But these are they who seldom if ever work for themselves for the knowledge of God that they possess. All the knowledge of God they have is a mere say-so of some one else—mere hearsay evidence, which cannot be relied on in the hour of need. God to be God to you, must be All-in-all, the overlying, underlying, all-pervading Life of man and the universe, and this Life must have no opposite in your thought.

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To know yourself truly you must first know God and His attributes. You must find for an absolute certainty that God is Life before you can truthfully say "I live." "But," you will ask; "how am I to prove with absolute certainty that God is?" In demonstration alone is this proof to be found. Finding God to be absolute perfection,—which He must be, to be at all,—we find ourselves in that perfection, in life eternal, because "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed" (Science and Health, p. 199).

To know Jesus Christ is another condition of this life eternal which must be gained. Read the Gospels carefully, make a study of them, and see how that Mind that was in Christ Jesus governed all things.

That law rendered all so-called material laws null and void, no matter how time-honored. Go ye and do likewise, for ye have authority so to do in Jesus' answer to the disciples when they marveled at the withering of the fig-tree: "If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Appreciation.

BY S.

My thought has been very much occupied lately in thinking of that beautiful word—appreciation. In almost all denominations of Christians, we find that the thought of prayer is mostly looking for God to do something good,—asking Him to do something good and looking for Him to do more and more good. Christian Science tells us that God has already done all good, infinite good, and that we are right in the midst of infinite good, and I have been asking myself, "Well, then, if this be true, what is it that is wanted? Is it more good?" Surely not. It is simply more appreciation of the good. If a man wishes to enjoy a beautiful gallery of paintings, it is not only necessary for him to find the beautiful gallery of paintings, but he must educate himself to the point where he can appreciate the artistic beauty that is around him, or else it is absolutely nothing to him. If one wishes to hear a famous musician, he must have cultivated himself to the point of appreciation, or he will hear nothing but sound.

And so it seems to me that we are like the musician who seeks music with no appreciation of it, or the one who seeks the gallery with no artistic appreciation. We are in the midst of good, but do not know how to understand it or appreciate or apply it. We do not feel it because there is a lack in ourselves of appreciation. And I would like to suggest to every one that each one may receive the same benefit, and to that end he should ask himself sincerely from the bottom of his heart, "Am I trying daily to appreciate the good that I already have? Do I, as a child, take what is done for me by my parents as a matter of course and always look for more, or am I trying to find within myself an appreciation of what is done? Do I as a parent expect the good done by my child and not appreciate it? Do I take the actions of love from day to day as a matter of course, or do I appreciate and cultivate appreciation for every bit of good that I already have?"

Without this, I believe we shall never find any more good, until we learn to appreciate what we have. George MacDonald says, "The very kingdom of heaven may lie at a man's feet, and if he is not able to step down and look at it, it might as well never be there."

The end of life is not thought, but action. Great is the power of intellect, but at best intellect is only the vehicle that conveys us to the goal named, a good deed and a holy purpose.—HILLIS.

Testimonies.

How I was Converted to Christian Science.

It has been over eight years since my wife and I took up the study of Christian Science, and during this time we have had many proofs that Christian Science is the panacea for all human ills.

I had been suffering from insomnia caused by financial losses and sickness in our family, and after all else had failed to give me sleep and peace of mind, in my sore distress I turned to Christian Science for help and found relief. The understanding that Life knows no earthly woes came to me by slow degrees, and it was years before my fears of insomnia were overcome. My wife had been hungering for this Truth, and when a friend told her of Christian Science and loaned her Science and Health to read she was very happy. In a short time she was able to demonstrate the Truth that heals the sick and casts out error, and was soon freed from periodical sick headaches that she had had since childhood.

Christian Science found me an infidel. I hated the Bible more than anything else, for I believed it was the greatest mischief-maker in the world. This error, too, was met and overcome by Truth and Love, and the dark clouds of infidelity and the fears of insomnia were dispelled together.

Love for the Bible came through the understanding of the writings of our beloved Leader, and I can now see that it would be impossible for an infidel to continue reading "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and remain a sceptic of the Bible, for it was that good old Book from which she received the inspiration that gave Christian Science to the world.

In my own case I can see the truth of the statement "man's extremity is God's opportunity," for I was compelled to accept what was best for me.

In those dark days my wife saw that my fears and delusions were needless and groundless, and she lovingly declared the Truth for me every night for weeks, and I would respond to the treatment by dropping off to sleep. She never once failed to quiet my fears in this way.

At first I thought it was a hypnotic power that she had acquired by reading Science and Health, and I was eager to find out what the power was, so I tried to read the book for myself, but my prejudices against anything founded upon the Scriptures prevented me. I would pick up the book and read a few words and then throw it down in almost despair. Finally I did not try to read it at all.

It was then that my wife showed great wisdom and patience. She read portions of it to me, or such passages as I would listen to. These she read over and over until finally the beautiful light broke through the darkness of mortal mind, and I found the Truth that made me free. To-day the Bible and Science and Health are my companions constantly.

I have no doubt now that Jesus was immaculate, that he is our divine leader and guide, and we should strive to mould our lives after this pattern, even to healing the sick and casting out devils (evils), and I shall never cease thanking Mrs. Eddy for the blessed comforter that she has given to the world through her writings.

N. F. WHIPPLE, Oakland, Cal.

Healed after Material Means had Failed.

It was in the year 1899 that I first heard of Christian Science. For ten years before that I can say I nearly lived on drugs, being almost continually under the care of some physician. I had been through one operation, and then took local treatments twice a week for nearly two years. I also used an electric battery and took patent medicines of all kinds. Notwithstanding all my efforts to find health, I grew gradually worse until in October, 1898, I became too ill and weak to stand and had to remain in bed.

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For six months I lay there, being attended constantly by our home physician. Four other physicians were called at different times for consultation, and all of them decided that the only thing they could see that was left for me to do was to go through a severe operation as soon as I could get the strength to endure it.

With all this I had severe bowel and stomach trouble with extreme nervousness. About the only thing I could eat was a small piece of toast and about one tablespoon of cream each day, and even this would distress me.

When Christian Science was first brought to me I was so weak and emaciated I could not raise my hand to my head, and had to be lifted like an infant. From my normal weight of one hundred and sixty pounds I was reduced to eighty-four pounds. There were no Christian Scientists who gave treatment where I lived, so a healer who lived ten miles away was spoken to about me, and she kindly consented to take my case. It was all new to me, but I grasped at it as a last hope. In three weeks from the time I took my first Christian Science treatment I was able to walk all about the lower part of the house. In four weeks I could go up and down stairs. In five weeks I could call upon my neighbors, and in six weeks I took a ride of ten miles on the cars to the city of Davenport and had a number of teeth extracted, returning to my home in the afternoon of the same day. This was my last week of treatment.

Since I was healed, which was two years ago last May, I have been a well woman. The Bible, "Science and Health with Key to the Scriptures," the *Quarterly*, *Journal*, and *Sentinel* have been my constant companions. Words are too feeble to express my gratitude to God and to Mrs. Eddy for this precious truth of Christian Science. I must also express my love and thanks to my healer who so patiently worked for me and with me to help me to see the nothingness of the material claims, and the allness of God.

MRS. AUGUSTA J. LAFRENZ, Eldridge, Iowa.

Healing Pronounced Wonderful.

In the fall of 1899, my son, eleven years old, was taken sick. He complained that his leg hurt him and the following day he was unable to use it. Two physicians examined him and said he had inflammatory rheumatism, and that the large bone of the limb was splintered but not broken. The limb was bandaged and then poulticed. In a short time an abscess formed and an operation was deemed necessary. Up to January, 1900, they operated many times, each time taking away slivers of bone. His leg became so drawn that it was fully six inches from the floor, and he was unable to straighten it out. At this period the doctor suggested taking him to the hospital.

I had heard of Christian Science through the healing of a man living a short distance from us, who had been healed of a cancer. Another neighbor had also been healed. This neighbor inquired about my son, and my wife told her we had about decided to try Christian Science. The next morning she accompanied my wife to Detroit to see a healer who began to treat him at once. In one week he was able to step on his foot, in nine weeks he was healed. His leg is perfect and he enjoys good health.

I met one of the doctors one day, who asked me what I had done for my son. I told him he had been healed in Christian Science. "Well," he said, "I don't believe in it, but I am glad the boy is all right." The other physician was very curious about the case when he heard that Christian Science had healed him; he wanted to see the boy, so we called on him and he at once wanted to see the limb. After examining it he said, "That's all right; it is healed splendidly."

This doctor told me that at a meeting of physicians in Ann Arbor he reported the case and they agreed that it was wonderful to know that the limb had been saved.

I thank God that we have learned the Truth, for we have been saved from many troubles. We have "Science and Health with Key to the Scriptures," and the *Sentinel*, and attend the meeting at Monroe, Mich.

WM. STUMPMEYER, Steiner, Mich.

Grateful for the Light of Truth.

I desire to express my gratitude through the *Sentinel* for the wonderful light which has come in my life through the teachings of Christian Science, by telling of two demonstrations which may help some seeker for the Truth.

The first was the healing of a sprained ankle. Before I knew of Christian Science I had sprained my ankle four times. At one time I was compelled to wear a plaster cast for several weeks, and twice I had to walk with crutches for a period of from four to six weeks. I wore a rubber bandage on the ankle at all times, and did not dare go without it. Five years ago when I became a Christian Scientist, I threw away the rubber bandage and a short time afterward sprained my ankle at a distance of three miles from home. I managed to get home with but little difficulty, and instead of being on crutches and disabled for weeks, was perfectly healed in two days and have had no return of the trouble.

Another demonstration was in the case of my boy seven years old who was hit by a ball, while playing golf. The ball was struck four feet from where he stood and hit him in the eye. Often, people being struck in the head by one of these balls become senseless, but the boy did not for one moment lose consciousness. The eye remained closed for two days and very much swollen, but the fifth day was as perfect as the other.

These are some of the proofs we have of this wonderful Truth that Mrs. Eddy has given to this age, and which all are privileged to share. I am deeply grateful and thankful for the help the *Journal*, *Sentinel*, and *Quarterly* have been to me in my study of Christian Science.

HARRIET E. HAMLIN, Chicago, Ill.

Opposition Growing Less.

Perhaps we have all felt the opposition to Christian Science of those representing *materia medica*. But we little know or feel or understand how much the Christ is penetrating that thought of opposition, alleviating its sting. To-day I was on a street car with one of our prominent physicians, and he was asking me how our church was getting on, when we expected to get in it, etc., and he seemed quite interested. After a while he stated that I ought to read of the meeting which occurred in Minneapolis or St. Paul not long ago,—a convention of the allopathic physicians. There was one noted physician who stated that the world would no doubt feel a change in the methods of medicine very shortly which would be as radical as the change from allopathy to homœopathy, and that the line on which this change would be would not be in matter. Going on from that point, he referred to several features of it, and finally came to Christian Science. He elaborated considerably on what he knew about Christian Science, and stated to this assemblage that inasmuch as so many thousands of people were looking into Christian Science, were taking it up and adopting it, it was not to be scoffed at, and it would be well for physicians in general to look into it and see what they could find in it to help them in their administering to the sick.

This seems to be a great step, a great alleviation of that sting and opposition which we have all felt from *materia medica*.—E. A. M., Cleveland, O.

Live in a thankful spirit, and you will find more and more to be thankful for. Begin by resolving not to forget your mercies, and you will gradually come to feel that thought of them a constant inspiration of happiness.

BROOKE HERFORD.

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Religious Items.

In the first instance we believe what we have been taught. That is, we accept our beliefs on authority. To the end of our days and over a much wider range of topics than we think, this remains true of a portion of our beliefs. No man can know adequately more than a fraction of the things that he knows something about. The opinions he holds beyond what he actually knows are resting on authority. But he is all the while learning the facts as to many subjects of belief, or learning that things supposed to be facts are not so. This changes both his beliefs and the grounds of them. Coleridge said he could most sincerely subscribe to all the articles of the English Prayer Book Confession in September, 1831. He could not have made that statement in September, 1901. How insensibly are outgrown many once cherished beliefs! It does not follow that this comes from access of light always. Darkness, spiritual penumbra, created by intervening ambitions, studies, habits, may be the cause. Purity, sincerity, candor, love,—these are the greatest aids to the soundest faith.—*The Universalist Leader.*

The commemoration last week in England of the thousandth anniversary of the death of King Alfred was obscured by the world-wide lament over the death of President McKinley. But the ceremonial was admirably adapted to bring to mind the great debt Anglo-Saxon civilization owes to Alfred. While we may not all accept the dictum of Freeman, which has been adopted by Frederic Harrison, that "Alfred is the most perfect character in history," no one who becomes familiar with the story of his personal life, and who realizes the great part he filled in binding together the tribes of England into a nation, in founding English literature, English seapower, and English constitutional law, can fail to recognize that his life was one of the great gifts of God to the English speaking races, and through them to the world.

The Watchman.

All Christians who are in earnest must show, alike by their arguments and by the whole tenor of their lives, that neither the advance of scientific knowledge, nor the conclusions of the Higher Criticism, nor any modification of a purely scholastic theology, necessitate the slightest change in the eternal and fundamental beliefs of any who accept Christ as their Lord and King, and who live in the conviction that this age, as the German poet sang, is "the Age of the Holy Ghost." Christ himself taught us that it was expedient for us that he should go away, and that by the indwelling of his promised Spirit we are—or may be—nearer to him now than if, like Peter, we could clasp him by the hand, or, like the beloved John, could lay our head upon his breast.

FREDERIC W. FARRAR.

To-morrow may be given to you for the completion of a task, for the entrance upon some new field of activity. But to-day has its particular gifts which may be yours as far as you will receive them; but having passed them by they are nevermore offered to you. To-day is too precious for vain discontent, for idle dreaming, for half-hearted endurance. It is crowded with fine suggestions awaiting your touch for radiant realities. Learn to choose wisely, then, that each day shall give of its best to you, that you may grow rich in accepted opportunities of study, of service, of friendship, of beautiful sights and sounds. Thus each day shall be as a polished stone to build into the fabric of the years, and make possible a holy temple for your gift to God.

The Universalist Leader.

In the full tide of worldly prosperity, when the skies are clear and the future bright with promise, men easily persuade themselves that there is no God, or that, if there is, He takes no interest in the world's affairs. But let sorrow come, with its clouds and darkness, and the human heart instinctively turns heavenward, and cries out for Him who lives and reigns forever. However perversely they may shut their eyes to the truth in the hour of success and gladness, men know in their heart of hearts that it is only folly that denies the existence of a Supreme Being, who presides over the destinies of the universe, and who can and does intervene in the affairs of the race His power has created.—*The Examiner.*

A Methodist paragraphist, who is evidently seeking to gain or maintain a place in the ranks of the more advanced thinkers, speaks of John Wesley as an old back-number. This contemptuous reference to the illustrious father of Methodism finds origin in the fact that many of his views, as expressed in his writings, are not in accord with the views of many present-day Methodists. In some circles the disposition to honor Wesley as the founder of the society bearing his name is becoming less and less. And, though in England this religious body is known by the name Wesleyans or Wesleyan Methodists, there are in America those who at times seem ready to deny their ecclesiastical parentage.—*American Baptist Flag.*

PRAYER.

Our Father, who art in heaven and on earth and near unto every heart, help us to grow stronger and nobler by this world's varying good and ill, and, while we enlarge the quantity of our being by continual life, may we improve its kind and quality not less, and become fairer and tenderer, and heavenlier, too, as we leave behind us the various events of our mortal life. So, Father, may we grow in goodness and in grace, and here on earth attain the perfect measure of a complete man. And so in our heart, and our daily life, may thy kingdom come, and thy will be done on earth as it is done in heaven.—THEODORE PARKER.

It is a touching and convincing proof of the unity of the spirit which lies behind all the differences of the religious life that the two hymns which are now to become by common consent national hymns—"Lead, Kindly Light," and "Nearer, my God, to Thee"—were written the one by a Catholic and the other by a Unitarian. Because of the use made of them by the President in his last hours and their acceptance by the people everywhere as expressive of the universal hope and trust, they will henceforth come into use on all similar occasions.

The Christian Register.

You cannot perfume the corner of a room with musk. It will impregnate the whole apartment. You cannot confine genuine religion to a section of a man's life. Its influence will be felt in every department of his activity. A true Christian cannot be made on the plan of the water-tight compartments of a ship. Business and pleasure and religion cannot be kept apart in any such fashion. Religion has such a pervasive quality that if it is in a human soul at all no bulkheads can keep it out of any part of his life.—*The Watchman.*

The Watchman says: "We have often found better fortune was in store for us than we dreamed of, and that when things looked darkest with us we were just upon the point of turning a corner beyond which was radiant brightness. A larger part of our troubles than we often think for can be traced to the habit of not allowing for the blessings that may be hidden from us in the coming day. If, often it does not arrive; neither by any means does the anticipated evil always come."

The purest and best literature in existence is the Holy Scriptures. The Bible as the Book of Books should be in every home throughout the world. It should be read daily and its teachings fully observed; but often on entering the home we find the Bible covered with dust. READ! READ! and drink from the pure stream that flows from the heart of God for the uplifting of humanity.—*Southern Christian Recorder.*

We must cultivate a just respect for laws. There can be no civilization or progression without this. And we must insist upon respect for laws, not only by one class, but by all classes; not merely by the poor, but by the rich as well. The death of President McKinley will not have been in vain if it calls attention to what seems to be a growing disregard for law and order on the part of all classes in this country.

REV. R. A. WHITE.

It is universally acknowledged that God is infinite. That man is finite is equally clear. That the finite cannot comprehend the infinite is also beyond dispute. But no graver error can be made than to draw the conclusion that as man is finite and God is infinite, God is unknowable.

The New-Church Messenger.

Experience proves that purity and benevolence of heart, blending with earnest devotion, tend to produce a calm unwavering conviction of the presence and sympathy of God, which equals, if it does not surpass, in certainty our reliance on the proven facts of physical science.—CHARLES B. UPTON.

The Sacred Scripture contains within its letter infinite Divine Truth, and is thus the Word of God in heaven and on earth, teaching the way of life, consociating men with angels, and conjoining all with the Lord.

The New-Church Messenger.

There never was a call to men and women to be more solely and fully religious than now. We need to put forth the power of our religion in active duties, to live it out in our social circles as well as personally.

CHANNING.

LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY.)

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Items of Interest.

National.

Secretary Hay, representing the United States, and Lord Pauncefote, representing Great Britain, will formally sign the new isthmian canal convention next month.

The new convention will abrogate the Clayton-Bulwer treaty. It confirms the neutrality of the projected waterway and concedes to the United States the right to protect its own interests in time of war. With these exceptions and the necessary changes which accompany them, the treaty will not differ materially from the Hay-Pauncefote convention as originally submitted to the Senate by President McKinley.

The administration is confident there will be no difficulty in securing the ratification of the treaty when Congress convenes in December.

According to the *Washington Star* there are over eight thousand women employed in the different offices of the national government in that city. More than nine hundred of this number are paid salaries ranging from one thousand to eighteen hundred dollars a year, there being three paid the top figure. These figures are based on estimates of the civil service commission and do not include some of the employes of the bureau of engraving and printing and the census office. During the past seventeen years 2,044 women have entered the service of the Government at Washington by means of their competitive examinations. There are now fifty-seven examinations open to women.

The William McKinley National Arch Memorial Association was organized at Washington, D. C., October 9. It is the purpose of the association to raise funds with which to construct a memorial arch to the late President at the Washington side of the proposed memorial bridge across the Potomac.

President Roosevelt has appointed Thomas Goode Jones to be United States district judge for the northern district of Alabama. Mr. Jones is an ex-confederate, an ex-governor of Alabama, a gold Democrat, and a man of high standing in his own community.

President Roosevelt has decided that the official designation of the President's residence during his administration shall be "White House," and not "Executive Mansion" as heretofore, and shall be so designated on personal and official stationery.

The Post Office Department has decided to place the late President McKinley's head on the new issue of postal cards which will appear shortly after December 1.

Rear-Admiral Schley, having reached the age of sixty-two years, was retired October 9, in accordance with the law.

Foreign.

The London *Spectator* says there are now 546 coöperative societies in Ireland, of which 270 are concerned with the manufacture of butter or with the preparation of the cream out of which it is made. But there are also seventy-eight societies "which carry on various rural industries, from flax-scrutching to the making of lace, and also include the improvement and marketing of poultry and eggs;" 111 societies which aim at cheapening production by the joint purchase of honest seeds and manures and of farming implements; and eighty-seven agricultural banks which lend money chiefly on the security of the character for honesty and industry borne by the borrowers.

The American contributions to the Queen Victoria Memorial Fund amount to seventy-five thousand dollars, which, according to the king's consent to a request made by the American Society in London, will be applied to a clearly designated portion of the memorial. This will be designed and executed by an American sculptor in harmony with the memorial's general artistic design. It is expected that this sculptor will be selected after some form of preliminary competition in the United States.

Prince Ching has written to the ministers of the Powers requestin; the withdrawal from Pekin of the foreign business establishments. He says that foreign business houses have been illegally established there, because Pekin is not a treaty port. He further states that all such should be removed to treaty ports, and requests the ministers to secure their removal. Goods required by the legations can be ordered from treaty ports and when so ordered are not dutiable.

Mr. Kasao Hatoyama of Tokio, Japan, will deliver a course of lectures on Japanese law at Yale College. Mr. Hatoyama is a graduate of Yale law school from which he received the degree of D.C.L. in 1881. He is professor of law in the University of Tokio and president of the State Semmon Sakko, a private institution of Tokio, where fifteen hundred young men are students of law, literature, and political science.

The total of British exports and imports during the last year is the greatest volume of business ever tran acted in one year by any country in the world, and amounts to nearly eighty million dollars' increase over the preceding year.

Industrial and Commercial.

The United Traction and Electric Company, which operates the street railroad systems of Providence, R. I. and the near-by places, has announced a liberal plan of pensioning employees. The plan provides for a weekly pension, beginning at age seventy, of percentages of the average weekly wages received by the employees during the ten years previous to attaining seventy, the lowest being one per cent for those having been employed less than twenty years. The scheme further provides for life and accident insurance at a low cost.

According to revised computations on the production of gold and silver throughout the world during the year 1900, there were mined $255,924,654 of gold, and $112,205,742 of silver. The United States leads the production of both these metals, having produced during the year 1900 $78,159,674 of gold, and $36,576,900 of silver. Australasia ranks second in the production of gold, her output being $73,467,110, and Mexico ranks second in the production of silver, her product for last year being $34,269,494.

The great Aspen tunnel on the LeRoy-Bear River cut-off of the Union Pacific Railroad in Utah has been completed at a cost of over three million dollars. The tunnel has been two years in the course of construction. It shortens the line ten miles and reduces the grade over that portion of the road from seventy to forty-two feet to the mile.

During the last year the United States produced 198,500 tons of beet sugar and seven hundred tons of cane sugar. The southern states produced three hundred thousand tons, Porto Rico one hundred thousand tons, and Hawaii three hundred thousand tons. Three years ago our beet sugar product was only thirty-two thousand tons.

The *New England Homestead*, in the final estimate published October 12, places the total yield of spring and winter wheat in the United States this year at seven hundred and fifty-two million bushels. The largest previous crop was that of 1898, estimated by the same authority at seven hundred and fifteen million bushels.

The Puget Sound Bridge and Dredging Company of Seattle, Wash., has been awarded the Government contract, valued at two million dollars, for dredging the harbor of Manila and completing the other Spanish breakwater.

Belfast recently placed an order in the United States for twenty thousand tons of steel, the greatest ever placed in America. Our steel exports last year amounted to seven hundred and eighty million dollars.

General.

The new year-book of the Department of Agriculture contains some interesting facts regarding the potato, which is now the king of garden products. The crop in 1900 was, in round numbers, 211,000,000 bushels, worth on the farm almost ninety-two million dollars. The great potato states are, in the order named, New York, Iowa, Pennsylvania, Michigan, Illinois, Ohio, Wisconsin, Nebraska, Minnesota, Missouri, Kansas, and Maine. The New York crop is twice that of any other state, and represents one-eighth of the money value of the total.

An extension of thirty days of the time allowance for the ransom of Miss Ellen M. Stone, was made. Miss Stone is a missionary who was captured by Bulgarian bandits and a ransom of $110,000 demanded for her release. October 8, $35,000 of the required amount was paid to the representatives of the brigands. Miss Stone has been treated well, and there is no doubt that the required amount will be raised within the time specified.

At a meeting of railroad presidents held in New York City October 7, it was unanimously decided to abolish all transportation favors and interchange of courtesies between railroad officials, and completely eradicate the pass system. Practically all the railroads of the country, except those of the southwest, will be affected.

The first monument to be erected to the memory of the brave soldiers of Valley Forge will be dedicated on the 19th inst. by the Daughters of the Revolution. The monument is a handsome obelisk of granite, fifty feet in height.

Dean Lung, a Chinaman, has added twelve thousand dollars to the one hundred thousand dollars from an anonymous donor for the purpose of establishing a chair of Chinese language and literature in Columbia University.

A census bulletin shows a total of 3,895 commercial floricultural establishments in the United States, their lands and buildings valued at thirty-three million dollars. The value of the output for 1899 was eleven million dollars.

It has been estimated that $20,465,016.67 will be necessary to meet the expenses of the public schools in New York City for 1902. The estimate for 1901 was $18,512,817.60.

Seth Low, who has been president of Columbia University for twelve years, has resigned his position to enter the contest for the New York mayoralty.

The total registration of the various departments of Harvard University this year is 4,043.

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CHRISTIAN SCIENCE SENTINEL

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

Testimonv Meeting at London, England.

TOWN is supposed to be very empty now, but we have had very full and good testimony meetings. Following is an account of the meeting held August 14.

A gentleman first rose, and said, "A gentleman here in London who had been seriously ill for some months of Bright's disease and heart trouble, having been under several eminent physicians, decided, at the request of a near relation, to try Christian Science. The doctors had told his relatives that his case was hopeless, and that he should be informed that he was a dying man. He had been more or less wandering in his mind for some time.

Christian Science treatment began on Friday evening, nine weeks ago. He was downstairs the next day, and was completely healed of Bright's disease and heart disease in a very short time. He has been healed also of dyspepsia, indigestion, and insomnia of long standing. He has now slept peacefully, like a child, for weeks. There is no question that according to *materia medica* the man was dying of Bright's disease. There is also no question now as to his being perfectly well.

Another speaker told what great pleasure and profit she and her husband had derived from the Communion service at Boston, from seeing the Mother and hearing her speak at her home in Concord, and from the great meeting in Tremont Temple, at which three thousand people were present. She narrated an amusing incident of the voyage —that a doctor on board, whose children had the mumps, allowed them to mix freely with the other children, to the annoyance of the passengers, one of whom begged the speaker's husband, a Christian Scientist, to remonstrate with the doctor.

She told how Christian Science treatment destroyed suspicous symptoms of mumps in her own children, how it enabled them all to meet the intense heat in America and in Canada, and the changes of temperature—in one case a sudden drop of thirty-five degrees—without suffering; and how it had entirely cured her of sea-sickness, from which she had formerly been a great sufferer. On this trip she found the motion made no difference to her, and she was able to enjoy watching the waves. She ended by saying how much she had been helped by talks with some of the oldest workers in Christian Science, and said, "One thought is very helpful to me, that we have not to concern ourselves with what is past, but with the present,—to live to-day well, and to know that the future is ours."

A gentleman told how he had been trying to explain to a lady that Christian Science healed the so-called *real* diseases, organic and functional, quite as readily as it healed the imaginary diseases of hysteria, etc., and that it, Christian Science, healed diseases upon the basis of their *unreality*, although *to the one suffering* they might *appear* very real indeed. He said his wife's diseases were very real to her, until through Christian Science they were healed, some four years ago, and thus shown to be unreal, a belief only of mortal mind. The lady who brought Christian Science to his wife, was, he said, herself a living proof of the power of Truth and Love through Christian Science to heal the so-called real diseases, for she had been healed of hereditary consumption and heart-disease, after all hope had been abandoned, and she was upon what the physicians termed her death-bed.

This lady is now, and has been for the past five or six years, perfectly well, and has been very successful in helping others to know the Truth. One case which she treated was that of a woman who had been a slave for years to the morphine habit, and had become so fixed in its repulsive grasp that all hope of her release had fled. In three days' treatment by Christian Science she was completely healed, the habit destroyed, and she herself is now in the work of Christian Science, helping others.

He ended, "I personally have received great benefit in many ways from Christian Science, physically, morally, and spiritually, and it is with great love and reverence that I testify to my gratitude for Mrs. Eddy's wonderful revelation. Any one who honestly investigates will find that this healing work of Truth and Love is going on all over the world, and that thousands of earnest workers are obeying Christ's command, not only to preach the Gospel, but to heal the sick, thus proving that the Principle of Christian Science is divine."

A lady said she wished to express her gratitude to Christian Science for all it had done for her. When she first heard of it, she was in a very poor state of health, her eyesight was bad, and she was afraid to open a book or paper, or try to do any needlework, for fear of losing her sight altogether. But after attending the Wednesday evening meetings for a little while, and reading Science and Health, her sight gradually returned, for which she said she was truly grateful, and she has never had any trouble with her eyes since.

A gentleman from California gave a most interesting testimony, first, of his own healing, in one treatment, of a chronic throat complaint, from which he had suffered for years, and for which he had undergone several operations, without any permanent relief.

Several leading physicians had announced that his wife would be a confirmed invalid unless she submitted to a severe operation. She was healed in three months, after having been a sufferer for years.

He told of many other cases personally known to him, —the healing of a gentleman at San Francisco from the results of an accident for which physicians could do nothing; of a lady at Sacramento of blood-poisoning, after the doctors had given up her case as hopeless; of a gentleman at Los Angeles healed of creeping paralysis, after doctors could afford him no relief. (This gentleman presented a handsome check to First Church at Los Angeles, in token of thanks.) He told of the healing of a gentleman in San Francisco of an injury to his foot, from which he had suffered for years, wearing a steel clamp, but getting no relief, until healed by Christian Science.

A young lady stenographer in this gentleman's office was healed in one treatment of a severe ailment of the eyes. Another young lady, a relative of his, was also

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healed of severe trouble with the eyes, from which she had suffered for several years. Another gentleman in San Francisco was also healed of severe trouble with the eyes, which almost compelled him to give up his position.

A gentleman at Lodi, California, was healed of epileptic fits, from which he had been a sufferer continually for seventeen years. His brother was healed of severe nervous stomach disorder, from which he had suffered for years. A lady at San Francisco was cured of a serious ailment, for which she had been treated in vain by doctors for over six years. She was healed by Christian Science just as she was on the point of entering a sanitarium, a confirmed invalid for life. Her husband was healed of extreme nervousness caused by severe stomach trouble. Another gentleman was healed after the physicians had given up the case, and pronounced death near at hand.

The wife of a judge in New York was healed of cancer in the breast after physicians had offered no hope of her recovery. He ended by saying that there were so many cases of healing in San Francisco and the vicinity, cases that are well known and are generally considered marvelous by those not knowing the power of Christian Science, that he hardly knew where to leave off.

E. M. Bowden Smith, London, Eng.

The Lectures.

At Grand Rapids, Mich.

Devotees of the faith given to the world by Mrs. Mary Baker Eddy assembled in Powers' Opera House last night (Tuesday, October 1) to hear an address on Christian Science by Edward A. Kimball, C.S.D., of Chicago. Nearly every available seat in the parquet was filled, many seats in the balcony, and the boxes were occupied.

It was an eminently intelligent and well-dressed audience and the ladies and gentlemen were about equally divided in number. A public speaker could hardly ask closer attention than was accorded Mr. Kimball from the opening to the close of his address. His advantage of speaking on a subject in which nearly all present were intensely interested and his pleasant address and commanding presence all contributed to a most enjoyable and helpful evening for all present.—*The Grand Rapids Herald.*

The lecturer was introduced by Mr. John Carveth as follows:—

The closing years of the century, from which we have so recently passed, give glorious promise of the achievements of the new one, whose many doorways we feel assured will open wider and wider to hitherto hidden treasures of wealth in every line of the world's abounding and ever advancing needs.

The recent past has brought to light many surpassing wonders which throughout the long ages had been supposed to exist only in the domain of the miraculous, but in every case when understood were found to be more natural and reasonable than were the lower methods that were supplanted.

To-day we find thoughtful and scholarly men and women, in every land, prophesying for the century marvelous unfoldings which are to outshine all the past and awaken mankind to the benign possibilities within the grasp of all who rightly seek and strive.

Every line of noble thought abounds with sweet messages of a higher truth bringing to the weal of man something more precious and permanent than fleeting gold or crumbling earthly monuments.

The sick and hungering heart looks not forward to a crown of jewels to assuage its sorrow, but for the Christly word that speaks the peace of health and holiness.

The world to-day is not in great need of military armament, greater factories, broader canals, more rapid transit, more extended commerce, more fertile fields, or more abundant flocks and herds. It is, however, in sore need of the ways and works of Christ Jesus, whereby both mind and body are so healed by the divine energy and nature, that men may do unto others as they would that others should do unto them.

Disease, sin, and suffering stalk through the land, loudly claiming supremacy over age and youth, rich and poor, weak and strong. Their cold and heartless claims go forth substantially unchallenged by the worldly ways and schools of the present and past. Men in every age and land, in every rank and walk, and in every school and trade, have vainly searched for the remedy that would uproot the seeds, or chain the strides of disease and sinful woe.

This worldly and human search has ever been made in the fields of matter. Jesus and his followers evidently found their sure remedy away and apart from this fruitless source, in the realm of Mind that is eternal, divine, and perfect.

What greater boon could the awakened thought of this quickening period prophesy or conceive for men than the discovery and application of the ever potent remedy of our great Master; that his matchless work in the field of divine metaphysics in the dawn of the Christian era is coming silently down the ages to crown the twentieth and succeeding centuries with ever-increasing health, hope, and happiness?

The gentleman who will speak to you to-night has come to bring to you the glad news that our Saviour's remedy for the woes of mortals is again being applied with remarkable and growing success. He comes to you not only as one of the rejoicing beneficiaries of this discovery, but as one who has for years been demonstrating the might and uplifting majesty of this spiritual healing. He therefore comes equipped with a measure of demonstration that Truth always demands, as its severe but sure test, of those who would pluck in the gardens of its heavenly treasures.

I now have the pleasure of presenting to you Mr. Edward A. Kimball of Chicago, who needs no introduction to a Michigan audience.

At Montreal, Can.

Judge William G. Ewing of Chicago lectured on Christian Science in Karn Hall, September 29, 1901. The lecture was given under the auspices of Second Church of Christ, Scientist, Montreal, and was listened to by a large and appreciative audience.

Judge Ewing was introduced by Mr. Ormond Higman of Ottawa, in the following language:—

Friends:—The lecture to be given this afternoon is under the auspices of Second Church of Christ, Scientist, and on behalf of the church I bid you a very cordial welcome.

The lecture is not given simply for the purpose of entertaining you for the space of an hour or so, though I am sure it will not fail in this respect. Its purpose is to instruct, to dispel some of the misconceptions entertained as to what Christian Science really is. The public are fighting, not Christian Science, but their own erroneous conception of it. If they knew that it was a spiritual revelation of the teachings of Jesus Christ, they would not antagonize but love it, and seek to bring themselves within its benign influence.

Some people will tell you that it is a fad and its advocates are composed of women and a few weak-minded men. Others again say that it is the cult of a few cultured people who make the training of the human reason the groundwork of their propaganda. The facts are, however, that the Christian Science Church, like most other churches, draws its membership from every walk in life, with this difference, that they are snatched as brands from the burn-

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ing. With one foot in the grave and the other on the brink, when all human aid has failed, they turn in their despair to Christian Science and are healed of their diseases.

Eleven years ago I myself was fast succumbing to the dread effects of what is known as Bright's disease. Two of the foremost physicians of the city where I live had done all that medical science could do, but were impotent to stem the ravages of the disease. In that dark hour a Christian Scientist came, like an angel of light, to our home, and with less than three weeks of Christian Science treatment I was made every whit whole. The distinguished jurist who is to speak to us this afternoon, as well as myself, is a living example of the healing power of Christian Science.

With the object of dispelling some of the misconceptions entertained by the world at large with respect to Christian Science, the Mother Church at Boston has established a Board of Lectureship, and the members of this Board are engaged throughout the United States, Great Britain, and Canada in educating the public mind as to what Christian Science really is. You will find that it is no new code of ethics, no new doctrine that they are trying to inculcate; but the old, old story told by the Nazarene prophet on the Galilean shores nearly nineteen centuries ago, and spiritually revealed to this age in that wonderful book, "Science and Health with Key to the Scriptures," written by Mary Baker Eddy the Discoverer and Founder of Christian Science.

We have with us this afternoon from the Board of Lectureship one of its most distinguished members, whose thoroughly trained analytical mind, as well as the personal experiences which he has had of the healing power of the Christ-Truth, fit him pre-eminently for the sacred duty which he has to discharge.

Friends, it is with very great pleasure that I introdnce the Honorable William G. Ewing of Chicago, who will speak to us on the subject of Christian Science.

Correspondence.

At Kalamazoo, Mich.

Nearly every seat in the Academy was occupied Sunday afternoon (September 29), during the lecture upon Christian Science by Edward A. Kimball of Chicago. The lecture was under the auspices of First Church of Christ, Scientist, of Kalamazoo.

Mr. Kimball spoke for nearly two hours. He is an entertaining talker, and besides being thoroughly conversant with his subject his apparent earnestness held the attention of the large audience throughout the lecture.

Kalamazoo Morning Gazette-News.

Laugh and Live Long.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people, glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind the habit fails, and a half smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them, that "a smile sits ever serene upon the face of Wisdom."—*London Lancet.*

"My Dearest of Mothers."

"My dearest of mothers." I heard the words repeated in soft tones by my next-door neighbor at an island farmhouse where we were sojourning, "My dearest of mothers." My friend was a widow, and her son, an affectionate, talented fellow, was an engineer in Idaho. In one of his late letters he said at the close, "And now, my dearest of mothers, good-bye." Did he guess, I wonder, how the little petting phrase would please the heart that loved him so? Did he think that she would say it over softly to herself as she sat alone in her room?

The home days were over. The babies, with their sweet ways, their joy-giving and their trouble-making, had grown to noisy boys, then to self-asserting men; they were out in the world making their way; brains busy, thoughts absorbed, hearts full; yet here was one who remembered the mother, still in middle life, loving and needing love the same as when her boys were her very own in the dear child's home. He wrote her long letters, describing his adventurous, changeable life; the strange companions by whom he was surrounded; the wondrous scenery of the wild western world. It was all intensely enjoyed; but better than all were the love-phrases that showed the son's affectionate heart. I wonder if the "boys" know how dear they are to their mothers, and how a little attention, little gifts, tender words, flying visits, cheer and warm the hearts that have borne the test of years and sorrows?

Life is a little chilly to the mothers whose homes are things of the past. Even if they remain in the old home, the rooms seem very bare and silent after the children are gone. It is as if summer had flown, with its nests and bird-songs, and autumn winds were blowing. Then the love of the sons and daughters is like sunshine or warm fires to the hearts that sadly miss them. Let us hope there are many sons who write, "my dearest of mothers."

Selected.

Appalling Depths of Space.

In a recent lecture Sir Robert Ball said that a telegraphic message would go seven times round the earth in a second, and if a telegraphic message could be sent to the moon, it would reach its destination in a little more than a second. It would take something like eight minutes to arrive at the sun; but how long, think you, would it take to get to Alpha Centauri, traveling thither one hundred and eighty thousand miles a second? Seconds, minutes, hours, days, weeks, months, would not be long enough; it would take no less than three years, traveling all the time at that tremendous pace, before it would reach its destination. If that is the case with respect to the nearest of the stars, what must be said of those which are farther off?

There are stars so remote that if the news of the victory of Wellington at Waterloo had been flashed to them in 1815 on that celestial telegraph system, it would not have reached them yet, even if the message had sped at the pace indicated, and had been traveling all the time. There are stars so remote that if, when William the Conqueror landed in England in 1066, the news of his conquest had been dispatched to them, and if the signals flew over the wire at a pace which would carry them seven times around the earth in a single second of time, that news would not have reached them yet. Nay, more, if the glad tidings of that first Christmas in Bethlehem, nineteen centuries ago, had thus been disseminated through the universe, there are yet stars of which astronomers could tell us, plunged into space in depths so appalling that even the 1901 years which have elapsed since that event would not have been long enough for the news to reach them, though it traveled one hundred and eighty thousand miles in every second.

Selected.

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Selected Articles.

Divine Healing.

REV. A. G. ANDREWS of Murray, Utah, recently delivered an address on the above subject at a meeting of the Salt Lake Ministerial Society.

The address as published in the *Deseret Evening News*, was as follows:—

This subject is not chosen because the speaker is anxious to do so, or that he esteems himself qualified to discuss it; but rather as a matter of enquiry, whether or not it is not a doctrine for to-day as well as for past ages. In the great plan of the ages, God saw that pure minds would need stirring up by way of remembrance, sometimes. This was frequently the case with Israel, and sometimes by methods very unwelcome.

Have we not been slow in getting back to apostolic simplicity of faith and doctrine, as well as practice? One of the fundamental doctrines of the Apostolic church—the second coming of the Christ—was almost ignored, sadly neglected, at best. This doctrine has been the rallying cry of the Apostolic church, and was declared by an angel as the wondering disciples gazed up into heaven, desiring one more look at their departed Lord. For this coming we are constantly urged to be ready; for this is the crowning or rejecting day. Notwithstanding these many admonitions the doctrine of the second coming was so neglected that it would seem that Satan took an opportunity to bruise the church, by leading one to take up this doctrine, and others to carry it to the other extreme.

. . . . . .

If "Divine Healing" is a doctrine of the Old Testament and New Testament, is it not a doctrine for the ages of the ages?

I. Is "Divine Healing" a Bible doctrine?

Let us examine a few passages. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, . . . I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee" (Exodus, 15 : 26). "Ye shall serve the Lord your God. . . . And I will take sickness away from the midst of thee" (Exodus, 13 : 26). "And the Lord will take away from thee all sickness" (Deuteronomy, 7 : 15). We remember Solomon's prayer for Israel's restoration from sickness when they should look toward heaven. It was promised that this should be heard. (1 Kings, 8.) "Who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103 : 8).

These passages are very clear promises of healing, and that they were fulfilled when the conditions were complied with, none but sceptics will deny.

As early as in the days of Abraham, "Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants" (Genesis, 20 : 17).

Hezekiah, and even Naaman, a heathen, were healed of incurable diseases; and others were raised to life from the dead. We love to think of that simple faith which led Israel to look and live when thousands were dying from the serpent's bite. These cures were multiplied just according to their faith and obedience. It was the fulfilment of the divine law: "According to your faith be it unto you."

All of these and many more are a part of the Old Testament history. We are told also that "God is the same yesterday, and to-day, and forever." "In him there is no variableness, neither shadow of turning."

Did He intend that these wondrous healings should continue in the new dispensation? All except the sceptics agree that these miracles of healing did continue through the Apostolic age. We are so well agreed on this part as not to need any recital of proof.

Just here is where the diversity of opinion comes in. While all are of one mind that, for spiritual healing, God's hand is still stretched out to heal the soul, it is withheld as regards the body. The unchangeable God has changed, and the power once so powerful to heal the body has now become inoperative, if not impotent.

To give any solution to this strange problem, or intelligent reason for such a change, the writer has heard none save this: "That healings are obsolete—they do not take place, they are something of the past."

No one ought to have more charity for those who take this view than the writer himself. He was taught from infancy that this blessing of the Church had been withdrawn, and that it was no longer needed to confirm the saints or convince the world. Therefore, he looked no further than his own home to learn, if possible, whether these things continued or not. He had taken the sayso of others, others whom he thought he could trust, and that was the end of investigation.

II. How much is covered by the atonement?

The Mormon Church confines it to the body. I believe Christians believe it includes both body and soul. This only could mean a perfect atonement. If we accept the fifty-third chapter of Isaiah as teaching the atonement, how shall we separate our sicknesses from our sins? Both are included in our loss through Adam; both seem to be restored through the second Adam—Jesus the Christ. Some of the best Rabbi scholars and others agree that the fourth verse of the fifty-third chapter of Isaiah has a better rendering, where it is quoted by the Master in Matthew, 8 : 17, which reads: "Himself took our infirmities, and bare our sicknesses." If one is in the atonement is not the other? Now when we take the last command of Jesus (Mark, 16 : 15–18) to go and teach all nations faith and obedience, and that certain signs should follow, does it not seem in harmony with Matthew, 8 : 17?

III. What reason can we give why these signs are not multiplied as in the days of the Apostles?

1. The great apostasy is a natural reason.

The great body of the church drifted out from God into the world, living a selfish and unspiritual life, until faith in God and His promises was little known, and thus gradually one by one the doctrines of God and of Christ were forgotten and selfishness and sensuality substituted in their place. Is it not high time that we should go back to the New Testament for the simplicity of its teaching and faith? This alone will bring unity and convince the world that our religion is of God, and that we are honest in it.

2. Is it not owing to a lack of faith that these signs do not follow to-day, as in the Apostolic age?

Faith is the first requirement, without which there can be no results. "According to your faith, be it unto you." And we are almost staggered when we hear that Jesus could not do many mighty works in a certain place because of their unbelief. If this were such a hindrance to Jesus' success in his day, what may we expect when an overwhelming majority of his disciples to-day are not only disbelieving the doctrine of healing, but absolutely opposing it? Whence comes the authority to declare that these signs were intended to continue only through the apostolic age?

Is there anything in the Old or New Testament to indicate or even hint that this blessing of the church should be withdrawn? Does not every promise of the millennium indicate that this blessing shall reach its crowning glory when that day shall fully dawn? The writer remembers well when he was like the man who went to India to hunt lions and tigers. He came back and in reply to inquiries regarding missions, he said he found nothing to show that missionaries were doing anything. But he found lions and tigers. These he was hunting.

IV. Do these signs follow in the least to-day? I reply yes.

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Consumption has been Cured.

MR. JOHN WHITE of Philadelphia, publishes the following letter in a recent number of *The Philadelphia Times*:—

The following is an extract from a letter sent by Miss Florence Staley to Rev. Russell H. Conwell, which she has authorized me to publish:—

"*Dear Sir*:—I noticed with pleasure the article in *The Philadelphia Times* reporting your favorable attitude toward Christian Science and toward Rev. Mary Baker Eddy. I have been benefited in many ways by Christian Science, and it is gratifying to note that you, with your wide influence, can commend such an uplifting teaching. There is one remark, however, in the report in Monday morning's *Times* to which I must take exception, and it is where you say consumption cannot be cured, and that diseased lungs cannot be replaced by sound and healthy ones. I myself have been healed of consumption, after my case was deemed helpless and hopeless by several physicians, and a famous lung specialist of this city had said the cavity in one of my lungs was as large as his fist.

"To-day I am perfectly sound and well. I have not taken any medicine for nearly three years. During all last year I did not miss one day on account of ill-health. My profession being that of teaching, I have been obliged to go out in all kinds of weather, and having night pupils as well, I have had to be out in the evenings.

"I have continued teaching during this vacation period, and have managed my work with ease and comfort, through the beneficent and health-giving truth of Christian Science.

"Before coming into Christian Science this would have been utterly impossible, as I was considered weak and sickly from birth."

"Prayer for Dyspeptic."

To the Editor of the *Brooklyn Eagle*.

In an article, printed in your paper on August 12, reviewing a book called "Christian Science and Kindred Superstitions," reference is made to a "prayer for the dyspeptic," taken from a text-book written by a Mr. Hazard, who styles himself "President of the New York School of Primitive and Practical Christian Science."

I beg to state that Mr. Hazard is not a Christian Scientist and that his so-called school of "Primitive and Practical Christian Science" is not an institute where Christian Science is taught.

I beg further to state that in Christian Science treatment there is no such thing as a formula; to the Christian Scientist there is no such thing as an hypothesis of God, his religion proving, beyond a doubt, by its results, that God is a real, eternal, existing Being, and that man is His idea and reflection.

Thousands reached by your valuable paper are anxious to know what Christian Science really is. With the end in view that the general public may know that such things as the "prayer for dyspeptic" are not in accordance with the teachings of Christian Science, or practised by its followers, I beg that you will give this correction space.

F. H. LEONARD.

In the *Brooklyn Daily Eagle*.

The Power of Kindness.

How often in life do we find our pathway o'erhung with clouds! Grief comes an unbidden and unwelcome guest. Sorrows and misfortunes gather around us, causing our hearts almost to sink beneath their weight. It is in those dark hours that the heart needs the comfort and kindness of a sympathizing friend. We are so constituted that, to a great degree I think, our happiness is dependent upon others; the heart is formed for friendships, and we need the smile and light glowing forth from the face of others as much as the little flower needs the warmth of the sun or the cooling shower. Words of kindness fall upon the heart like the gentle dew. We know not, and may not know, the good we might do in this world by simple deeds of kindness. They are worth more than silver or gold. How like angels of mercy we might become if we would be guided more by the law of kindness—kind to all, especially to the poor and to those who have strayed from the paths of rectitude. It is kindness alone that will soften their hearts and win them back to virtue. Thus we shall find happiness in making others happy.

MRS. EZRA MILLER.

In *Lutheran Observer*.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, in now ready for distribution. Deckled edges; 50 pages. Price, 50 cents;. per dozen, $4.50, prepaid. Address all orders to

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Obstetric Notice.

Any one having a degree of C.S.B. or C.S.D., may become an applicant for the obstetric class, which convenes October 21, 1901. This includes the 1901, June class. Applications must be made to Alfred E. Baker, 25 North State St., Concord, N. H. BOARD OF EDUCATION.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Dec. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Christian Science, Physician and Redeemer.

THE above is the title of the lecture delivered by Judge William G. Ewing at Symphony Hall in Boston, Tuesday, October 8, 1901, to an audience of nearly three thousand people. The occasion was among the important events in connection with the history of Christian Science. We have Judge Ewing's kindly permission to publish the following abstract of his lecture. We have great pleasure in doing so. Judge Ewing said in part:—

It seems reasonable to say that if Christian Science is proximately what its adherents claim for it, its merits should command thoughtful, candid investigation; that if it has prophylactic or therapeutic force, of even slight efficiency, afflicted men and women everywhere should know that fact; and certainly if it heralds in any measure the message Jesus brought to the world the weary children of men all round the globe should know that fact. I stand before this great audience to-night with the single purpose of encouraging honest, dispassionate investigation of a subject that has profoundly impressed my own highest sense of truth. I do not invite controversy or denominational wrangling, but simply an honest, patient seeking after truth with the utmost freedom of thought and expression, and yet with the fullest recognition of the unchallenged right of others to think and express their thought. I recognize the fact that my cause is confronted by sectarian prejudice and by the antagonism of all the schools of material medicine; and it is to these prejudiced ones I especially address myself, fully recognizing the fact that where prejudgment is not, truth heaven-panoplied will meet and satisfy honest investigation.

The general impression of the people who have never investigated Christian Science is that its sole purpose is physical cure, that it is something that pertains solely to bodily welfare, while the truth is, that physical healing is but an incident of Christian Science. It is true that Christian Scientists do insist and indeed many of us know, indeed there are a thousand people in this hall to-night who do know as certainly as Paul knew that his Redeemer lived, that Christian Science does bring surcease to the heartache and heartbreak of men, that is does give roses for ashes, peace for pain, love for hate, health for disease, and life for death, to men, and yet neither one of these nor all of them combined is Christian Science, they are the results, the inevitable product, of Christian Science understood and lived; while Christian Science itself is a religion pure and simple, the religion of the Bible, our fathers' Bible, without prefix or suffix, without apology or excuse, the religion that Jesus came into the world to establish, the religion that he taught in the Temple, the religion that he preached throughout all Judea, the religion that he so lovingly and tenderly practised among all his people, and it is all of this or it is not anything that is worthy of your thought or mine for a single moment. In my advocacy of Christian Science I plant myself absolutely upon the proposition that Christian Science is given to the world by the life and teaching of Jesus Christ. I believe, and I am persuaded you all believe, that the religion of Jesus Christ is worth more to men than everything else that has been or can be crowded into this universe, and whatever impinges upon that, whatever lessens the sweetness and song and love of that, will meet with my opposition, and in all conscience should meet with yours; and on the other hand, I am sure that if Christian Science is the message Jesus brought to earth it will receive your cordial endorsement and active effort to give it to the world. Now while the healing power of Christian Science is a mere incident, still strangely enough it is the feature of our belief that meets the most derisive opposition. I propose this evening to discuss briefly with you these two phases of Christian Science, namely, as a therapeutic agent and as a religion, the highest concept of God as Father, Preserver, Saviour.

MENTAL THERAPEUTICS.

I assert that the medicinal force of Christian Science appeals as strongly to the common understanding, common sense of men, as does the curative quality of any drug. In asking your attention to this feature of Christian Science I only ask that you will try it by the same rule, apply to it the same test, that in all the past has been and to-day is invoked to determine the merits of material medicine. It is clear to my mind that if the therapeutic virtue of Christian Science is measured by its works, its fruits, its cures; if determined by precisely the same rules applied to the use of the medicine of men, you will find that it meets all the requirements demanded by medical science in determining medicinally the value of drugs and furnishes every reason, every possible reason, for your accepting the medicinal force of Christian Science as a preserver of health and as a destroyer of disease that the medical profession has at any time asserted for reliance upon material remedies. It is an uncontroverted proposition that the use of material medicine from the beginning has been and now is based wholly upon experiment, with dumb animals when opportunity offers and with men when seeming necessity requires; and yet it is apparent that from such experiments you can only learn the result of the use of drugs, and never the primal cause of the result. By closest observation and most persistent search you will not be able to discover why any specified drug has a specific effect any more than by searching you can ascertain why you breathe or see or hear, a mystery that the genius of the world has not been able to solve. I certainly hazard nothing in saying that there is not a physician living who can tell you why any drug has its reputed effect; and with much investigation I have not been able to learn that any writer upon material medicine, from the Egyptians to our own time, has ever attempted to solve the mystery of the action of medicine, to state the reason why, etc., and doubtless for the simple reason that the comprehension of the cause of the action of medicine is not to the human understanding attainable. I assert that the aggregate medical learning of the world cannot inform you why arsenic or strychnine in given quantity acts as a tonic, and in an infinitesimally increased quantity becomes a remorseless poison; or why a given quantity of opium will lull you to sleep, and a little more sweep you to death. All the doctors know or can know respecting the active properties or therapeutic force of the remedies they give is what they have learned, or may learn, from experiment.

No one will deny that the entire practice of the administration of drugs is based solely upon observation of actual tests, and is wholly dependent upon the theory that a remedy effective in a large majority of cases, involving similar conditions, is a safe remedy to administer in that class of cases; that is, if upon trial, actual test, covering perhaps thousands of cases of a named disease, the cases being similar in early manifestations, condition of pulse, respiration, digestion, secretions, etc., it is found that a given drug produces a favorable result in sixty, seventy, or eighty per cent of the cases tested, then, by the concensus of medical men the world over, it becomes a rule, a law of material

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medicine, that the given drug is a safe one to prescribe in all cases coming within the scope of the experiment made; and the result of such test is absolutely the limit of the physician's knowledge upon the question of the choice of medicine to be used. I have stated the rule by which the value of each drug is tested, and I beg you to understand that I am not complaining of the rule, that I find no fault with the modus employed by the doctors in reaching their ultimate standard of judgment respecting the choice of the remedies they use; in fact, it might be freely conceded that none better could, or can, be suggested, and for the sake of this argument I do concede, that the rule the doctors have adopted is the very climax of human precaution touching a subject that human reason cannot compass; and I refer to this rule, not to criticise or lessen its force, but simply to invite all who are satisfied with such a test of the virtue of material medicine to try by the same rule the medicinal virtues, or healing power, of Christian Science.

Some facts respecting the practice of Christian Science will aid you in reaching a conclusion respecting its medicinal virtue. This Science has been practised in this country for about a third of a century, in a very limited way for a while, but for the last two decades quite extensively, so that now its practitioners are numbered by tens of thousands, and its patients by hundreds of thousands. Within twenty-five years, in the United States alone, quite one million people, including both sexes and all ages, in every variety and condition of climate, have been treated by Christian Science methods and cured of all manner of diseases, named and unnamed, substantially covering the whole range of mortal afflictions. There were some failures, it is true, but the percentage of these failures is many times smaller than the percentage of failures under the methods of *materia medica* in any age of the world. If we add to this statement of cases cured the fact that a large proportion of the cures effected by Christian Science were of persons confessedly beyond the reach of material remedies, we shall have an experimental test of mental therapeutics, divine healing, in every way more satisfactory and conclusive than is afforded of the curative quality of any drug in the whole history of medicine.

I submit this simple proposition: If, as intelligent men and women, you may determine the virtues of material medicine by experiment; if, by human observation and experience, you may ascertain satisfactorily to your reason the efficacy of a given drug, by a percentage of cures effected by its use, then is it not clear beyond controversy that the same test will measure with equal accuracy the medicinal virtues of Christian Science? And in common fairness, and by the logic of the axiom that things equal to the same thing are equal to each other, are you not driven by relentless logic to accept the hundreds of thousands of closely observed tests of the merit of mental medicine in forming your judgment of the curative force of Christian Science? The time has long since passed when any intelligent man, without a shock to his moral sense, can say that Christian Science does not have its victories over disease; that it does not restore health; that it does not reclaim the drunkard; that it does not heal wounds of bone and flesh; that it does not give vision to the eye and hearing to the ear; that it does not "minister to the mind diseased." In almost every city, village, and hamlet of our country, examples of these cures exist, and may easily be known by reasonable observation; there are tens of scores of persons so healed in this audience to-night. It is conceded that the practice of Christian Science has not been an unbroken success; there have been some failures; not all treatments have resulted in perfect cures; there have been some fatalities; but these have been comparatively few, and as an indication of how very few comparatively, let me tell you that in this country the states of Colorado, Nebraska, Missouri, Iowa, Minnesota, Wisconsin, Illinois, Michigan, Indiana, Ohio, Pennsylvania, and New York present the largest growth, organization, and practice of Christian Science in the United States, and comprise more than one half of the population of the entire country; and yet, in the whole lifetime of Christian Science, the aggregate fatalities under its practice in these twelve states, during a period of thirty years, are not equal to the deaths occurring under material medicine in any one week, in the last two years, in the cities of Chicago and greater New York. If this be true, is there any possible reason why an intelligent man, having faith in the practice of material medicine by reason of experimental tests, should scorn to be influenced by similar tests of Christian Science healing? and is it a satisfactory explanation for not doing so for such a one to say that to his mind mental healing is unreasonable, because beyond his comprehension, when it is evident that the same person, with all the aid of medical science, would be unutterably confused in an effort to determine why a pellet, or powder, or lotion, had wrought a cure in any case? Surely it is the extreme of inconsistency for any man to pride himself upon his wisdom in accepting as a basis of action the result of an experiment in the medicine of man, if he rejects like tests respecting the medicine of God.

REDEEMER.

I address myself to all thinking people who regard Mind as master of matter; who recognize an infinite Intelligence as *All* Cause—the Principle that created and governs all things; the supreme Good whom men call God, revealed in the Scriptures as the object of our love, worship, and adoration, and of whom Jesus Christ said, "God is Spirit; and they that worship Him must worship Him in Spirit and in truth." I thus address myself because the recognition of the supremacy of Spirit, Mind, God, is the basis, the inspiration, the soul of Christian Science. It follows that, in our thought, Christian Science is a religion, and only a religion; the gentle, beautiful, hopeful religion of love that Jesus preached and taught and practised. If God is spirit, infinite in goodness, mercy, truth, and love, then it is not difficult to understand (in fact we cannot avoid the conclusion) that He is the only God, the only Spirit, the only Good, Truth, and Love, the first and only cause, the principle of all that is. If God is *all*, then, of course, He is everywhere present; always with us; "A circle, the centre of which is everywhere and the circumference, nowhere." With this concept of God, we can easily understand how He is in absolute reality "our strength and our Redeemer," in whom literally "we live, and move, and have our being." And we may easily know also that man,—God's man,—is not a mold of clay, a fashion of matter, but is spiritual; the image and likeness of Spirit, the reflection of God, and hence abides in health, truth, eternal life.

The Christian world has for centuries asserted the belief that a knowledge of God is the beginning of wisdom. Certainly God intended that man should know Him; the Scriptures were given that man might know Him, and thus have eternal Life; and eternal Life includes eternal health, hope, harmony.

We can never reach a knowledge of God through human understanding; human philosophy cannot compass Him. God is Spirit, and by spiritual understanding alone may be apprehended. We make the knowledge of God difficult by vain attempts to describe Him. The only mystery of godliness is born of the incessant struggle of the finite to measure the Infinite. If, in absolute verity, we did accept God as Spirit, Mind, Principle, instead of attempting to fashion Him with form and parts, with passions and pride, with limitations of beginning and end, then we might easily know Him and thus have life as limitless as His.

The striking distinction between the conclusions of the human senses and Christian Science respecting God, is the difference between an atom and the universe—between

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the finite and the Infinite. The former reduces God to the semblance of man; the latter elevates man to the image and likeness of God. The primal principle of Christian Science is the infinity of God. This basic principle of our religion no intelligent man, I am sure, will presume to question; for, in all generations back to the very morning of religious thought, men have been taught the infinite power and mercy and goodness of God; and these annul the claims over man, of evil, sickness, or sin, which would countervail the majesty of Infinite Good.

Every Christian organization in the world teaches the power and willingness of God to heal the sick; hence Christian Scientists are not peculiar in this. The difference between Christian Scientists and the people of the old churches is one of trust—faith. Christian Scientists rely upon their belief in God's healing power; they practise their belief; in the love of God and man, they lay their hands on the sick, and the sick recover; and thus Christian Scientists prove their belief by the test Jesus gave, and the only test by which Christian belief can be measured.

Christian Scientists are simply trying to live the life that Jesus lived. His mission was not only to preach the Gospel but to heal the sick. This was the prophecy of Isaiah concerning him, a prophecy Jesus declared fulfilled by his own presence on the earth. The declaration of Jesus to his disciples, "the works that I do ye shall do also," was made to the people of this day as certainly as to the apostles and the people among whom they wrought; and Christian Scientists have demonstrated that they were included in this declaration of the Master by accomplishing many of the marvelous works that Jesus did.

It must not be understood that Christian Scientists heal or pretend to heal the sick by virtue of any power of their own, but only by virtue of the power of God. They do ungrudgingly all that Jesus gave them to do, and rely unfalteringly upon all the promises that he made. They believe, too, in the inexorable law: "With what measure ye mete, it shall be measured to you again;" that you cannot enthrone human reason without in the same measure dethroning God; that if you give shadow for substance, you will receive the bitterness of hollow seeming for abiding reality.

With the Holy Scriptures as their guide to eternal life, and the great Master as their teacher and exemplar, Christian Scientists hold, with much force of reason, that theirs is the religion that Jesus established, taught, and practised.

The pathway of Christian Science has not been smooth and carpeted with flowers; thorns and crosses have everywhere beset it, as long ago they stung and held in crucifixion the sweet herald of "peace on earth."

Christian Science meets to-day, and for thirty years has met, the ecclesiastical antagonism that every new phase of religion or new thought of God has been compelled to encounter; but sooner or later, in God's own time, the clouds will break, and, crowned and glorified, the truth will be seen, like a star, "dwelling apart" in its own glory—always its own.

We do not complain in bitterness of the opposition that Christian Science has met. It has been simply the assertion of inherited beliefs that have for centuries antagonized every new thought of God. Our fathers endured this before us, and their fathers before them; yet the world has constantly grown brighter and freer and better. It is our duty to add to the good that came to us from the generations gone, and to it our children will add still other good, born of the greater light of their own day; until, by-and-by, free from superstition and superior to fear, "the *mystery* of godliness" will be lost in the sweet simplicity of perfect *Love*.

Intellectual integrity is not easily attained. We must, though ever so reluctantly, concede the fact, that while it is comparatively easy to appear honest with our neighbors, it is extremely difficult to know that we are honest with ourselves. In some to-morrow we shall recognize the incomparable deception practised by men upon themselves in the vain effort to find a logic of saying more potent than the logic of doing.

Christian Science is not a religion of beliefs but of works; not of theories, but of demonstrations. There is nothing concerning which people so persistently deceive themselves as about their religious beliefs. It is so much easier to say than to do; and then one cannot know what he *believes*, in the sense in which Jesus used that word, except by what he *does*.

Belief is more than intellectual conviction; it includes the elements of trust, faith, reliance; hence the repeated assurance of Jesus, "By their works ye shall know them."

What a man says he believes is not infrequently the very antipodes of what he really believes; for instance, if a man says he believes that "In God we live, and move, and have our being," and then resorts to a druggist, doctor, or climate for life and health, you will know at once that he has mistaken his belief. Jesus came recognizing God as the healer of all our diseases—as our life, strength, and redeemer; and, knowing this, by the power of God he healed the sick, bound up the broken-hearted, gave hope for despair, song for anguish, life for death; these were the works of the Master, the beautiful works by which Jesus the Christ demonstrated his own divinity and the power of God to heal the sick.

Christian Science was discovered, re-discovered, or uncovered some thirty odd years ago by the Rev. Mary Baker Eddy, a native of New Hampshire, and still an honored, loved, and revered citizen of that historic state.

It may strike you as a little strange and yet it is strangely true that one of the objections urged against Christian Science is that it is the product of a woman. It would probably be safe to say to any audience of gentlemen in the great cosmopolitan commonwealth of Massachusetts, that this objection evidently had its origin with some one, who, in some wild and jagged flight of fancy, thought himself a man; but to you, and to every gentle, thoughtful man, it is evident that if Christian Science is the product of a woman, that fact inevitably carries with it two conclusions: one, that it is absolutely honest, and the other that it is absolutely pure. Every gentle, thoughtful man knows that from the world's morning until its high noon of to-day, woman has been the holy, patient, faithful guardian of its spiritual thought; knows,—gratefully, lovingly knows,—that for two thousand years, woman,—not man, but woman,—has kept the religion of Jesus Christ on this earth, and she will keep it there, until the kingdom of this world becomes the kingdom of our God, and His Christ. All of doctrine, philosophy, and practice of Christian Science is given to the world in Mrs. Eddy's book, entitled, "Science and Health with Key to the Scriptures," and may be easily known and understood by every man who has the energy to read, and the ability to think. The latter part of the title of this marvelous book to my mind is very significant, for I cannot avoid the conclusion that a great value, if not *the* great value of Mrs. Eddy's wonderful gift to men, lies in her clear, reasonable, and demonstrable interpretation of the Holy Scriptures, God's revelation of Himself to you and to me, for our guidance to eternal life. The critics of Christian Science, and especially among our clerical brethren, dwell most, and with most pretence of learning, upon Mrs. Eddy's book as an exegesis and its author as an exegetist of the Christian religion, and unfortunately, as a rule, these good people elaborate their views in languages dead for centuries before their auditors were born. Mrs. Eddy may, or may not be familiar with the language with which Jesus spoke, or the language in which his speeches and the events of his life were reported, but it must not be forgotten that Jesus interpreted his own Gospel by his life in the universal language of love and kindness, a language known to every weary child of earth,

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and Mrs. Eddy is scientific master of that tongue, master of the significance of the pure, holy, gentle, Christ-like living, and can, and has, told it to the world. In all her loving search for this great Truth, she took as her only guide the Word of God, and as her only counsel the great, loving God Himself. I hesitate not to say to you to-night, as a man among men, and not fully lacking in appreciation of the beacon lights of history, romance, song that have illumined the centuries as they passed, that in my judgment, this great book of this great woman contains more of sweetness, and song, and hope, and help for men than all the product of the printers' art, save only the Bible, your Bible and mine, our fathers' Bible.

In the resplendent glow of this dawning century, rich in the accumulated good of all the past and richer far in the promise of good with which its high noon will bless the world, may we not, in the grace of lofty Christian manhood, make our grateful acknowledgments to Mrs. Eddy for her wonderful contribution to the joy, song, and redemption of the world?

Not Authorized.

UNDER the above heading we said in the *Sentinel* for September 12, 1901, that a letter received from Mr. Gale and Miss Bradshaw of San Francisco informed us that they had not authorized any one to use their names in connection with the Willamette Oil Company. We are in receipt of a letter from the gentleman who sent out a circular relating to the above company in which he says he only referred to Mr. Gale and Miss Bradshaw and other Scientists, for his personal standing, and that he had no idea any one would infer that the Scientists named in the circular had any connection whatever with the company. He further says that had he thought for a moment he was doing wrong he would have refrained.

We are glad to publish this gentleman's explanation, and to exonerate him from any wrong intention. He now sees that the use of names in the connection mentioned was liable to be misleading.

The gentleman thus finally writes:—

"I did not fully realize the magnitude of my action. The results of my action prove beyond question that I erred. . . . It is a lesson that will be beneficial in the future."

Not the Fault of Principle.

IF a pupil in mathematics makes a mistake it is neither the fault of the text-book of mathematics nor of the author of the text-book. Neither has the principle of mathematics upon which the text-book is based been impaired or destroyed by the blunder or failure of the pupil.

So, in the demonstration of Christian Science, if the student blunders or fails to prove the Principle of the Christian Science text-book, it is neither the fault of the text-book nor of its author. Neither has the Principle of Christian Science upon which the text-book is based been impaired or destroyed by the blunder or failure of the Christian Science student.

True devotion is chiefly in secret, but the bulk of a believer's life is laid out in common duties and cannot be hid. Lift up your heart to God and lay out your talents for the world; lay out your talents for the world and lift up your heart to God.—WILLIAM ARNOT.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—F. W. FARRAR.

From our Contributors.

Onward.

BY WILLARD G. FLEMING.

YE toilers in the upward way
Worn by the burdens of the day,
Your armor gird, your courage keep;
Press forward, though the path be steep.

Why would ye halt with timid gaze,
And seek to pierce the distant haze?
Why doubt the way-marks all along?
O ye of weakened faith, be strong!

The wage is earned when day is done;
The prize is gained when the race is run;
Think not the Master's crown to wear
Till thou his cross hast learned to bear.

The God of Love has ever led,
Though clouds at times hung close o'erhead;
So, though the path seems sometimes dim,
Still journey on, and trust in Him.

Evil must be Overcome.

BY DAVENPORT BROMFIELD.

SOME experiences I have had within the past year impel me to write these lines in order that others, as well as I may be on guard and remember the injunction of Jesus to his disciples: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

It seems that there is danger that students of Christian Science, especially those who formerly belonged to what is called the orthodox church, may have a one-sided or narrow understanding of the teachings of Christian Science and of what they demand of the student, before he can demonstrate them practically.

We learn in Christian Science that God is "Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 578). It is upon this latter synonym of God that many of us at times fail to dwell. God is just as much omnipresent Intelligence as He is omnipresent Love, and we must "*Know* what we worship" before we can expect to manifest harmony.

About a year ago, being a civil engineer, I was employed by the trustees of a certain city in California to prepare plans for a sewer system for them. A written agreement was drawn up, the terms of which were that for the consideration of a certain sum I was to prepare proper plans and estimates for the work.

The usual method adopted by cities in such work is to employ a competent engineer to prepare plans at an agreed cost, and when the plans are accepted, an election is held at which the citizens vote upon the proposition. If the people vote favorably the work is carried out, and usually the engineer who prepared the plans is employed to superintend the construction of the work, and this is the most profitable part of the work, from a financial standpoint, for him.

In making my agreement with the trustees, I acted upon the assumption that if I prepared acceptable plans and gave them general satisfaction, that they would afterwards employ me to carry out the work, which they in justice should have done.

My plans were accepted and I was paid in part for them. For the balance of my fee I had to wait until the election was held some three or four months afterwards. The citizens voted affirmatively on the proposition, and a few days

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afterward the trustees sent me the balance of my fee with a notice to the effect that they had employed another engineer to carry out the work of construction. Of course I protested, but all the satisfaction I could get was that they had carried out their written contract with me and that I should be satisfied. The construction work went on, but with considerable trouble to those concerned.

Naturally, being a student of Christian Science, I began to look into the matter to see, if possible, where the error lay. It seemed that I had acted in good faith, and that everything should have gone along all right. One day my eyes rested upon the words of Jesus quoted above and I saw where my error of judgment lay. It seemed as though I had read the passage in this way: "Behold, I send you forth as sheep in the midst of shepherds; be ye, therefore, as sleepy as owls and as harmless as doves."

I had acted in this business proposition with the worldly minded in blind faith, supposing that because my intentions were to do my best for their interests and those of their city, that they in turn would appreciate this and reward me accordingly.

"Behold, I send you forth as sheep in the midst of wolves." Earnest students of Christian Science at the present time in what is called commercial business are as sheep in the midst of wolves. This is the reason that we must be "as wise as serpents, and harmless as doves."

In our *Sentinel* of July 18, 1901, is an excellent article on "Overcoming, not Overlooking." It says, "There is a wide distinction between overcoming evil, and overlooking evil." I have read this article several times already and expect to read it many times more.

Students of Christian Science sometimes fail to see this distinction. We cannot look over evil; we must look into its false claim and at its false claim until we demonstrate its nothingness. It is much easier for the time being to overlook the claim of evil and endeavor to satisfy our thought with the statements of Truth, but we must sooner or later come face to face with the claim of evil and meet it practically with the understanding of the Omnipresence of Good. In the article above mentioned, the statement it made that "evil is all that stands between mankind and God."

No doubt some reader will ask, "How, then, should you have acted with this Board of Trustees from the standpoint of a student of Christian Science?" In answer I will say that I now see that man reflects Intelligence, he reflects the common sense of divine Love, and in this transaction I should have been wise enough to see and know that some of those with whom I was doing business were not even professing Christians, and that while endeavoring to be as harmless as a dove in my business relations with them, I should also have been wise enough to see that they were not in the dove business. I should have been wise enough to have had all my agreement in writing and not a portion in writing and a portion in my own imagination. I had no intelligent reason for expecting that my efforts to reflect Good would be appreciated.

Some few months ago a friend of mine, also a student of Christian Science, told me of an experience he had which also illustrates this necessity of reflecting the Wisdom of God, and not overlooking the claim of evil. It seems that certain students in our city had been making a practice of visiting the county jail and reading to the inmates from our text-book and talking with them, a great and noble work. Some of the inmates seemed very much interested, and to all appearances became converted to the doctrines of Christian Science.

After their liberation from the jail, an attempt was made by these working students to get them employment. My friend kindly offered employment to one and he was put to work doing chores about the house. All went well until one Sunday, a week or ten days later, when my friend was absent from his house at Sunday services, this supposedly reformed man broke into the house and stole several hundred dollars worth of goods. My friend told me that he had since done a great deal of thinking on this matter and became convinced that the claim of evil had been overlooked and not overcome.

"Be ye *wise* as serpents, and harmless as doves." "Be not overcome of evil, but overcome evil with Good." My understanding of the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is that the Omnipresence of God, Good, is the eternal Fact and that the belief in evil is all the evil there is. We do not get rid of this belief by simply saying there is no belief, but by proving its nothingness in our daily work, applying the teachings of Christian Science and demonstrating God as All-in-all, practically. Using the word belief in place of the word evil does not help us out, but the striving earnestly every moment to know this fact and prove it in every act of our lives does. Every day I see more and more the great Love and Wisdom manifested by our beloved Leader in all her dealings with her students, and my earnest desire is that I may be a faithful follower and learn to demonstrate the Wisdom as well as the Love of God.

Christian Science Services on Shipboard.

BY LOUISE F. KOLLMORGEN.

We sailed from New York July 4th, on steamer Barbarossa, North German Lloyd, and in the afternoon, as I was sitting on deck reading our text-book, "Science and Health with Key to the Scriptures," a lady stopped to ask me if I were a Christian Scientist. I gladly answered, "Yes." I then heard that this lady, Mlle. Demarez from Paris, was on her way home from Boston.

On Saturday we studied our Sunday lesson together in my cabin.

We were informed that there were among the passengers twenty-three physicians and fifteen ministers. The ministers had been sent to the W. C. T. U. in Boston, and were now returning to Europe.

One minister heard from a friend of mine that there were Christian Scientists on board. He asked for an introduction, and then informed us that on Sunday there would be English and German service in the dining salon, and he hoped that we would be present.

We accepted the invitation, and on the following day—Sunday—went to their service.

After all had come back to the promenade deck we thought we would go to my little cabin and read our lesson. A young lady who had been helped by Christian Science followed us and said, "I wish you would let me listen, and really my mother wants to come also." That moment another lady from Minneapolis joined us, and told us that several people would like to listen, and she proposed that we read the lesson in the ladies' salon. Then some one said that we ought not to do so without asking the captain's permission, as this would be service. The lady from Minneapolis offered to write a note and send it to the captain, who was on the bridge at that hour. She did so, and immediately the captain came to us and offered us the dining salon, that we might have music. He also offered to have the chief steward put up a notice inviting the passengers, as it was now time for luncheon. The notice read: "Christian Science service in the captain's dining-room at 3 P.M. All are invited."

We had but one hymnal, so we quickly wrote several copies of Mrs. Eddy's hymns, Nos. 161 and 178, and as last hymn we selected, "Nearer, my God, to Thee," which we did not copy, it being so well known by all denominations. (I wish to say here, that after the service we collected those copies and tore them up.) A lady, an opera singer, offered to play for us.

When we entered the dining salon we found from

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seventy-five to one hundred passengers awaiting us. Mlle. Demarez selected the 91st Psalm for Scripture reading, and as this was July 7 the subject of our lesson was "God." The reading of our lesson was listened to with great respect and peace. It all came about so easily and naturally that when I look back it fills me with gratitude that we were permitted to read that beautiful lesson to all nationalities, all denominations.

"Seek to Define God to your own Consciousness."

BY IDA HODNETT.

IN our Leader's Message of June, 1901, a message that has sounded the bugle call to all Christian Scientists to advance, she says on page four: "As Christian Scientists you seek to define God to your own consciousness, by feeling and applying the nature and practical possibilities of divine Love."

On my second reading of the message this sentence stood out as if written "with the point of a diamond." Here was the whole of Christian Science—of practical Christianity. Here was the line of my own work plainly marked out. "What must I do to be saved?" I must seek to define God correctly to my consciousness, and keep this definition in full view. How can I do this? The answer follows: "By feeling and applying the nature and practical possibilities of divine Love."

According to my reasoning, I must think correctly before I can feel correctly. "Elias truly shall first come, and restore all things." The true concept is made apparent to thought. This is "preparing the way of the Lord." "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, illumines the Scriptures and enables us to perceive the true concept or idea of God. At first, this is but faintly apparent, and is colored by our previous misconceptions. In proportion, however, as we perceive, we begin to feel the nature of divine Love. Then if we are faithful and obedient in applying its "nature and practical possibilities" to our thoughts and actions according to our best understanding, we find that we are perceiving more clearly and feeling more deeply the nature of divine Love. We are becoming alive to God and dead to sin, or erroneous concepts.

The Hidden Image.

BY ANNETTE COLE.

IN the early part of the sixteenth century the old master, the great sculptor, Michael Angelo, under the potent influence and inspiration of Savonarola, became deeply imbued with an artistic and religious fervor. He accepted an abandoned block of marble to model his world-wide famous David, now adorning a salon in the Academy of Fine Arts in Florence.

The artist saw within this rude, irregular mass of stone an image of David triumphant in his contest with Goliath. This champion of the Philistines had defied the armies of Israel, and said, "Give me a man, that we may fight together." David replied to the Philistines, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts. The God of the armies of Israel, whom thou hast defied."

Fast flew the flakes of marble as the chisel of the artist-seer wrought the miracle, and his poetic soul cried out, "As the marble wastes the image grew."

Yes! this is the mystery of godliness, of Christian progress, self-immolation, the entire surrender of our will to the Divine will.

The persistent denial of self will reveal to us the true image of God.

Testimonies.

Many Proofs of God's Love.

A little more than a year ago I was suffering from chronic constipation, severe spinal trouble, and neuralgia in all its various forms. When I would get relief for my stomach, then the pain would go to my left side or the back of my neck. I was gradually growing worse, with the prospect of becoming helpless, although for several years I had tried all that *materia medica* could suggest in the line of different treatment. Finally it was decided I must have an operation to relieve my spine and another weakness from which I had suffered for thirteen years. I came to New York and consulted one of this city's foremost surgeons, who told me he could cure me.

In all the years of my suffering, I had heard practically nothing of Christian Science. While I was not prejudiced in the least, yet when it was presented to me I had no faith in it, but I told the practitioner, if she could cure my constipation, I would have faith in its efficacy to heal my other greater troubles. She most lovingly and modestly told me that she of herself could do nothing, but that Truth was able to accomplish all I desired. I then asked her to give me treatment, which she did. She told me to leave all to God and use no material remedy. This I promised to do, and kept my promise for a couple of days. When I found that Christian Science had not done what I had hoped for, I turned to *materia medica* again and went to the hospital and underwent the operation I had in thought. It seemed that I passed through the valley of the shadow of death, and what did I gain after putting my whole trust in man's ability to heal me? Why, nothing but a few more aches and pains and no relief, and a dreadful darkness and hopelessness took possession of me. I then saw that I had tried to bargain with God, and my eyes were opened and I turned like a tired child, weary of earth, to the Father-Mother Love.

I went back humbly to the Great Physician and said, Not my will, but thine, be done. I had but four present treatments, when I felt that I was born again. I went home and surprised them all beyond words at the great change that had taken place in me. I was still treated absently for about three weeks, when I laid aside my glasses, which I had worn for over six years, having, as the doctor told me, astigmatism in its worst form, so much so that I could not go sight-seeing, or attend the theatre, or even go shopping, without suffering intensely from the pain in my eyes and head.

Previous to coming into Christian Science I was a staunch Episcopalian, and even went so far as to tell my healer, that though I might be healed in Science, I could never be anything but an Episcopalian, but I soon found that nothing would satisfy me but the whole Truth. I wrote to my healer, saying I would be most happy when I could testify to the healing power of divine Love, but in my home I could not acknowledge what the Truth had done for me, as my people were antagonistic to religion, and especially to Christian Science. In about six weeks after I began treatment, it was discovered in my home, that I had been treated in Science, and I was then obliged to decide whether I would give up my home and its dear members, or Science. Grateful am I to be able to say that without hesitation I decided for the Truth. Then in my need God opened the heart of my brother, and he gave me a warm welcome and a home, until I could find employment. In less than six weeks more I secured a position. I have been blessed beyond all hope of expression, for I have felt the sustaining arms of the Infinite about me, in that He raised up friends who assisted me. My healer gently and lovingly led me on into the straight and narrow path that leadeth unto all righteousness.

Many and numerous have been the demonstrations I have

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experienced of God's ever-presence and lovingkindness to those who look to Him as the giver of every good and perfect gift, and although I am an orphan, yet have I realized that I have a Father who will never forsake me nor leave me. I have found a home whose doors will never be closed against me; even though I stray away, yet will I hear the Shepherd say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Page 150 of "Science and Health with Key to the Scriptures," comforted me greatly and made me steadfast in my purpose to give up all for Truth, and my heart goes out in deep gratitude to our dear Mother in Israel, who has given to the children of men a true realization of their dominion and the power of good over evil, and I thank God that I was deemed worthy to suffer for the Truth.

MISS NELLIE ROSE NIXDORF, New York, N. Y.

A Testimony for the Wednesday Evening Meetings.

In my search for Truth I was led to read the Christian Science text-book, and while I did not understand it, I felt the Truth was there if I could only grasp it. An acquaintance had spoken to me of the Wednesday evening meetings, saying they were very interesting, and thought I would like them if I would attend.

One Sunday, after reading considerably in "Science and Health with Key to the Scriptures," and wishing I could understand it better, the thought came, that if I should attend the meeting, I might receive the help needed. I decided to do so. I had a little curiosity, as I had never attended a meeting, and did not know what was said or done, but I seemed to feel sure I should receive light in some way. During the reading from the Bible and Science and Health, I began to feel glad that I had come. It seemed very simple and informal, and the atmosphere of the place seemed to calm my thought, making me feel peaceful and composed.

When the testimonies were called for, as one after another spoke of the healing they had experienced, I could only listen in wonder at it all. It seemed very strange and mysterious to me. I knew there was healing in Christian Science, but had never heard a personal experience related before, and it made a deep impression upon me. I shall never forget it. I wondered how it was done, and what it seemed like. I was sorry when the meeting came to a close. I was so fascinated with what I had heard that I could have listened much longer.

After returning home, and going to my room, and while my mind was filled with what I had heard to the exclusion of everything else, I was suddenly recalled to a consciousness of my surroundings, by a new sensation, such as I had never experienced before, and which I find it difficult to express. My room seemed filled with a presence which I felt very vividly, and which was uplifting and exhilarating in its effects, and was very beautiful. While wondering what it was, the thought came very suddenly and forcibly, it is the presence of Love which I feel so sensibly. Then I seemed to know that it *was* Love.

It lasted a few moments and passed away. I now think it came to me as the assurance of the presence of divine Love, and its power to manifest itself to my consciousness.

E. J. W., Taunton, Mass.

Faithfulness and Patience Rewarded.

In looking over my experiences since I began studying Christian Science, I find so much to be grateful for, that I want to tell others of these blessings. This is the first summer for seven years that I have been free from a severe trouble with my eyes. For four years I tried everything that *materia medica* suggested, but without help. I was told that I would never be entirely free from it.

Four years ago this fall, when suffering with a severe attack of rheumatism, I sought help from Christian Science, and was healed. This one trouble with my eyes seemed to be the problem through which I was to learn the meaning of the text, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure," and I am very grateful that I have learned its meaning and followed the command.

The way has been rough and up-hill many times, but through it all God has sustained and comforted me. Amid the fears of my family (who did not understand Christian Science), the scoffing of friends and the predictions that I would go blind if something were not done, I pressed on, trusting in God, and Truth has prevailed.

I have found that, as I have said, "Thy will, not mine, be done," and have silenced mortal thoughts to listen to thoughts of peace, harmony, contentment, love, etc., these qualities of the new man have been manifested, and the old qualities have disappeared.

Though the healing has been slow, I would not take anything for this glorious experience, for it has brought me into closer communion with God, and has shown me man's perfection and at-one-ment with Him.

Do not despair, dear one. Though the way may seem dark and drear, and the path long and narrow, remember, God is nearest in the darkest hour, and if we are faithful we shall receive the reward of the faithful. "In all thy ways acknowledge him, and he shall direct thy paths."

GRACE M. DONAHUE, Burlington, Ia.

I am most grateful for the great good received from "Science and Health with Key to the Scriptures," also for our periodicals, the *Journal* and *Sentinel*, which, when read, are passed on, feeding others who are awakening to this blessed Truth. In return I feel that I should tell of benefits received.

I had tried many physicians for many years until my disease was supposed to have become chronic and incurable. When Christian Science was brought to my notice through the healing of a friend, I also sought aid, receiving absent treatment. At that time I had been wearing glasses for six years for astigmatism. My eyes were healed instantaneously. Six years have elapsed, and my sight still remains perfect. Other ailments seemed more prolonged, being almost a year before yielding. My recovery was attended with many doubts and fears, but it has caused me to work more earnestly and trust more fully, knowing that with God all things are possible, and that to know the least of Christian Science one has been infinitely blessed.

I have since received class instruction from a loyal student for whose loving help I am most grateful.

FLORA B. CARNAHAN, Missoula, Mont.

I was badly crushed by a locomotive in 1893. I laid in plaster of paris for seven months. That was taken off and I then wore a jacket made of leather and steel. This was very disagreeable in addition to the suffering which continued all the time until I met a Christian Science friend.

This friend told me there was no need for me to suffer as I had been doing, and told me how I could be cured. I immediately tried Christian Science and was healed in two or three treatments. I have suffered no bad effects from these injuries since.

Through this friend I was also healed of an attack of pneumonia which the doctors said was very severe.

I am very thankful to God for what has been done for me through Christian Science, and to my friend who led me to Christian Science. I cannot say too much for Christian Science and our Leader, Mrs. Eddy. I am reading Science and Health and I hope some day to be better able to explain to others that they may reap the same great blessings that I have done.—WM. WYATT, Louisville, Ky.

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Religious Items.

Rev. Edwin D. Byington writes in *The Congregationalist and Christian World*, of the favorite hymns of Mr. McKinley. We quote from his excellent article:—

"In the future histories of hymnody the most conspicuous and interesting incident narrated concerning 'Nearer, my God, to Thee,' will be that it was breathed from the lips of our martyred President in his last conscious moments; and that, on the day of his burial, millions of hearts and voices the world over joined in singing it. It has now been sealed with a sacrificial seal and crowned with the diadem of martyrdom.

"It deserves the honor. Written by a Unitarian, Mrs. Sarah F. Adams, in 1841, the word 'cross' gives a meaning to every line that appeals to all and repels none. All Protestants have adopted it; Romanists are satisfied with it; the Jews do not turn from it; even a Mohammedan might use it. Distinctively Christian, it still might become the universal hymn.

"One cannot forget that it was a woman's words in this hymn that soothed his dying moments and brought peace to the sorrowing woman by his side. Of all hymns written by women, this hymn by Mrs. Adams the Christian Church has declared the greatest.

"Methodist though President McKinley was his favorite hymn, next to this by a Unitarian, was 'Lead, kindly light,' composed by one who was first an Anglican and then a Romanist, Cardinal John Henry Newman. It was written some years before the change in his faith, at a time of great depression. While traveling in Europe he was taken seriously ill in Sicily. He became homesick as well and longed to return to England. After several weeks' waiting he secured passage in a fruit boat, bound for Marseilles. It was becalmed a whole week in the straits of Bonifacio. Here, feeble in body, heavy of heart, delayed and distressed, he wrote the hymn that has calmed so many anxious hearts."

From an article relating to Modern Zionism in *The Literary Digest* we quote the following from Rabbi Maurice Thorner:—

"Modern Zionism, however, in its present phase will hardly solve the difficult problem presented by the Universal Jewish question. Conducted, as the new movement actually is, by emotional enthusiasts rather than by men of action and practical insight, and counting now among its chief leaders such as had long been out of touch with the Jewish masses, religiously and socially, Zionism for some time to come cannot be expected to make any considerable headway toward the consummation of Jewish national hopes and dreams. Religious and even racial Judaism has never been dependent for its existence upon Jewish nationalism, but *vice versa*. History shows that religious revivals were strongest among Jews while in exile or when their national unity was nearing its dissolution. The Jews of to-day are lacking many of the advantages necessary for their national regeneration. Their very cosmopolitanism stands in the way of their nationalism. Instead of having given a centre, a solid geographical and political foothold, whence the movement could draw its vital powers and where its efforts of unification could converge, there is given a large number of politically and geographically disconnected sections of a circle held together only by an historical and spiritual central force. The ever potent issue of 'To be or not to be,' it would seem, resolves itself for Jewish nationalism into the alternative of either a narrow, uncompromising, and self-absorbed spirit, indifferent to other and larger world interests, the assumption of an attitude of selfish national egotism on the one hand, or, on the other, the final and irrevocable adoption of a policy shaped by the iron logic of its history, a broad, all-harmonizing ideal cosmopolitanism, ready even to suffer national annihilation, if necessary, for a world's redemption."

Under the head of "Spiritual Anarchy" *The Interior* editorially says:—

"Many of our contemporaries are wasting time and type upon the folly of the anarchistic movement. Crime is grounded not in perversion of the logical processes, but in corruption of the spiritual nature. No man can see the light whose eye is darkness. Even moral axioms are not self-evident to moral degenerates. There is no one so blind as he who will not see. That the anarchist is poisoning the fountain from which he drinks, girdling the tree beneath which he rests, and burning the roof under which he sleeps, does not appeal to him at all. He is blind with envy, jealousy, hatred.

"But has it never occurred to the multitude of men that they are, in the kingdom of God, pursuing the same mad course? In the Evangelist's day, as well as in our own, the violent rejecters of righteousness said, 'We will not have this man to reign over us.' In the Psalmist's day they took 'counsel together against the Lord and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us.' They hate authority and are impatient at reproof. Godly living is only a band, and uprightness of conduct only a cord. The philosophic evidence of the being of God makes no impression upon them, because of their moral antipathies. The 'reprobate' mind, which does 'not like to retain God in [its] knowledge,' is at once cause and effect of rebellion against the requirements of divine order."

The Detroit *Evening News* (August 31) says:—

"It may yet prove that the American experts were more honest than wise in more fully showing to the world the errors of King James's translators. When simple Christians who believe without seeing, come to learn, for instance, that the word 'God,' used in the old text, has no relation whatever to the word 'Jehovah,' in the original, which it pretends to translate, the fact may shock him. He may look farther, and some higher critic may tell him that Jehovah was the proper name of an individual god worshiped by the ancient Hebrews, as distinguished from other gods worshiped by other similar surrounding peoples. He will learn that the word translated into hell, 'sheol,' had no such significance to the prophet who wrote it, as 'hell' has to the Christian; that, in fact there was no word in the whole Hebrew text which conveyed the meaning attached to hell."

"I believe in telling folks," once remarked a saintly Christian woman. She had seen people hungering for sympathy and appreciation and, for one, she would not withhold her words of cheer. There are good men and women who can converse upon almost every topic save the good characteristics of their acquaintances. There are those who have telescopes with which to discover the faults, but inverted microscopes with which to look at the virtues of their friends. There are plenty of people to tattle unpleasant gossip, and few to repeat kind opinions. But what a different hue the sky would take on, how the east wind would be softened, how the wrinkles would be relaxed, if occasionally folks would "tell folks."—*The Standard.*

Service is love at work and seen in act. The sacrifice of self is the price love pays for its opportunity to serve. That principle worked out in human nature, applied to the sinful hearts of us men by the Spirit of God, makes us Christians. To apply daily the principle of love, to employ the method of service, to pay the price of sacrifice is something practical. It costs, but it counts. No one knows how hard it is but he who makes the attempt, and he also alone knows how good it is. The Christian way is no primrose path. The believer is to live out the principle of love in a life of daily service.—*The Standard.*

This is the true Christian attitude. If we have been slaves to prejudice or superstitious observance, Christ came to set us free. But liberty is not license, and it is not tyranny over others. We are to covet earnestly the best gifts, and then to supplement them by the law of love. We are not to be indifferent, but tolerant. Even where we disapprove we must seek to understand and make allowance. We obey no earthly lord, but we have one heavenly Master, for conduct and for brotherhood—and that is Christ. *The Congregationalist and Christian World.*

The Southern Christian Recorder, published at Atlanta, Ga., official organ of the African Methodist Episcopal Church, thus refers to President McKinley:—

"Coming up as he did from the common people, he was always close to them and had their confidence and sympathy as no other president had. No class of citizens were more affected by his untimely death than the Afro-Americans; and with the nation we pray and offer our tribute of sympathy and condolence."

The legacy the late President McKinley left the country in his own Christian character can hardly be overestimated. Probably there is not a ruler of a European nation who would not be called conventionally a Christian, and we have no right to say that all of them do not live the Christian life; but President McKinley's devotion to the principles of the Gospel was unmistakably real and actual, and not merely professional and formal.—*The Watchman.*

No more cheerful conclusion has come out of modern biology than the discovery that, given wholesome conditions, the human constitution tends to throw off ancestral impurities, and that even in the life of one individual great progress can be made in rooting out the causes of moral and physical evil transmitted from an unworthy ancestor. *The Christian Register.*

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

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Items of Interest.

National.

The Government has just concluded a money order convention with Bolivia and conventions with Peru and Greece are under way. The money order business of he United States increased nearly forty million dollars during the fiscal year ending June 30, 1901.

The business in money orders now averages about one million dollars a day, and when it is remembered that the business is done in thirty thousand offices, it is interesting to know that in the year just ended the depart ent lost only $174. This sum was for the most part made up of cases where a postmaster paid money to the wrong person owing to the fact that there were two or more persons of the same name in the place.

The coast and geodetic survey has established a magnetic observatory at Sitka, Alaska, and is constructing another at Honolulu, Hawaii, to cooperate with the British and German Governments in investigating problems of the magnetic forces and needle variations throughout the world. This is in connection with two British expeditions and one German for the South pole. It is expected that the work of the expeditions will occupy two or three years.

Secretary Long has stated that in his annual report he would ask Congress to authorize the construction of three new battle ships of the first class, two armored cruisers of the highest type, and twelve gunboats.

The amount appropriated by Congress for the navy for 1902 was $77,924,535.60. The estimates for 1903 are $98,910,984, a net increase of about twenty-one million dollars

The balance of trade with foreign countries has been in our favor every year since 1893. Last year it was $544,541,898. For the first nine months of this year the balance in our favor was not so large as for the corresponding period of last year; however, the exports were $309,270,540 in excess of the imports.

Postmaster-General Smith has said that in his annual report he will recommend the reëstablishment of the pneumatic mail service in Philadelphia, New York, and Boston, and its extension as far as practicable to other cities.

Foreign.

The Crystal Palace Company of London is promoting a scheme for holding an exclusively American exhibition in that city from May to October of next year. In view of the influx of visitors to see the coronation fetes, it is believed that the undertaking will afford American exporters an excellent opportunity to display their goods.

The exhibits are to include machinery; mechanical industry; natural and agricultural products; prepared food products; pharmaceutical preparations; surgical appliances carriages and vehicles; furniture; hygienic, lighting, heating, and ventilating appliances; textile fabrics and clothing; musical instruments; photographic and optical apparatus for education and science; naval and military ordnance; painting and sculpture, and woman's work. The only condition imposed on the exhibitors is that the articles must be of American manufacture and production absolutely.

King Oscar of Sweden is said to be the most accomplished and versatile of all living sovereigns. He is an accomplished musician and composer, a poet, author, historian, and dramatist, sketches well, paints in water colors, reads and writes eight languages and speaks five. He is also the most eloquent orator in Sweden, where oratory is held in high esteem.

Among the British newspapers there are now 160 Advertisers, 150 Timeses, 149 Newses, 128 Gazettes, 120 Chronicles, 119 Heralds, 104 Journals, 95 Expresses, 68 Observers, 48 Standards, and 42 Mercurys. There are 40 Free Presses, 38 Telegraphs, 31 Mails, 30 Posts, 29 Independents, 23 Couriers and as many Examiners, and 22 Echoes.

Herr Maurer, editor of the *Neues Leben*, an Anarchist paper of Berlin, was sentenced to four months' imprisonment on account of the publication of an article approving of the assassination of President McKinley.

Information is received from London that Marconi has succeeded in transmitting messages through the air for nearly three hundred and fifty miles, which is almost double the maximum distance hitherto attained.

Industrial and Commercial.

A report on trade and labor organizations has been prepared under the direction of the Industrial Commission at Washington. It gives a rough estimate of the aggregate membership of the labor organizations in the United States on July 1, 1901, as follows:—

Unions affiliated with the American Federation of Labor	950,000
Custom clothing makers	3,800
Lithographers	2,100
Bricklayers	39,000
Plasterers	7,000
Stonecutters	10,000
Box makers	5,500
Piano workers	7,700
Engineers, marine	6,000
Engineers, locomotive	37,000
Firemen, locomotive	39,000
Conductors, railway	25,300
Trainmen, railroad	46,000
Switchmen	15,000
Letter carriers	15,000
Knights of Labor and unenumerated organizations, say	191,600
Total	1,400,000

At a conference of the Illinois Central Railroad and the Order of Railway Conductors and the Brotherhood of Railway Trainmen, on October 12, it was agreed that five thousand employes of the road, including practically every conductor, brakeman, switchman, and yardman, except the negroes in the far South, should receive an increase in wages within the next month. This increase in wages will increase the annual expenditures of the road between four and five hundred thousand dollars. It will be the largest single increase of wages granted by a western road in ten years.

Secretary of Agriculture Wilson says that last year we exported about $480,000,000 worth of farm products and bought but half of that amount from foreign countries. The Secretary also says that in the course of a few years the beet-sugar growers of the United States will supply the home market.

General.

The South Carolina Inter-State and West Indian Exposition will be held at Charleston, S. C., December 1, 1901 to June 1, 1902. The purpose of the exposition is to show the marvelous development of the South in the last quarter of the nineteenth century, and to encourage the development of the rich commercial possibilities now open to the United States in the West Indies. Full exhibits of the resources of every State in the Union and of the principal islands of the West Indies will be made. Central and South American Republics will also participate, and the leading countries of Europe will be represented.

For seven years a unique pigeon post has been in operation between Avalon on Santa Catalina island, and Los Angeles, in California, a distance of over fifty miles. Over twenty miles of this distance is across the Pacific ocean. In the ordinary course five hours are required between the two towns, but the pigeons often cover the distance in less than an hour. Private messages, business orders, etc., are forwarded at prices varying from fifty to seventy-five cents per message.

Johann Most, the Anarchist, was sentenced to one year in the penitentiary October 14, by Justice Hinsdale, presiding in the Court of Special Sessions in New York, for publishing in his paper, the *Freiheit*, an alleged seditious article on the day following the shooting of the late President McKinley. The article in question was entitled "Murder against Murder."

A banquet was given in honor of Sir Thomas Lipton at the Athletic Club in Chicago, October 15. A massive silver loving cup was presented to Sir Thomas, who replied in a brief speech in which he alluded to the many kind messages he had received from all parts of the country since he arrived for the yacht races.

The twenty-seventh annual convention of the American Bankers Association met at Milwaukee, October 15. The membership of the association is upwards of five thousand, and the combined assets of these members, including capital, deposits, surplus, and undivided profits, will exceed eight billion dollars.

The sale of American stoves in Germany has been unusually large of late. The best fuel for these stoves is anthracite, and with the hope of finding a market for anthracite coal in Germany a cargo of thirty-six hundred tons will be shipped to Stettin for sale in Berlin for $7.80 per ton.

Some German scientists who are making investigations in the south quarter of old Babylon, have discovered what they believe to be the finest of the Babylonian palaces, and have therefore concluded that it must have been the palace of Nebuchadnezzar.

The commercial apple crop, according to the final report of the *New England Homestead* of October 19, is placed at twenty-three million barrels. The crop last year was forty-eight million barrels, and nearly seventy million barrels in 1896.

According to General Booth the Salvation Army is now operating in forty-seven countries, has literature in thirty different languages, and has more than 7,200 different societies.

An effort is being made to secure the attendance of ten thousand delegates to the Christian Congress of negroes, which will be held in Atlanta in August, 1902.

Krupp, the German gun-maker, has a fortune of nearly fifty million dollars, an income of four million dollars, and a pay roll of eighty thousand persons.

The twenty-eighth annual convention of the Woman's Christian Temperance Union will be held at Fort Worth, Tex., November 15 to 20.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Christian Science not a Faith Cure.

Editor of the *Courier-Journal.*

My attention has been called to an article on faith cure, which appeared recently in the *Courier-Journal.* Upon reading the article I find it mentions Christian Science in the same connection, although the writer is fair enough to say that Christian Scientists do not believe in faith cure. No, there is nothing whatever in common between Christian Science and "Dowieism," nor is there anything in common between Christian Science and faith cure, except only that both believe that God is the best and only true physician, and neither believe in the employment of material means for healing the sick. The fact of these healings in Christian Science, which number more than a million and embrace many diseases pronounced incurable by *materia medica,* is no longer open to doubt, for they have been publicly conceded by distinguished divines and others prominent for their learning in the various departments of professional and scientific knowledge. Only this spring a minister of one of our oldest Protestant sects said to the writer of this letter: "Many of our ministers believe you Christian Scientists have hold of a great truth with which you are healing the people, and that it is a rebuke to the church."

The eminent Presbyterian divine and educator, Dr. Brimm of Columbia Theological Seminary, Charleston, S. C., during the last year, in a letter to the Charleston Presbytery, sets forth his views as follows:—

"I believe that miracles belong to this whole dispensation, and not merely to the first century of it; that they were given to sustain the truth of Christianity, and not merely to guarantee the deity of Christ and the inspiration of the canonical writers; that they are needed for their apologetic value as much as they were in the apostolic age; that miracles of healing are a special characteristic of this dispensation and are the special privilege of God's children.

"I believe that these human ills, being part of the penalty that we suffer for sins, are involved in the atonement made by Christ. So that in a literal sense he bore our infirmities, and with his stripes we are healed; but, just as in the case of justification, we get the benefit in accordance with our faith; and so, when we come to God confessing our sin and believing His promise, that we may expect to be healed; that, just as in the case of the healing of soul-sickness God repudiates the assistance of human works, so in the healing of the body He will not divide His honors with human medicines and devices."

Here is a plain statement by one whose life's labors peculiarly fit him to know whereof he speaks, that the healing of the sick by trusting to God alone is part of the scheme of redemption, is part of the work which Christ came to establish, and is as much a living, working activity to-day as when the Saviour was bodily on earth; and, furthermore, that the employment of drugs or other agencies to heal sickness may actually prevent Divine interposition in behalf of the sick. If a member of Dr. Brimm's family were sick and the doctor preferred to appeal to the Great Physician alone for healing, would it be wise to leave the matter to Dr. Brimm, or should the law interfere and summon a jury, or call in the service of the nearest justice of the peace, or perchance the coroner, to say to what physician the doctor should intrust the life of his sick child? Besides, what particular mode of treatment would the law prescribe?

If it be answered that the "ordinary remedies" should be employed, who is to say what are "ordinary remedies"? Is the jury or the coroner to say what remedies should be used? Remedies which might now be considered "ordinary," or which might be so considered in one locality, would have been considered quite extraordinary a few years ago, or even now perhaps, in another state or territory.

I submit it is not fair to construe the Saviour's words, "They that be whole need not a physician, but they that are sick," to mean either that he recognized sickness as a reality, or that he recommended the calling in of a doctor of medicine in case of sickness, any more than it would be to suppose he meant to regulate the weather bureau when he said to the Pharisees, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

The history of medicine begins about two thousand years before Christ, and if the Saviour meant to recommend the employment of a physician he must, of course, have expected him to use the "ordinary remedies" then in vogue. I do not know what these remedies were, but I find in a medical authority published more than seventeen centuries afterward, entitled "Experimental History of Materia Medica" by William Lewis, M.B., F.R.S., now listed among the scientific works in your Polytechnic Library, many remedies which I do not believe the Master would have recommended. I quote two specimens in the author's language and leave it to your readers to say whether they think the Saviour would have approved this treatment of the sick, viz., page 594:—

"The viper or adder, a viviparous reptile, about an inch or less in thickness and twenty or thirty in length, with a small, sharp-pointed tail. It is found in the heat of summer, under hedges in unfrequented places; and in winter retires into holes in the earth. . . .

"The flesh of the vipers is perfectly innocent, and has been greatly commended as a medicine in sundry disorders. . . .

"I have known a viper taken every day for about a month, in disorders of the leprous kind, without any apparent benefit. The form in which they are used to best advantage is that of broth, of which an elegant preparation is directed by the London College."

Page 385:—

"Millepedes, woodlice; an oblong insect, with fourteen feet and its body composed of fourteen rings, rolling itself up into a round ball on being touched; found in cellars and under stones and logs of wood in cold, moist places. . . . Millepedes have a faint, disagreeable smell and a somewhat brackish, sweetish, unpleasant taste. They are

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celebrated as resolvents, aperients, and diuretics; in jaundices, asthmas, scrophulous, and other disorders; but that their virtues are so great as they are generally supposed to be may be justly questioned, at least when given in the customary doses. I have known two hundred taken every day for some time together without producing any remarkable effect; in large doses, indeed, it is probable that their activity may be considerable. . . .

"These insects may be commodiously swallowed entire, as they spontaneously contract themselves, on being touched, into the form of a pill."

My dear sir, cannot the civil law and anybody who loves humanity afford to let these people alone? L. H. JONES.

In *The Courier Journal.*

"Shall Christian Scientists be Persecuted?"

To the Editor.

Some months ago an article with the above or a similar heading appeared in *The Express.*

As it was from the pen of a member of the Christian Science Church, and may be regarded as somewhat prejudiced, I have thought it may not be out of place to have a few lines from an orthodox standpoint. I am a member of one of the leading orthodox churches, and have been for nearly forty years, but believe that any one who professes to be a true follower of Christ, under whatever name, should be tolerant, and so love his fellow-men, of whatever creed or sect, as to be able to tell the truth about them, and in the absence of the facts from which to make his statements, hold his peace.

No one could be more prejudiced against Christian Science than the writer until within the past few months. By mere accident a copy of Science and Health by Mrs. Eddy, the Founder of the Christian Science Church, fell into my hands. I decided to read it for the purpose of learning what the teachings of Christian Science really were. I read it carefully and prayerfully. I then attended their meetings at the different churches in the city. The result was that I came to the conclusion that my prejudices against that church were founded wholly upon misrepresentations and misquotations.

At the first Wednesday night meeting I attended of one of the churches, which corresponds to the prayer meeting of the other churches, I found between two and three hundred persons present, a larger number than I have seen present at a similar meeting in any other church in the city, except on some special occasion, and, moreover, the week night meetings were much larger in proportion to the Sunday attendance than of any other church.

Instead of the congregation being made up of "cranks and dyspeptics, principally women," they were as naturally intelligent, well-educated, refined, and as healthful-appearing people as I have seen in any church in Los Angeles after a residence here of some ten years.

As to the doctrines, I came to the conclusion that it is nothing more or less than apostolic Christianity, and that is all it claims to be. From a spiritual standpoint it is science, and, contrary to what many suppose, it is purely, I may say intensely, Christian.

If the statements I have made are true (and upon investigation they will be found true), why should Christian Scientists be persecuted? To condemn Christian Science is to condemn Christianity. I would advise every one who has anything to say against this people to investigate before they speak, and if they are true Christians at heart, I am quite certain they will never say it.

Christian Science may have its hypocrites, enthusiasts, and impostors, but how about the other churches? My opinion is that Christian Science has come to stay. Not that it will supplant all other churches, as some predict, but its good features will be copied into their articles of faith, or at least their rising members will absorb so much of them that it will become the prevailing faith, and true goodness (Godliness) will be the test of membership rather than the ability to perform certain ceremonies or the willingness to subscribe to some dogmatic creed.

J. F. M'CAMANT.

In *The Los Angeles* (Cal.) *Express.*

Punish Less and Reform More.

Too long the criminal has been a subject of public indifference. So that he is caught and punished, the majority of people care little what becomes of him after, nor do they often question whether or not his punishment is proportioned to his offence. But slowly the public attitude on this matter is changing. The work of the reformatories in curing criminals when mere punishments had only made them bitter, and the reluctance of juries to find just verdicts, lest the men on trial receive unjust sentences, have shown society to be wrong in its theories. Men who sin in ignorance are better lifted from their sins than forced to expiate them, when it is partly the fault of society that they are ignorant and sinful. A most significant change in the treatment of the criminal has been made in recent years by the introduction of the indeterminate sentence system in several of the states. This puts it into the power of men who may have been harshly judged in the first place, and whose mere conviction was penalty enough, to earn their freedom.

The hope of liberty is in itself a stimulus to effort in the reformatory schools and training classes, and the man reproved of the law goes back into the world stronger than when he left it.

In addition to the parole, or indeterminate sentence, a few of the states (Massachusetts, notably) have adopted a probation system which goes into operation before sentence. Certain men and women attend trials in the lower courts and act as intercessors in cases that promise reform. The probation officer is the opposite of the prosecuting attorney, in that the latter brings up everything bad against the prisoner, while the probation officer finds all that is good. It is no longer necessary to confine a man even if he is guilty: he can be placed on parole instead. These probation officers can, with a paroled man's consent, collect his wages and give them to his family. He then has no power to buy drink or squander his means, and if he misbehaves in anywise his liberty is forfeit and he can be sent to prison.

That the warning of an initial arrest suffices in a majority of cases is proved by the records, for few of the paroled ever imperil their liberty again, and something like four thousand persons are conditionally released in the State of Massachusetts every year. It will not be alleged in consequence of these mercies that Massachusetts makes a bad showing in respect to criminal records.

People who misunderstand the nature of these reforms cry out that the prisons are made too comfortable; that sin is encouraged by cleanliness, air, light, sufficient food, and the use of books and papers; that prisons ought to be made places of terror, so that the hesitating might be frightened from them. If mere punishment is the aim, then it were wiser to return to old methods and to whip and rack the offenders, put them into stocks and pillories, crop their ears, take away their property, divorce them from their families, deny their civil rights, even take their lives. But did those punishments prevent crime, or save society? No. The severer the laws the worse the behavior. When stealing was a capital offence thieves abounded in every city, they were in every street, they picked pockets in the church; property was not safe either in the home or on the person; highwaymen infested every road.

As laws modify and the sacredness of life is better appreciated, the causes of offence diminish, and deprivation of liberty is punishment enough.

A prison should not be an inferno, but a purgatory. The

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criminal is almost invariably weak of will and mind and body; he does not understand himself or his relation to society; his ideals are wrong, his passions have never known check. In this state of barbarism he is dangerous, and society in its own defence sends him into the exile of a prison. If it does no more, he returns, at the end of his sentence, worse than he went in. When it opens his cell door it must open the way to a new life. The prison must be a school, a shop, a church, rather than a place of penitence; for, till the mind and conscience are wakened, there will be no penitence: only anger and nursing of revenge. Mere punishment consigns its victim to darkness and hopelessness, but the probation officer and the reformatory bring him to the light. CHARLES M. SKINNER.

In *The Saturday Evening Post.*

Christianity an Affair of the Life.

SENATOR HOAR, in his address at the opening of the Unitarian Conference in Saratoga, called attention to the remarkable unanimity of the recognition of President McKinley's character and habit as representative of the true Christian life. "Men of all Christian sects," he said, "are taking this occasion to declare what it is that makes the true Christian, what sort of example men ought to imitate, and what entitles them to the favor of God. We hear nothing of Athanasian creeds, or the five points of Calvinism, or Unitarian statements of faith, or church covenants, or decrees of councils; but Catholic and Protestant, and Calvinist and Presbyterian, and Universalist and Unitarian, and Methodist and Episcopalian, speaking by their most trusted representatives and their highest authorities, declare that this man's life was Christian, and that this man's faith was Christianity." That is a just statement of what the nation has lately witnessed. There never has been a more universal acknowledgment that a pure and upright life is the essential proof of acceptable Christian faith, independent of creed or confession, than the comment on President McKinley since his death. We have observed no lament anywhere that he did not belong to another sect than the one to which he did belong, no intimation that he was a heretic regarding whose future, if Christianity be true, there can be a doubt.—*Boston Herald.*

Dr. Mitchell's Sage Advice.

IF no better reason can be found, a decent consideration for the comfort of others should prevent one's talking of ailments. Besides being bad manners the subject is wholly without interest for any but the speaker; the hearer only listens more or less perfunctorily in hopes presently to seize the chance of telling her own melancholy condition. Besides, to talk of ills, mental or bodily, helps to fix them in the mind, to intensify them—and is all too apt to suggest the exaggeration of them in order to make a good round tale. Moreover, if you talk about them too much or too often even the long-suffering physician may grow tired of being battered with symptoms whose catalogue he has heard recited a hundred times over, and thus the very means taken to impress them will bring about its own defeat.

Still more determined, if you are nervous yourself, should be your stand against letting others talk of their ills to you. Even the healthy cannot stand the continual presentation of disease to them without liability to imaginary infection therefrom. DR. JOHN K. MITCHELL.

In *Harper's Bazar.*

Where are the Originators?

PROF. OSCAR LOVELL TRIGGS, in an article recently published in the *New York Times,* replying to certain criticisms alleged to have been made by him, in the classroom, with reference to poetry, literature, sociology, etc., makes a somewhat elaborate explanation, in the course of which he says:—

Where, now, are the "makers," the originators, the poets in American history? Poe and Whitman perhaps in the field of literature; Washington and Lincoln, let us say, in respect to politics; Story and Marshall in the courts of law; Mrs. Eddy in the realm of religion. Plainly the creative spirit does not manifest itself greatly in these fields. We are inheritors of literature, laws, politics, and religion. We brought with us, for instance, the distinction between Catholicism and Protestantism and inherited all the disputes of the Protestant sect. We have created nothing new in religion unless it may be Christian Science. It seems to me that in one respect only have we been inventors and "makers." What we are creating on this continent is an industrial democracy. The real "poets" are working in the field of industry and upon the structure of the ideal commonwealth. A thousand others besides Mr. Rockefeller might be mentioned as showing the direction of the social energy. Some day the same social energy may issue in literature and a greater than Shakespeare may arise in the Western world. But meanwhile the best explanation I can offer my classes of the absence of a Shakespeare in America is that the Shakespeare energy is to-day absorbed in other than literary activities. Is America in the twentieth century to be considered less in the total of its energy than England in the sixteenth century?

Hymn Inspired by Jacob's Dream.

THE hymn, "Nearer, my God, to Thee," which President McKinley made famous in his dying moments, and which was sung at funeral services the world over on September 19, has an interesting history.

It is said to be the best metrical expression in modern psalmody of the desire for a more intimate spiritual acquaintance with God.

Its imagery embraces the associations of one of the most sublime and interesting religious experiences recorded in the early Hebrew scriptures, Jacob's vision at Luz.

"And he lighted upon a certain place," says the Scripture, of Jacob's wanderings, "and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

Mrs. Sarah Flower Adams, author of the hymn, was a daughter of Benjamin Flower, an English writer and editor. She was born in 1805. In 1841 she published a dramatic poem in five acts, entitled, "Vivi Perpetua," in which she portrayed the experiences of the early martyrs.

The hymn "Nearer, my God, to Thee," was a record of her own religious experiences, and was written as a memorial of answered prayer, probably without any expectation that it would be of public service. It was furnished with thirteen other hymns to Charles Fox's collection of "Hymns and Anthems," published in London in 1841.

Hearst's Chicago American, September 19, 1901.

Let us ever remember that our interest is in concord, not conflict, and that our real eminence rests in the victories of peace, not those of war. We hope that all who are represented here may be moved to higher and nobler effort for their own and the world's good, and that out of this city may come, not only greater commerce and trade for us all, but, more essential than these, relations of mutual respect, confidence, and friendship which will deepen and endure. Our earnest prayer is that God will graciously vouchsafe prosperity, happiness, and peace to all our neighbors, and like blessings to all the peoples and powers of earth.—WILLIAM MCKINLEY.

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The Lectures.

At Lockport, Ill.

The lecture delivered by Edward A. Kimball at Lockport last Sunday afternoon (October 6), was well attended. Norton's Opera House was filled with an intensely attentive audience, the subject discussed being "The Cause and Cure of Disease from the Standpoint of Christian Science." There was no attraction in music or specially gifted oratory to bring people from Joliet, Plainfield, Wheatland, and other towns. It was simply to hear about this new presentation of an old religion.

Charles B. Jamieson, Second Reader of First Church of Christ, Scientist, of Joliet, presented the speaker in the following well-chosen words:—

My Friends:—We have been invited to assemble here this beautiful Sabbath afternoon to hear somewhat of the promises of deliverance made by our loving Father-Mother God, through Christian Science—promises extended to all who may be beset by any ill—whether it be physical, mental, moral, or spiritual. Also to have the hope of the fulfilment of these promises strengthened by hearing somewhat of the healing of sorrow, sickness, disease, sin,—of the destruction of false appetites and vicious passions that already has been and is now being accomplished through Christian Science.

Under the auspices of the local society of Christian Scientists, arrangements have been completed whereby Edward A. Kimball of Chicago, a member of the Christian Science Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will talk to us this afternoon upon Christian Science.

The subject is so great, so vast—indeed infinite—that we cannot reasonably expect the speaker to do more than touch upon its more salient points.

I trust we have come here without prejudice, that we may give to the speaker our sincere and undivided attention, and that we shall go from this place to ponder in our hearts, the things that shall be said to us here this afternoon.

With much pleasure I now introduce to you Mr. Kimball.

Mr. Kimball has a forcible manner of addressing an audience without any attempt at oratorical effects. His story is told kindly and plainly, with the mark of deep-seated conviction, which convinces his hearers of his sincerity and of his desire to show the way of truth, as he sees it, to the world. In his introductory remarks he offered no justification for his presence more than to explain as best he could the science of health from an actual definite knowledge which corrects the discords of existence.

Mr. Kimball held the closest attention of his audience for an hour and a half, and the Christian Scientists were highly gratified with the kindly way in which his words were received.—*Joliet Daily News.*

At Buffalo, N. Y.

The Hon. William G. Ewing of Chicago, spoke to a large audience in the City Convention Hall yesterday afternoon (Sunday, October 13), on "Christian Science: Physician and Redeemer." Mr. Ewing is a member of the Board of Lectureship of the Mother Scientist Church in Boston. He spoke here under the auspices of the four Scientist churches of this city and the admission was free. Long before the time set for beginning the exercises, three o'clock, the auditorium was more than half filled. By the time Mr. Ewing walked to the platform, accompanied by Adelbert Moot, about half as many more persons had arrived. Many, rather than take seats so far from the speaker, stood along the walls near the platform.

"In coming here to-day to speak words of introduction," said Mr. Moot, after seating Judge Ewing on the platform, "I do so because it gives me great pleasure. It is indeed a great pleasure for me to introduce a member of my own profession, one distinguished for his accomplishments and respected for his ability.

"I am a heretic, myself, as I suppose that some of my auditors are. But heretics, I trust, that are never too old to learn, never too old to listen, never too old to find out what truth there is that has escaped them. Like myself, you probably recognize that in this world health and joy, life and happiness, are matters of right living, to be enjoyed by obeying nature's laws. All will agree, no doubt, that there is the great source of life and light. We enjoy life and its pleasures in proportion as we obey those laws, and in proportion as we disobey them, as we walk in the ways that we may call vicious, we suffer.

"I am not here, however, to make a speech; I am here to introduce a distinguished speaker. It, therefore, gives me great pleasure to introduce to you the Hon. William G. Ewing."

Mr. Ewing arose, and whether he spoke, or read from his manuscript, he articulated with deliberation and loud enough so that he was distinctly heard by all present.

Judge Ewing made some strong assertions in favor of Christian Science. Being a thorough believer himself, he naturally speaks with great effect. One of the interesting facts he noticed was that many persons opposed to the belief are those who have not studied the subject thoroughly. Most persons will admit the truth of that remark.

Buffalo Express.

At St. Johnsbury, Vt.

A good sized and representative audience gathered in Music Hall last Tuesday evening (October 1) to listen to the lecture on Christian Science by Hon. William G. Ewing of Chicago. In the gathering were many from the surrounding towns, some of whom had come many miles to hear this lecture.

Judge Ewing was introduced by George P. Moore and spoke without notes in an interesting and logical manner. His address was very religious in its tone and followed closely the teachings of Christ. The audience paid him excellent attention and seemed deeply interested in his lecture. He gave a statement of the belief of Christian Scientists, and said the race was in bondage to the old-time customs and beliefs of our ancestors, but gradually the human race was being freed from these doctrines that fettered us.

In the course of his lecture he paid a warm tribute to Mrs. Mary Baker Eddy, and to all the noble women of the past and present age, beginning with the mother of Christ. After the lecture Christian Science literature was distributed at the door.—*St. Johnsbury Caledonian.*

At Bobcaygeon, Ont.

A meeting in the interest of Christian Science was held at the Town Hall, Bobcaygeon, on Tuesday evening (October 1), and after the hall and stairways were closely packed, a large number were unable to gain admission. A party of nine came from Peterboro, including Mr. and Mrs. Morrison and Miss Giles. Mr. J. Workman, Miss Workman, Mrs. Allan, and others came from Lindsay, and about twenty-five came from Fenelon Falls and vicinity, also Mrs. McKay of Toronto and Mrs. Grant of Argyle, came to help on the cause. All churches were represented.

Mr. Todd occupied the chair, and the lecturer was Rev. A. R. Vosburgh of Rochester, who presented his subject in a manner that left a decidedly favorable impression upon his audience. He clearly proved his views by the Bible, as the exponents of all sects do, with the difference that while others prove doctrines and theories chiefly the inventions of the third and fourth centuries, and totally opposed to the broad principles laid down by the Founder,

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Mr. Vosburgh aimed to carry out the actual plain teachings of Christ as recorded by the Apostles.

The Bobcaygeon Independent.

Lectures at Other Places.

Delavan, Wis.—Edward A. Kimball, October 7.

Big Ben's Rival.

It will come as a surprise to many to be told that the great clock erected on the tower of the works of a sewing machine company at Kilbowie rivals Big Ben in point of size, says *London Tit-Bits.* When Big Ben took up his present position in the clock tower, fifty years ago, it was rightly regarded as one of the wonders of the clock world, for it was by far the largest timepiece ever seen in this country. It must now take second place in regard to size.

A comparison of the two giants is interesting. Big Ben's dial is one hundred and eighty feet above the ground, over sixty feet higher up than its rival at Kilbowie. The diameter of the dial over all of the latter clock is twenty-six feet, whereas Big Ben comes a good second with a dial diameter of twenty-two and one half feet. At the same time Londoners will be pleased to hear that in the dimensions of the hands Big Ben can easily afford to smile. Its minute hand, which is of fine steel, is twice as long as the one at Kilbowie, being fifteen feet in length. When it comes to the figures, the Kilbowie clock scores, for its figures are two feet six inches high, against Ben's two-foot figures.

The pendulum of the Kilbowie giant is twelve feet in length and weighs eight hundred and forty pounds, being much heavier than that of the famous Westminster clock. Although the pendulum is of such a huge weight, it is as delicately fixed and balanced as the pendulum of an ordinary drawing-room clock. The great bob swings two feet six inches thirty times per minute, or one hundred and fifty miles per week; in the course of a year it swings a distance of seventy-eight hundred miles.

The minute hand of the great clock moves one third of an inch at every swing of the pendulum, or one mile and a half in a week. The distance between the minute divisions is ten inches. The total weight of the dial is twenty-two tons. The driving force is obtained from a weight of one thousand pounds, wound up through a height of forty-five feet once a week by three men. The winding up of such large clocks is decidedly hard work. It takes two men several hours three times a week to wind up Big Ben.

A Parrot at Breakfast.

A funny parrot lives in Brooklyn, and is very fond of the lady she lives with. When the breakfast bell rings in the morning, she will push open the door of her cage with her bill, fly down to the breakfast table, take her own chair, which she always knows and occupies at each meal, and wait until the family assemble. If they should not gather as quickly as she thinks they ought, she will call out, "Hurry up, folks, hurry up!" and at the same time hop over to the oatmeal dish and attempt to lift the cover, for she is very fond of oatmeal, and will make her entire breakfast of it. She would not touch the oatmeal, even if able to lift the cover; for she is a very good Polly. After finishing her breakfast, she flies right back to her cage.—*Exchange.*

"Whatever the weather may be," says he,
"Whatever the weather may be,
It's the songs ye sing, an' the smiles ye wear,
That's a-makin' the sun shine everywhere."

JAMES WHITCOMB RILEY.

Notices.

Judge Ewing's Lecture.

In the last issue of the *Sentinel* was published an abstract of the most interesting and instructive lecture delivered by Judge William G. Ewing at Symphony Hall in Boston, Tuesday evening, October 8.

This number of the *Sentinel* is especially adapted for general distribution. The lecture clearly and satisfactorily answers many questions which honest inquirers are daily asking regarding the teaching and practice of Christian Science. To meet the demand for extra copies of this number of the *Sentinel* a large issue was printed. We are able to supply any number of copies at the following prices. Single copies, three cents each, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

Foreign: Four cents a copy, postpaid, to any address; twenty-five copies, seventy-five cents; fifty copies, $1.40; one hundred copies, $2.65.

Address all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Dec. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Spead vs. Tomlinson.

THE above is the title of a lawsuit brought in the Superior Court at Concord, N. H. In what we here say, we take our facts from the daily newspapers reporting this case, rather than from private sources. According to the newspaper accounts a suit was brought by Mrs. Jennie A. Spead against Rev. Irving C. Tomlinson, First Reader of First Church of Christ, Scientist, of Concord, N. H., who is also a Christian Science practitioner, to recover six thousand dollars damages alleged to have been sustained by her through the treatment of Mr. Tomlinson.

THE PLAINTIFF'S CLAIM.

The Concord *Daily Patriot* thus briefly sets forth the plaintiff's claim:—

"The plaintiff claims that in November, 1899, she consulted the defendant when she was suffering a severe pain from appendicitis; that the defendant professed to her that he could cure disease and that he could save her harmless from the effect of pain from which she might be suffering; that it was his duty to use reasonable skill and care in the treatment of the disease and the relief and removal of pain; and the defendant did not use reasonable skill and care, and that the plaintiff thereby suffered damage."

This is as the plaintiff claimed, not in accordance with the testimony of Mr. Tomlinson.

THE DEFENCE.

The same paper gives the following statement of the defence:—

"The defendant has filed a plea and a brief statement, which accurately sets forth the principles followed by all Christian Scientists in the treatment of sickness and disease, and which show that they rely on and apply the principles of their religious system, and, in the treatment of sickness and disease, rely for relief upon the power of God, sought through prayer. In other words, the Christian Scientists rely solely upon spiritual means in distinction from the ordinary physician, who relies solely upon material means to effect relief."

THE STATEMENT.

Merrimack ss. Superior Court.
October term, 1901.

Jennie A. Spead *vs.* Irving C. Tomlinson.

Defendant's plea and brief statement.

The defendant says that he is not guilty as the plaintiff has alleged and of this he puts himself on trial.

By his attorneys,

STREETER & HOLLIS.

And the plaintiff doth the like.

The defendant makes the following brief statement of defence under the above issue:—

(1) The defendant has never held himself out to the plaintiff or to the public as a physician or surgeon, or advertised as such, or used the title of M. D. or Dr. or any title which has shown or tended to show that he is a practitioner of any of the branches of medicine, and with reference to the treatment of sickness and disease the defendant says that he teaches and practises according to the faith of the Christian religion as revealed in the Holy Scriptures, as exemplified and practised by Christ Jesus.

(2) That as a Christian Scientist, the defendant, in the treatment of sickness and disease, relies solely upon the power of God, sought by prayer, to effect relief; that in seeking to obtain relief from sickness or disease for those who may desire his help, he uses spiritual means alone and makes no use of drugs, instruments, or material means of any kind whatsoever; that he has never represented or claimed to the plaintiff or the public that he has any knowledge of the science or methods of medicine or surgery as those terms are generally used and understood, or that he has ever attempted to make use of those methods in seeking to bring relief to those in sickness or disease.

(3) That the defendant since January, 1899, has been and now is First Reader or pastor of First Church of Christ, Scientist, in Concord, N. H.; and that the foregoing method of treating sickness and disease by the power of God alone, through prayer, is a part of the religious belief and practice of the defendant and other Christian Scientists, and is the only method taught at the religious services of said church or elsewhere or used by the defendant or other members of the denomination; and that the plaintiff for some months prior to November 15, 1899, was a regular attendant upon such religious services, and was fully informed as to the foregoing religious teachings and practice of the defendant in the treatment of sickness and disease as a part of his religious faith.

(4) That the plaintiff, with full knowledge of all the foregoing facts, voluntarily sought the aid of the defendant, and the defendant thereupon, at her request, treated her solely in accordance with the foregoing method taught by the religion of Christian Science and practised by the defendant as a follower of that religion.

(5) That upon the foregoing statement the plaintiff has no legal cause of action against the defendant.

By his attorneys,

STREETER & HOLLIS.

Concord, N. H., October 8, 1901.

The above statements of plaintiff's claim and of the defence give a fair idea of the questions which came before the Court and jury. After a four days' trial, elaborate arguments by counsel, and the charge of the judge to the jury, the case was finally submitted to the jury. After several hours' deliberation the jury reported that they were unable to agree. The Court thereupon discharged them. This leaves the case undecided. It remains, in its legal aspects, just where it did before the trial before this Court and jury began. Inasmuch as the case is still pending we withhold comment, confining ourselves to what actually transpired. Were the case finally disposed of we might feel inclined to comment at considerable length upon it, or some phases of it.

MR. STREETER'S ARGUMENT.

The Hon. Frank S. Streeter, counsel for Mr. Tomlinson, according to the newspaper reports, made a strong argument on his side of the case. He submitted some pungent and far-reaching propositions in the form of interrogatories which sooner or later will have to be answered before the bar of public opinion, for the same queries so patly presented by Mr. Streeter are pressing themselves upon public attention everywhere. The following is in part what Mr. Streeter is reported to have said:—

"I understand that there are but two questions which are to claim the attention of the jury. First, whether this defendant was negligent; and second, whether he made any false representations knowingly.

"Why was this suit brought? Was it brought for damages, or for making an attack on a religion which to-day has one million followers?

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"The attack is an attack upon the theory that disease may be cured by prayer.

"From the time of Mrs. Spead's first attack until Mr. Tomlinson's services were first requested, she was under the general care of Dr. McMurphy. This term of treatment amounts to six hundred and sixty days.

"Mr. Tomlinson treated her four days. She paid him one dollar, and now wants this jury to award her damages in the sum of six thousand dollars, because a Christian minister for four days sent up his prayers to Almighty God on her behalf.

"I ask you with all candor where did she get her hurt during the four days that Mr. Tomlinson was treating her? She tells you she was so sick on one night that she could not reach a glass of water that was near her bedside, and yet that her mother left her alone that night. Do you believe, gentlemen, that a mother would leave a daughter that way?

"If Mrs. Spead was in that deplorable condition, why is it that her mother and sister have not been here to testify to that fact? Why are they silent here, and why were nearly twenty-four hours allowed to elapse between the discharge of Mr. Tomlinson and the call for Dr. Walker?

"The fundamental thing which Mr. Tomlinson taught her was that he relied solely on the power of God, sought by prayer, to effect relief, and that in trying to help those who seek his services he uses spiritual means alone. She was fully informed that he made no pretensions to the knowledge and skill of the ordinary medical practitioner.

"Was this man sincere in his belief? He has stood here, in the face of this court, jury, and public, and endeavored to state his belief. This woman has not dropped a single suggestion that his character as a Christian gentleman is not above reproach. So far as any evidence that has been offered she stands to-day a believer in the absolute sincerity of these people.

"In my belief this woman is no more a factor in this litigation than is the gilded dome of the state house a factor in making our laws. This is an assault on the Christian religion. Mr. Tomlinson may be wrong. I don't know. Do you?

"You will be asked to say that prayer is fraud.

"Didn't she know exactly what kind of thing she was going to get? Was there the slightest delusion on her part or deceit on his?

"Take the proposition which these two counsel say is a lie. Mr. Tomlinson's proposition is that the power of God can cure sickness through prayer. I don't envy the condition of mind of men who stand up and say it is a lie. That the power of God can't heal. I don't envy these gentlemen the honor of standing before the courts of New Hampshire and a jury and charging that when a Christian man says the power of God can be invoked to cure disease, he is not right; that such a man is a fraud, a humbug, a cheat, a charlatan, and a quack, just because he claims that prayers will cure. They are welcome to the glory they might get out of the establishment of such a statement. We might as well meet the issue now as any time, and the people who support these churches might as well have the case decided as to whether a man who believes in prayer is a hypocrite; who believes that prayer will heal is a fool.

"Before guilt can be placed on this man you must find that he knew he was fathering false teachings. What evidence is there of this? Not a syllable, gesture, or inference. Is this man a cheat because he believes that prayer will cure the sick? Then you have got to declare against the Christian ministers who stand in the pulpits in these United States.

"But they say Mr. Tomlinson took money. Do they want to sneer at payment for Christian service? Then they sneer at the Supreme and Superior Courts who engage clergymen to open their sessions with prayer. When President McKinley was stricken down, almost every head in the broad land was bowed in prayer, and are you prepared to say that those who prayed are humbugs?

"I tell you, gentlemen, there is something in me that rebels against an assault of this exercise which I cannot help regarding as sacred. Within recent years we have had our state advertised as a place of abandoned farms; then later we were pictured as decaying fast religiously, our rural religion being held up as most deplorable.

"But one more thing need be added, and that would be to have a jury of New Hampshire citizens say that the man who believes in prayer to God is a cheat and that the corner-stone of the Christian religion is a fraud."

Judge Stone's Charge.

Judge Stone closed his charge to the jury at 6.45. It was followed with breathless interest, and was in part as follows:—

"We are now near the close of this unique and very interesting case. It only remains for the court to make such suggestions to you as he thinks proper, and then the issues will be left to your decision.

"The subject of religion has been referred to many times during the trial. Religion in the abstract is man's relation to God and to his fellow-man.

"There is no more sublime subject that the human mind can contemplate than the subject of religion. It is not for you or for me, gentlemen, to say whether one sect or faith or church is right, or another. Man's relation to his God is a very sacred subject. It is personal to him. His religion is guarded with the greatest vigilance by our laws.

"It will be a sad day when any of those things ever come before a court or a jury for adjudication, but they never will, so long as this country, or federal constitution and state constitution, remain intact as they are now.

"Let us see if Mr. Tomlinson is guilty of negligence as set forth in the first count.

"Did he bring to the knowledge of that case and the treatment of that case the average knowledge of Christian Scientists, and did he treat that case in the manner in which Christian Scientists do? If he did that in all respects, and was guilty of no carelessness or negligence, then your verdict will be for the defendant, because he has not been careless or negligent.

"Mr. Tomlinson treated this lady, and it is for you to say whether he treated her prudently and skilfully, with the average knowledge of a Christian Scientist. If he did in every respect, he is not liable.

"If he did not, if he was careless and did not treat her with the average prudence and learning of a Christian Scientist, if you should find that way, then you will inquire: did she know as much about this matter as he?

"Because, if she knew all about this, as much as he knew in every particular, she can't complain here. She can't say that she was imposed upon here if she had the same knowledge that he had in every respect.

"Unless you should find that it is common knowledge, that it is universal experience that one suffering from appendicitis must refrain from eating solid food, must refrain from exercise, that they must refrain from doing anything which she says he told her she might do, he would be liable.

"The third count embodies this idea, that when the defendant, Mr. Tomlinson, told this lady in answer to her question, if he could cure her of appendicitis, and he answered, 'I can, and if you will follow my directions I will,' did he make that answer fraudulently, intending to mislead and deceive that woman and to induce her to obtain his services, procure his services for hire.

"Did he knowingly and fraudulently make that statement to this woman to mislead her? That is what the third count amounts to.

"I want to say to you gentlemen, that this is a case, as

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counsel have said to you, of a great deal of importance to both these parties. They both of them have their rights, and you have but one duty to perform—render a verdict according to the law and evidence. This is your full duty."

There are two points especially prominent in this able charge: First, that the defendant is liable only for such skill and care in the treatment of disease as are imposed upon him by the rules and regulations governing the practice of Christian Science according to the teachings and method thereof. Second, if the plaintiff knew what the method of treatment by the defendant was and voluntarily submitted herself to such treatment, she cannot complain. The evidence, as we gather from the newspapers, clearly shows that the plaintiff did know of Christian Science methods, as she had been to some extent a student of Science and an attendant at its church services and for several months before placing herself in Mr. Tomlinson's hands, a regular attendant at the Wednesday evening meetings. The Judge's charge is unquestionably sound law, and will stand the test of judicial review anywhere.

Mr. Tomlinson testified that he gave no directions as to exercise or diet in this case.

There is one thing in connection with this case that may be made useful to Christian Science practitioners: that Christian Science practice is prayer, in the highest and best sense of the word, and should be plainly and unequivocally so named both in court and out of court.

Editorial Comment.

The *Boston Globe* of October 16, 1901, contains the following apt and sensible editorial comment upon this case:—

"The jury in the Tomlinson case, involving the legal status of Christian Science, where death or injury is alleged to have resulted from its practice, have disagreed.

"In the charge to the jury the court was very wary of any attempt to discard Christian Science on the alleged ground that it was not a religion, but a superstition.

"It is very easy to throw out 'the other fellow's' belief, as not being a religion, but if not very carefully restricted this privilege would soon result in a chaos of judgments. And if we grant that Christian Science is a religion, have we any right to discredit the claim that cures may be wrought with it?

"In this connection it is to be noticed that in a certificate filed by the Chelsea board of health these words are used: 'Disease, chief cause, typhoid fever; contributing cause, Christian Science.' Now this is, to say the least, decidedly discourteous. Suppose some 'irregular' practitioner had lost a case, and had filed with the board of health, 'Disease, chief cause, typhoid fever; contributing cause, medical science,' would it not have been reprimanded?

"In a court of law many maintain that no man is justified in saying what is not religion for other people, or what is not 'science.' The 'regulars' must not expect to 'down' Christian Science on what are in courts of law ruled to be pure assumptions."

The Concord Evening Monitor of October 17 has the following able editorial:—

"It is to be regretted that the outcome of the Spead-Tomlinson case in the present term of the Superior Court was not in such form as to permit its immediate transfer to the Supreme Court for an adjudication of the fundamentals involved. As it is, the case now stands exactly as if it had never come into court at all. It is the first case of its kind; all the other proceedings against Christian Science practitioners in other states having arisen under the medical registration acts of those states. In New Hampshire, by the terms of its medical registration law, passed in 1897, Christian Science practitioners are expressly exempted from its provisions. But neither in this state nor in any other state, has any court passed upon the fundamental which underlies all cases of this sort, the question being whether a practitioner is justified in relying upon spiritual means alone for the healing of disease. This question will have to be passed upon some time by some competent tribunal; and from no bench in the land can one look for sounder decisions than from our own Supreme Court as at present constituted. A ruling upon this question would establish the rights of all; the rights of the healer under the constitutional guaranties of religious freedom, and the rights of the patient who seeks and receives spiritual assistance for mortal distresses. In seeking such an adjudication abuse will not take the place of argument, rhetoric cannot supplant cold legal syllogisms. It will be based upon the organic law as it sets forth the privileges of each citizen under the law, and it will put an end to a great deal which we now have that is narrow and bigoted and selfish—and therefore powerless except to prolong the unnecessary controversy which such a decision would terminate."

The Concord Daily Patriot of the same date thus tersely comments upon the case:—

"It is greatly to be regretted that, on account of the disagreement of the jury in the case of Spead *vs.* Tomlinson, the real question upon which Mr. Tomlinson based his defence cannot be at once carried to the Supreme Court for final decision.

"The question is of paramount importance and its determination by the highest law court may produce far-reaching results. Mr. Tomlinson states that he and other Christian Scientists in the treatment of sickness and disease rely solely on the power of God sought through prayer to effect relief, in other words, that they rely on spiritual means alone. It is claimed, as we understand, by those differing from him that such relief is so opposed to the general convictions of mankind and so repugnant to reason and the teachings of common sense, that its practice in daily life cannot be justified.

"The question of the efficacy of prayer to God is thus definitely raised and the controversy thereon is transferred from the forum of religion to that of the civil tribunals. The teaching of the Christian church that 'the effectual fervent prayer of a righteous man availeth much,' is questioned in the law courts. Is the doctrine true or false? May it be relied upon by its sincere believers or is it fraught with peril to those who, believing, practise it?

"The consequences flowing from a judicial decision of such a question cannot stop with Christian Scientists, but must be widespread and vitally affect every Christian sect which holds as a principle of religious belief and faith to the proposition that God can and does answer the prayers offered to Him from pious hearts.

"The question is fundamental and the decision will be important."

The Bible Lessons.

So many inquiries are being made in regard to a publication entitled, "A Help to the Sunday Lesson," published by the Maclon Publishing Co., Chicago, that they can no longer be answered by letter. This publication is not recommended by The Christian Science Publishing Society. The Bible Lessons in the *Quarterly* are intended to encourage study of the Bible itself; but if any change in their presentation is found to be advisable, the change will be made at the office of publication of the *Quarterly*, so that all users of it may share alike in the service.

Reading Matter for Soldiers.

We commend the following excerpt taken from *The Congregationalist and Christian World* to the careful consideration of Christian Scientists:—

Good reading is much in demand among our soldiers in the Philippines. Magazines, illustrated periodicals, and papers containing matter of more than ephemeral interest will be welcome there. Any army quartermaster will

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forward such matter at the expense of the government if addressed to the "Depot Quartermaster at Manila, for distribution among soldiers," or Mr. Z. C. Collins, army secretary of the Y. M. C. A. at Manila, P. I., will distribute reading matter sent to his care.

Among the Churches.

Church Edifice to be Erected at Poughkeepsie, N. Y.

Poughkeepsie is to have another church building.

First Church of Christ, Scientist, of this city, has purchased a portion of the old O. H. Booth property on Market Street, opposite Pine Street, and on it will erect a fine edifice.

The transfer was made through the real estate agency of C. E. Lasher.

The lot to be conveyed is one hundred feet front on Market Street and one hundred and eighty-three feet in depth. The sum of seven thousand dollars was paid for the property.

On this lot will be erected a church 75x120 feet, of the Grecian style of architecture, with a very imposing front. In the roof will be a large dome and a sunburst, the light for both day and night coming from there, electricity being used at night.

Christian Science meetings were first held in Poughkeepsie in the spring of 1897, when a half dozen interested people met at the home of Mr. C. H. Barnes.

In July of this year, Mr. J. Edward Smith came to this city and established the work on a thoroughly scientific basis.

In the fall of 1897 the rooms at 273 Main Street were leased, and the first service was held there on the first Sunday of October, with Mr. Smith as First Reader and Mrs. Ruth Wells Brewster as Second Reader.

On April 8, 1898, the church was incorporated with twenty-one charter members.

In the fall of that year, having outgrown the Assembly Room at 273 Main Street, the Masonic Temple was leased for Sunday and Wednesday evening services, and it has since been used for that purpose.

At present the enrolled membership is seventy-one, and a number will be added to the roll at the next communion service.

From the start the increase in numbers and interest has been of a very substantial character, and almost every day inquirers into this health-giving and sin-destroying religious movement call at the reading rooms.

At Vassar College the number of Christian Scientists has also greatly increased this year, and their presence and testimonies at the testimonial meetings on Wednesday evening, have added much interest to these gatherings.

The site chosen for the new church is in one of the best residence sections of Poughkeepsie. The lot on which the building will stand is wide and deep enough to permit the erection of a substantial edifice and still leave plenty of ground for lawns in the front, sides, and rear. The triangular square in front of the lot enhances its value for church purposes, and no doubt some day the old Booth house will be torn down, which will still further contribute to the picturesqueness of the locality.

The Evening Enterprise.

Christian Science at Minnesota State Fair.

It may be of interest to the Field to learn how First Church of Christ, Scientist, of Minneapolis, Minn., conducted Christian Science work at the Minnesota State Fair.

Only the week before the fair, it occurred to one of our members that Christian Science should be given a place on the grounds for the free distribution of its literature.

The happy thought was submitted to the Board of Trustees and approved by them. Space was gratuitously granted us and a tent sixteen by twenty-four feet secured.

The sign, "Christian Science Headquarters," in large letters was displayed in a conspicuous place.

Several rugs covered the floor, a bookcase, writing desk, two tables, and several rockers and other chairs comprised the furnishings.

A large portrait of our beloved Leader, Mrs. Eddy, in a handsome frame, ornamented the wall, and several other pictures of interest to Scientists were furnished.

It was remarked by many that ours was the most tasteful and attractive tent on the grounds.

It is estimated that over seven hundred people called. Many did not care to register, but among the three hundred and forty who did, was a physician, several ministers, an Indian chief and wife,—all expressing friendly interest and accepting some of the literature.

Twelve states and fifty-seven cities were represented among the visitors.

We gave out thirteen hundred and forty-six Sentinels, one hundred and thirty-nine Journals, and three hundred and ninety-two smaller pieces of literature.

The success of the fair as a whole, was marked, this being the banner year in its history.

It required active, vigorous, and continuous effort all the week to meet the seeming opposition; but we feel that a grand work has been inaugurated, and who can measure the result?—E. A. S.

Christian Science on Cape Cod.

As the result of quite a little healing done in and about the village of South Yarmouth it was thought the right moment to have services during the summer; so a hall was engaged and each week was held a Wednesday evening meeting and the usual Sunday service each Sunday at 3 P.M. It was a beautiful, loving demonstration of God's power and goodness, for the services were well attended and much seed sown in the vineyard of the Lord.

Christian Science literature was distributed and often asked for, and a great desire from all for greater intelligence in regard to Christian Science.

Truly "the harvest hour has come; and songs should ascend from the mount of Revelation, sweeter than the sound of vintage bells" (Miscellaneous Writings by Mary Baker G. Eddy, p. 356).—G. B., Brookline, Mass.

Reading Room at Washington, D. C.

The public reading room of Second Church of Christ, Scientist, at 716 Eleventh Street, northwest, was re-opened last night (Tuesday, September 24), with religious exercises and a reception. The room, situated on the ground floor, has recently been renovated and decorated. The dedicatory exercises were conducted by Miss Helen L. Swasey, C.S.B., First Reader of the church, and consisted of appropriate selections from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures;" silent prayer, followed by the audible repetition of the Lord's Prayer, with its spiritual interpretation as given in the text-book; a few remarks of welcome, and hymns. The remainder of the evening was spent socially.

The Washington Post.

Progress in Hartford, Conn.

First Church of Christ, Scientist, of Hartford, Conn., is grateful in acknowledgment of growth of the cause of Christian Science during the past year, in our fair city.

We moved to new and much more commodious quarters May 1. Our audience room, reading room, and Readers' room occupy the entire upper floor of the Catlin Building, corner Main and Asylum Streets. A nice entrance, elevator service, and commanding outlook are a few of the advan-

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tages to be enumerated. For situation, there is not a more easily accessible and centrally located one in the city.

This blessing that has come to us, is one out of the innumerable, wherein we find that God does for us "above all that we can ask or think."

MYRON G. MARSH, *Clerk.*

Reading Rooms at Little Rock, Ark.

The Christian Scientists of Little Rock have engaged the suite of rooms opposite the Y. M. C. A. in the Whipple Building, and will immediately proceed to have them made into comfortable and commodious quarters for the distribution of Christian Science literature. All the works of the Rev. Mary Baker G. Eddy will be on hand at all times, and the public are cordially invited to come and investigate the teaching of Christian Science.

The reading rooms will be thrown open to the public about September 1, and there will always be some one in attendance who will be glad to give all the information desired pertaining to Christian Science.

The Arkansas Democrat.

Science and Health in South Africa.

In our *Sentinel* of July 11, there is an article on the polar expeditions, and we thought it might interest Christian Scientists to know that the Sunday School of Third Church of Christ, Scientist, New York City, placed Science and Health, a *Journal,* and a *Quarterly* on the America, the flagship of the Baldwin-Ziegler Expedition. We offered more literature, but they were unable to carry it.

Our Sunday School is doing a good work in the distribution of literature. We devote the children's Sunday collections to this purpose. We have placed Science and Health in three libraries in South Africa lately, at Ladysmith, Cape Town, and Pietermaritzburg, also in several in Australia.—LUCY L. GWALTER, New York, N. Y.

New Church Home at Philadelphia, Pa.

The building at 108 South 40th Street, destroyed by fire last February, has been rebuilt, the entire second floor handsomely furnished as our auditorium and reading room, and September 1, West Philadelphia Church of Christ, Scientist, held its first service in its new home. What seemed a great disaster in the destruction of all our church property, has only proved a chemicalization, and great blessing has resulted in material and, above all, in spiritual, growth, and we can say with the Psalmist, "Surely the wrath of man shall praise thee."

We look forward to a future of earnest work and usefulness, greatly encouraged by the interest manifested by seekers for Truth.—C. H. FAHNESTOCK, *Clerk.*

Scientists' First Meeting.

On Sunday the Christian Scientists held their first service in the Hutchinson Block and a goodly number were in attendance, all the seats being occupied and temporary seats provided. The room is newly and prettily decorated in blue and white and is to be used exclusively by the Scientists.

Mottoes in gold letters, "God is Love," from the Bible, and "Truth is Always the Victor" by Mary Baker G. Eddy, are placed on the walls in front and at the right side, and on the left hangs a beautiful picture of Daniel in the lions' den, presented by one who was healed from serious mental and physical ailments, which is a study for every Christian.

Phoenix (N. Y.) *Register.*

Organization at Riley, Kan.

First Church of Christ, Scientist, of Riley, Kan., has received a charter from the state. It was organized in June with ten charter members.

A building fund was started in April, which has increased each month. We are encouraged to believe we shall in the near future have a building of our own.

Christian Science was first planted in the vicinity of Riley ten years ago. Many have moved away, and many more have not yet loosened their grasp from worldly ways and means. Much seed has been sown, and God is preparing the hearts of men for the kingdom of heaven.

IDA E. NIXON, *Clerk.*

Organization at Victor, Col.

At a meeting held August 22, in the reading room of the Christian Science Society of Victor, Col., First Church of Christ, Scientist, was organized with twelve charter members. This is the outgrowth of four years of faithful work by this little band. There is an increasing interest in the work here for which we are truly grateful, and we know if we are faithful over a few things we shall be made ruler over many.—L. L. T., *Clerk.*

The Wall of Self.

[See *Sentinel,* August 8, 1901, p. 784.]

MAHMOUT, the Persian, in splendor rare
Dwelt in Shiraz, in a palace fair;
In old Shiraz, on limestone ledges
That rim the sharp and curving edges
Of the Persian Gulf—the Gulf of Pearl,
Whose waves like scimitars gleam and whirl.
His halls were crowded with courtiers brave;
His ships sailed over the Caspian wave;
His home was jewelled with love and fame,
And yet Mahmout was in saddened frame;
So sad one day that the Sun stood still
To ask the cause of his seeming ill.
"Oh, Sun!" cried Mahmout, "my heart ebbs low;
One room in my home is dark, I know!"
"Dark? What is dark?" cried the Sun, perplexed.
"I know not the trend of thought so vexed.
No darkness can haunt my path of light.
I bring you the day, but never the night.
I kiss the shadows from prison cell.
I coax the gloom from the grave as well.
I rest in love on the couch of pain,
I caress the flowers, the brooks, the grain
That tosses its tassels in your great fields,
Mahmout; all gloom to my glory yields."
The Sun descended to Mahmout's home,
And the children joyed to see him come.
They trickled his rays between their hands,
And painted shadows upon the sands.
The Sun examined each room, each hall,
Each mystic mosaic upon the wall;
And then the Prince threw open the room
Which he said was ever wrapped in gloom.
"Why, where is the dark, O Prince?" he cried.
"It was dark before you came," replied
Mahmout, astonished, "But now 'tis bright,
With a glorious, all-pervading light."
"There is no darkness, no night, no gloom.
Darkness is absence of light, and gloom
Only your absence from God to-day.
Tear down the dark walls of self, I pray."
The Sun returned to his course on high;
And a meaning new and strange did fly
Like a bird of promise to his sense,
Rebuking hollow, vain pretence.
The windows of self and doors of pride
He had built himself no longer hide
From his happy home the smiling Sun.
The secret of Peace Mahmout had won.

EDWARD C. BUTLER.

In the *Mexican Herald*

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From Our Contributors.

My Song.

BY J. H. J.

When the hidden sun touches the mountains afar,
Ere the stillness of night has gone;
When the silver clouds welcome the morning star,
And the darkness retreats from the dawn;
Then nature awakes refreshed from her sleep;
The coy maiden flowers from their green beds peep;
And the twittering birds, and all creatures below,
And the star, and the clouds above,
Are telling my soul in sweet voices and low,
God is love.

When the summer sun lights up the sky and the earth,
And the dew on the grass and the tree;
When the mountain stream sparkles in joyous mirth,
And the white foam is tossed on the sea;
Then nature is bounding with life and emprise,
And looks into mine with a thousand eyes;
With glances that waken the spirit's power
To emotions resplendently bright,
As she chants to my soul from her rainbow bower,
God is light.

When the shadows of night stalk over the wold,
And the landscape is tinted with grey;
Then onyx, and jasper, and purple, and gold,
Is the wreath of the dying day;
And the listening heart hears the anthem grand:
There is a new-born day in another land;
The love and the light of the soul cannot die,
But survives in immortal youth!
And the chorus resounds from the earth and the sky,
God is truth.

When the keen stars peer through the black veil of night,
When the moon's pale banner's unfurled,
My mind is appalled at the wonderful sight
Of systems of world beyond world.
The night bird's lone cry in the vacant wood
Responds to my soul in its humbled mood:
What am I? A voice in this infinite space!
But the spheres triumphantly call:
O spirit immortal, thy kinship trace,
God is all.

My Library.

BY BERTHA L. RICE.

We as Christian Scientists have such happy surprises along the way that it is well now and then to enumerate them for our own growth and perhaps for the encouragement of others.

In Science, we go to work, as we term it, to right a seeming wrong for ourselves or others, or to bring harmony out of discord. We may and should so give ourselves to the doing of that which is the Christ work that we lose sight of the future results in the consecrated application of that work, until suddenly we awaken to the fact that we are already the happy possessor of the thing desired.

From my earliest recollections, my fancy has pictured a "beautiful home all libraries," where I might revel in the choicest literature, the results of the best minds. This significant fact also comes to me, that my tendency always to have at hand a text-book has led me to many efforts, one of which I will mention.

About ten years ago when coming from Columbus to Boston, I stepped into a bookstore to furnish myself with a book to enjoy on my way home. I asked to be shown "some kind of text-book of general knowledge,"—a sort-of-cream-of-all-the-best-books I think I tried to explain, a "book I could always have at hand to enjoy and gain knowledge from," etc. I only mystified the book-man and did not find my book until some seven years afterwards. As I think of it now, it seems as if I had always been longing for our text-book, "Science and Health with Key to the Scriptures." In my desire to find that *one book,* I have consumed books enough to fill every one of my imaginary libraries.

Upon listening to an interesting discussion on the subject of "secular reading matter for Scientists" the other day, it dawned upon me that I was, right now, the possessor of a rarer library than I had ever hoped to own, even in my brightest dreams.

This library of mine contains but ten or twelve little black, leather-covered books, yet within those covers I find every desire of my heart gratified. After three years of continued study under the light of Science, my Bible is being clearly understood, and is always at my right hand.

Of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, I want to tell a little of what I know about it personally, that others may judge of its worth in a measure. I will not quote from its pages, for it can be found in our stately libraries, on over five hundred pulpits, in as many reading rooms, and thousands of family altars. It often outlines itself in the breast pocket of the down-town business man, is frequently the bethumbed and coverless companion of college students, at the right hand of many Western engineers, and is occasionally found on hospital cots, and often in prison cells. It is the "Home Companion" for mothers, the constant guide in the schoolroom, and on the music rack of all who are following its teachings. It sometimes hangs ready in the "factory coat," and awaits one at many stations and hotels.

Two hundred and twenty thousand copies of this wonderful book are out on their mission of mercy, redeeming the world. The reading of this book heals the sick, raises the dead in trespasses and sin, cleanses the lepers, and casts out evils. It gives to the homeless a home, to the business man success, to the good man "peace that floweth like a river." Homes are beautified, faces enlightened, hearts glow. It educates the unlettered, gives self-poise and mental equilibrium to the reader, replaces self-consciousness with self-forgetfulness, and "gathers unformed thoughts into their proper channels" (Science and Health, p. 500).

From pages 204 and 205 of my second book, "Miscellaneous Writings" by the same author, I want to give two paragraphs, to show with what this book is freighted:

"By purifying human thought, this state of mind permeates with increased harmony all the minutiæ of human affairs. It brings with it wonderful foresight, wisdom, and power; it unselfs the moral purpose, gives steadiness to resolve, and success to endeavor. Through the accession of spirituality, God, the Divine Principle of Christian Science, literally governs the aims, ambitions, and acts of the Scientist. The Divine ruling gives prudence and energy; it banishes forever all envy, rivalry, evil thinking, evil speaking and acting; and mortal mind thus purged, obtains peace and power outside of itself.

"This practical Christian Science is the divine Mind, the incorporeal Truth and Love shining through the mists of materiality, and melting away the shadows called sin, disease, and death."

Three years ago, these words were to me hidden mysteries; to-day they are living realities, every one of which I am able to prove in a greater or less degree. Have we, in any library, books containing such profound and scientific truths, the demonstration of which can bring such harmonious results as the world is beginning to witness? Knowing these truths is making us free, and fills us with happy expectancy.

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After having reached so long for a "book to have always at hand to enjoy and gain knowledge from," I take up "Unity of Good" by our Leader and read also "Pulpit and Press."

The honest student of these books can and does reflect the truths therein contained. More impersonal healing, as a result of studying these books, is being done by these quiet people than the world dreams of.

These books that constitute my library are written by her who has gone before and radiated love for us, this love that is the "greatest thing in the world"—this Christ-love which is setting the captive free. Can one wonder at my choice and satisfaction? With these books already mentioned, and the minor writings of Rev. Mary B. G. Eddy, together with the *Journal* and *Sentinel,* I have very little time to give to secular reading.

God's Way is Good.

BY HERBERT S. FULLER.

In that remarkable sermon which Jesus delivered from the hill above Gennesaret, and which we all tenderly and reverently refer to as the Sermon on the Mount, our Master laid down for us in language terse and strong, the rules by which we could distinguish right from wrong, the real from the unreal, the good from seeming evil, and thus be equipped to detect error and armed to overcome it.

The numerous lessons taught by him at that time become plain under the illumination of the spiritual understanding shed upon them through a study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and as their real meaning is apprehended, we find ourselves prepared for the work of demonstrating their truthfulness in the way and manner in which the Master intended that they should be proven, that is, by works rather than by words.

In the light of recent occurrences, one of the statements made by him on that memorable occasion has stood out more clearly to me than ever before. He said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Our text-book, Science and Health, elucidates these words of the Master, making it evident that he wanted those to whom he spoke, and all who came after them, to understand that it is impossible for good to come out of evil or for evil to produce good, that good has no more communion with evil than the Christ hath with Belial. The words of our Master, then, give a negative reply to the oft-asked question: "Can evil be derived from Good?" and makes manifest the truthfulness of the answer to this question contained in our text-book, where it is summed up by Mrs. Eddy in the one positive word: "Impossible."

It seems to be the present tendency to attribute to God any momentous happening, concerning which an intelligent explanation cannot be given. In many cases this undoubtedly proceeds from an honest belief, from a mind trained and educated to impute to God anything that cannot be explained on a material basis.

From this condition of mind arises the broadcast statements that such and such a thing was God's will or God's way of working. For lack of a better answer this statement is accepted by mortal mind as correct, and so, while saying that "God is Good," and praying "Thy will be done," mortals are in fact holding the belief that God is responsible for, or at least permits, sin, sickness, and death.

This view of whatever may be attracting the world's thought at the time, spreads the hurtful and untruthful belief until it is in every mouth and we hear it iterated and reiterated by our neighbors and friends. Thus is laid at God's door something that every Christian Scientist knows to be the offspring of error,—nothingness.

It is at such times that the Christian Scientist needs to be alive, to be watchful, to be on guard all the time to mentally, and audibly if necessary, deny the error of belief that would ascribe evil to our God. Unless this is done there is danger of the erroneous thought touching us and perhaps shutting our eyes to the facts before we realize it, thus using us to perpetuate the belief that God knows evil, or that good is in evil.

Are the words of Jesus true: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit"?

If they are true, and every Christian Scientist *knows* that they are, it follows that evil cannot proceed from good, that good is not and cannot be a channel for evil. God is Good, and evil is the opposite of Good, therefore the opposite of God. God has no opposite, therefore evil is reduced to nothing. Evil tries to boast itself above good; it has done this ever since "the morning stars sang together," but it is to-day what it was then and what it ever will be —nothing.

Let us, then, realize at all times, that "a good tree cannot bring forth evil fruit," that the same fountain cannot bring forth sweet waters and bitter, that men cannot gather grapes from thorns or figs from thistles, that good and evil cannot mingle. All evil doing is of its father, the devil, the one evil, and when it is imputed to God, or said to be God's will, it is simply an attempt to make black appear white, to make us believe that evil can spring forth from God—Good. God's will is good and good only. As Mrs. Eddy says in "Miscellaneous Writings," p. 206: "Good is my God, and my God is Good." It is ignorance of the divine Principle that imputes evil to God.

Error is error at all times. It is ever seeking whom it may devour. Its object is to discredit good and destroy it if it could. It aims to pull down every good cause, and thus aiming, pours its greatest fire where the leaders of a good movement stand. Let us pray for all leaders of good, and realize all the time the impotence of evil, and that it never comes from God—Good.

Consider the Roses.

BY ANNIE MARIE BLISS.

Open your heart, little sister,
To the sunshine and the dew;
Live the life of a rose, dear,
And Life's roses will bloom for you.

Bloom, little sister, and sweeten
The air so heavy with sin;
Let your sunny face brighten
Dark chambers of thought within.

Tell it not in words, dear,
The roses do not preach;
The perfume tells the story,
Our deeds the lessons teach.

Don't fret at your narrow quarters,
And long for another place;
'Tis the blighting frost of discontent
That kills the smile in your face.

Be patient and brave if the tempest
Seems to bring you pain;
For hearts are cleansed of earth-dust,
As roses are washed in rain.

To-day's Work.

To-morrow has a gem of beauteous ray
For you, for me; but somewhere in to-day
Lies precious gold, which we must seek and win,
Dear friend! to set to-morrow's jewel in.

D. E. Jackson.

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Religious Items.

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." We should always try to realize that everything we undertake should be saturated with Spirit prayer, and thoroughly understand ourselves, to be sure that it is not ourselves, but God, who is the actor, else it cannot come to pass. Isaiah (65 : 24), telling of what shall come to the "blessed of the Lord," says: "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." When doubt arises or deep sorrow comes, it is then that the true Christian proves his or her loyalty. Turn your thoughts in that trial of yours to the night when our Master bowed in Gethsemane, without sin in himself, bearing all the guilt and shame of lost man, knowing there was but one way. He, the spotless lamb of God, the King of kings, the Lord of lords, must drink the cup of sin, shame, crime, disease, and death, to the last bitter dregs, that the curse of sin should be forever wiped out for the "whosoever." The powers of hell must be conquered, that we might through him be free from that power. With the bloody sweat falling to the ground, he prayed as never man prayed before—not to escape suffering, but that God's will might be done. "I came to do the will of Him that sent me." In that moment, when the voice of the "Overcomer" went up when flesh was triumphed over, angels stopped their songs and swept down to Gethsemane, obedient to the God of glory, to "minister to him." The devil shrank back with his angels affrighted—prayer had triumphed over hell, and death was soon to lose forever its sting.

The Christian Advocate.

The Universalist Leader thus speaks of the methods of some newspapers—only too many, we are sorry to say:—

"Nor must we allow ourselves to be deluded into the notion that only a few journals are sinners in the matter of violent language. The great crowd of political papers run to shelter at such a time, behind the works thrown up against two or three offenders. It would have a very sobering effect on them to appoint a commission of inquiry into the state of their own columns in any heated campaign. Why, even while we write, a paper lies before us in which the editor labors with absurd ingenuity to make out that Mr. Bryan is constructively an anarchist and logically responsible for the assassination of the President! The truth is, irrational, rabid, and foolish talk, with direct charges of the most wicked purposes and any amount of implication of dark and nameless crime, are quite too generally the pastime of our scribes. Let us reform our newspaper and platform manners."

There is a text in the Psalms which uses the strange expression of "the gentleness" of God. We wonder sometimes, when God is so great, so terrible in majesty, that He uses so little violence with us, who are so small. But it is not his way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust.

We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work. So God is gentle with us all, molding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God does not drive the chariot of His omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. That one look laid a spell upon his soul which was more than voice or language through all his after life.

HENRY DRUMMOND.

Savonarola's right to figure among "The World's Epoch-Makers" can hardly be disputed. He failed, but his failure was temporary. The results of his career were far-reaching, and if he did not succeed in saving the Renaissance from its pagan and sensuous tendencies, his fiery protests against the splendid corruptions of the age gave a loftier and purer direction to the ideals of many of the great artists who lived after him. His sermons were constantly in the hands of Michael Angelo, Botticelli, Luca della Robbia, and Perugino; and the reverential regard felt by them for their guide and teacher must have touched and stimulated their noblest aspirations. When Florence, a generation after his cruel death, was fated to suffer the terrible calamities foretold by him, the derided Piagnoni, who regulated their lives by his precepts, threw a lustre over her downfall by their heroism.

The Independent.

PRAYER.

Most merciful and gracious Father, I bless and magnify Thy name that Thou hast adopted me into the inheritance of sons, and hast given me a portion of my elder Brother. Thou art the God of patience and consolation, strengthen me that I may bear the yoke and burden of the Lord, without any uneasy and useless murmurs, and ineffective unwillingness. Lord, I am unable to stand under the cross, unable of myself, but be Thou pleased to ease this load by fortifying my spirit, that I may be strongest when I am weakest, and may be able to do and suffer everything that Thou pleasest, through Christ who strengtheneth me. Let me pass through the valley of tears, and the valley of the shadow of death, with safety and peace, with a meek spirit, and a sense of divine mercies, through Jesus Christ.—Amen.—*The Watchman.*

It is sometimes said that doctrinal agitation in churches is to be deplored and always, when possible, avoided. But the *Interior* (Presbyterian) dissents from this view and wisely says: "There is nothing deplorable about agitation in itself. Motion means life, quiescence means death, and that decay. Sunlight is simply etheric agitation, and thought soul agitation. That which is to be deplored is not the propagation of waves of light, electricity, sentiment, or intellectual activity, but selfishness, intellectual pride and dominance, intolerance of the equal rights of others to think; all these are deplorable, but that deplorable element is not agitation, any more than the water in a flowing stream may be called deplorable because at times it is muddy."

The Universalist Leader.

The Pharisees put to him the question: "Why do thy disciples transgress the tradition of the elders?" Jesus' sharp reply was: "Why do ye also transgress the commandments of God?" As to their reproof that he neglected fasting, ceremonial washing, and so forth, he remarked: "New wine in new wine-skins." The cavilers were always dogging him about his Sabbath practice. He justified his course by an appeal to David's necessity, by the dictates of common-sense in saving stock on that day, and by urging that character is more than formal worship. "I desire mercy and not sacrifice." Finally, he laid down the basal truth: "The Sabbath was made for man, and not man for the Sabbath."

The Standard.

We ought not to wonder that many a Jewish and Puritan mother has had so impressed upon her imagination the brightness and charm, the ability and power, the purity and moral strength of the son of Jacob and Rachel that there has been no other name by which she could call her first-born. The character of Joseph stands almost unique in the biographies of the Bible as being without reproach or flaw. It is like a perfect jewel. From whatever angle it is viewed, it reflects light and beauty, and as you peer into its crystal depths it reveals the mysterious charm of grace and strength. There is no human character, of which we have any record, upon which a young man can meditate more profitably.—*The Watchman.*

An editorial upon "The Joy of Contentment," in *The Congregationalist and Christian World* contains this fine bit:—

"It is not quite like any other joy, since it is the result of such perfect confidence and such glad devotion. Wrapped about with the unfailing assurance of love, the Christian heart need never know the dark shadow of gloom. But instead, welling up as sweetly as the spring among the hills, singing its way onward like the brooks in the glens, bearing strength and purity to the wide meadows and the bitter ocean, the life of a Christian ought to be filled with joy that is simple, sweet, and life-giving."

Jesus of Nazareth came to reveal the Father, and the Gospels that record his life, and the book of Acts that continues that life in the lives of his Apostles, and the Epistles that are a commentary upon his blessed life and holy deeds, are all a revelation of God to man. They tell us not only that he once came to earth, but that he still abides with his people, that he will never leave or forsake them, that "behold, he is with them alway, even unto the end."

The Examiner.

I have said a hundred times, and I am willing to say it again, that if anybody will take charge of all the poverty and crime that result from drunkenness, the South Congregational Church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston.

EDWARD EVERETT HALE, D.D.

LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

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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.

National.

The principal object to be subserved by the Pan-American Congress which meets in the City of Mexico, is "the solidarity of the interests of all America," yet the representatives of the United States are specifically instructed on the following points among others:—

First.—Measures that shall tend to promote the prosperity of the several American States.

Second.—The formation of an American Customs Union under which the trade of American nations with one another shall be promoted.

Third.—The establishment of regular and frequent communication between the ports of the several American States.

Fourth.—The establishment of a uniform system of customs regulations to govern importation and exportation of merchandise and port dues and charges, a uniform method of determining the classification and valuation of such merchandise, and a uniform system of invoices.

Fifth.—The adoption of a uniform system of weights and measures, and laws to protect the patent rights, copyrights and trademarks of citizens of either country in the others.

Sixth.—The adoption of a common coin which shall be issued by each government and shall be legal tender in all commercial transactions between the citizens of all the American States.

Seventh.—A definite plan of arbitration of all questions, disputes, and differences.

The last bulletin of the census report shows that there are 39,059,242 males in the several states and territories of the United States, and 37,244,145 females. There has been an increase in total population of 13,233,361 or twenty-one per cent. There are 65,843,300 native persons and 10,460,081 foreign born persons, the latter constituting 13.7 per cent of the population in 1900 against 14.8 per cent ten years ago.

As to color and race, there are 66,990,802 white persons, 8,840,798 negroes, 119,050 Chinese, 85,986 Japanese, and 266,760 Indians. Of the total white population 56,740,739 are natives, constituting 74.4 per cent of the total population, and 10,250,063 foreign whites, or 13.4 per cent of the total population.

It is said that the Isthmian Canal Commission in its report to Congress will recommend the construction of a canal thirty-five feet deep and one hundred and fifty feet wide at the bottom. The estimated cost of the work will be two hundred million dollars. The commission believes that the cutting of a canal across Nicaragua is a comparatively easy matter, and the work could be completed in eight or ten years.

President Roosevelt has named George R. Koesler, a Gold Democrat, as collector of internal revenues for South Carolina. There were many applicants, including several leading Republicans.

Arrangements have been made for the holding of a national reciprocity convention at Washington, D. C., beginning Tuesday, November 19. The convention will probably last three days.

The National Shorthand Reporters' Association will ask Congress to pass a law providing for the official appointment of an official reporter in every Federal court in the country.

Foreign.

M. Santos-Dumont succeeded in sending his balloon from St. Cloud around the Eiffel Tower and return in thirty minutes forty and four-sevenths seconds. The judges decided that he had failed to win the prize of 100,000 francs offered by M. Deutsch for any machine that would make the trip in thirty minutes. The aeronaut really made the trip in twenty-nine minutes and fifteen seconds, but failed to land within the time specified.

Because of an indiscreet speech delivered at a luncheon in London recently, General Sir Redvers Buller has been relieved of the command of the first army corps, and placed on half pay. General French has been appointed to succeed him, the appointment to take effect when General French is no longer needed in South Africa.

The Pan-American conference was formally opened in the City of Mexico, Wednesday afternoon, October 23. Conaro Baigesa, chairman of the Mexican delegation, was elected president of the Congress. The delegates were welcomed by President Diaz.

Information has been received from Havana that a petition asking that Cuba be annexed to the United States is being circulated among the business men of that city.

It is said that Lord Kitchener has made an urgent request to the war office at London for more trained men for immediate service in South Africa.

A memorial service for President McKinley was held by the Americans in the Transvaal at Johannesburg, Sunday, October 20.

Information has been received from South Africa that twelve more Boer leaders have been permanently banished.

Count von Moltke of Germany is coming to the United States to study the transportation system.

Industrial and Commercial.

The total value of property both real and personal owned by the negroes of Georgia is $15,629,811, an increase of more than a million dollars over last year. The negroes own 1,141,135 acres of land, valued at $4,656,042, and business property worth $4,351,935.

Nearly four million dollars is being expended in the construction of new industrial plants in Youngstown, O., many of which will compete with the United States Steel Corporation. It is estimated that about six thousand men will be employed in these works.

The production of anthracite coal in Pennsylvania this year will be the largest in the history of the trade. The shipment of coal during nine months of this year was 40,309,786 tons, about six million tons more than for the corresponding period of last year.

At a cost of upwards of sixty thousand dollars the various labor organizations of Denver, Col., will erect for their use a building to be known as the Denver Labor Temple.

The estimated crop of prunes in the United States this year is sixty million pounds. One thousand carloads of last year's crop is yet on hand.

During the month of September 137,225 tons of pig iron, steel, and cast iron were shipped from Tennessee and Alabama.

General.

Wednesday, October 23, was the closing day of Yale's bicentennial celebration. The special features of the day were Justice Brewer's commemorative address and the conferring of honorary degrees. Chief among those to receive the degree of LL.D. was President Roosevelt. Plans were made to confer this degree upon the President when he was a private citizen.

Among the forty-six others who received the honorary degree of LL.D., were John Hay, United States Secretary of State; Joseph Hodges Choate, ambassador of the United States at the court of St. James; Rear Admiral Sampson, and Marquis Hiroboumi, former prime minister of Japan. Samuel Langhorne Clemens (Mark Twain) received the degree of D.L., Doctor of Letters.

St. Louis will issue World's Fair bonds to the amount of five million dollars. An amendment to the city charter has been adopted, authorizing the city to levy a special tax for meeting obligations incurred in issuing the bonds. The annual expense to the city will be about four hundred thousand dollars, of which one hundred and fifty thousand dollars will be for interest and the remainder for sinking fund. The bonds will run twenty years and are expected to command a premium.

A test of a new system of wireless telegraphy and telephony was recently made in Buckinghamshire, Eng. The new system uses earth currents instead of air currents as in the Marconi system. Operations were successfully conducted over a distance of five hundred yards.

The bridge across the River Forth in Scotland is 8,296 feet long and cost to exceed $8,000,000. On the bridge there are over one hundred and twenty acres of surface to be painted, requiring fifty tons of paint for every coat given it.

The man in Mississippi who does not pay a poll tax cannot vote or serve on juries, and official returns show that 29,371 white citizens have neglected to pay up this year. This neglect disfranchises them for two years.

In fifty-one savings banks in the State of Maine there is $72,502.54 on deposit to the credit of individuals who have done no business with these banks for more than twenty years.

The highest mountain peak in the United States, outside of Alaska, is Mount Whitney, which is 14,886 feet high, and is located in California in the Sierra Nevada Mountains.

The orange came to Europe from Africa about the year 1030. It was not known in England till the sixteenth century, and was first planted in Australia in 1788.

The board of directors of the Pan-American exposition have fixed Saturday, November 2, at midnight, as the time for the final closing of the exposition.

Sir Thomas Lipton sailed for home on the Celtic, October 23. It is said that he has already taken steps toward a third contest for America's cup.

Mrs. E. H. Conger, wife of Minister Conger, sailed from San Francisco, October 23, to join her husband in China.

President Roosevelt celebrated the forty-third anniversary of his birth on Sunday, October 27.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Christian Science Reading Rooms.

WITH the establishment of reading rooms, a new department has been instituted in church work. To-day in almost every city, as an annex to the church, free reading rooms are open to the public; many of them are handsomely furnished. Here the weary and heavy laden, who have not found rest through the use of material remedies, may come and investigate Christian Science, having access to the works of its Discoverer and Founder, and the publications of The Christian Science Publishing Society, in Boston, Mass. Here inquiries may be made in regard to this Science and Christian Science literature is always on sale.

The Christian Scientists not only have their Sunday services and mid-week meetings, but the reading rooms afford opportunity of doing God's work every day in the week, healing the sick, comforting the sorrowing, reforming the sinner. To the wanderers athirst for a knowledge of God, these reading rooms are as the shelter of a great rock, and like the refreshing shower. This work is only in its infancy, yet the good already accomplished proves the wisdom of our Leader, who established them as a means of bringing blessings to mankind.

In the larger cities it is a common thing to hear of the successful business man, turning away from the cares of the world, seeking the reading room where he may talk of that which relates to God, and thus be about his Father's business in Christian work. The help received in this retreat, gives him strength and courage to conduct his business on a Christian basis.

The influence of Christian Science on the life of one merchant caused him to make a great change in his business methods: he dispensed with untruthful advertising; he instructed his clerks to sell wool for wool and cotton for cotton, and rather than practise deception, allow the goods to perish. Instead of meeting with failure at this change his business has grown. This is only one of many instances, and is the natural result of Christian Science.

The following interesting experiences have been related at the reading room in this city.

A visiting Scientist told of the demonstration in a business way of a dentist in a neighboring city. The dentist became interested in Christian Science, and decided that he would not pursue the usual course of advertising, yet he has all the work he can do, even the physicians have not forsaken him.

An actor and actress spoke of the reformation Christian Science is accomplishing on the stage; how other members of the company, not Christian Scientists, recognized that those interested in this Science have something they do not possess; what a help this Truth is to them; how beautiful the thought of prayer Christian Science teaches, that enables them to pray without ceasing; how rapidly Christian Science is growing among their profession.

The passenger agent of one of our Western railways made us a pleasant call. It is a source of much joy to see all who gain an inkling of Christian Science, no matter what their station in life may be, at work to bring the world to an understanding of this great Truth, that they likewise may experience the practical benefits they themselves have received. This gentleman told of benefits he had received, and spoke of the great interest his wife takes in the cause. He said that Christian Science is growing rapidly throughout the West.

A traveling man told his experience. He had been interested in Christian Science only a few months. His attention was first directed to this subject at Lancaster, O., when waiting at the depot for a train. Having nothing specially to occupy his time, he noticed a box containing some literature, and therein found a *Christian Science Sentinel*. This he read and enjoyed. Later, in Terre Haute, Ind., at the depot he found a *Christian Science Journal*. This *Journal* contained the article, "From a Lawyer to a Friend," which he read and re-read.

When he reached St. Louis he purchased "Science and Health with Key to the Scriptures." He says that Truth has wrought a wonderful change in his life. When he returned home, his wife invited him to spend the evening with friends. At such social gatherings, drinks were served, but this time he refrained from indulging. Returning home, his wife asked him why he refused to drink, knowing that on previous occasions he always drank. He replied: "You have a new husband." Then he told her of the reformation Christian Science had accomplished. He said that in the short time he has been interested in this Science it has brought more happiness than he ever experienced in his home.

Not long since, in company with another traveling man, the conversation finally drifted to religion. His companion said that he was a Presbyterian, and when he informed him that he was interested in Christian Science, his friend laughed heartily, not that Christian Science was wrong, but on further explanation, stated that Christian Science taught such purity of life that no traveling man could live it. He assured his companion that Christian Science had wrought a reformation in his life, and that he could live it, and it was a pleasure to do so.

A traveling man from California informed us that what attracted him to Christian Science was not the physical healing, but this teaching which showed a man how to reform, and how to live a good life.

A graduate of the Johns Hopkins Medical College, Baltimore, who practised medicine fourteen years, less than two years ago gave up the medical profession, and since has been studying Science and Health, and other works by Mrs. Eddy, preparing herself to enter the work of Christian Science healing. She says The Johns Hopkins University always taught "whatever was worth doing was worth doing right," so a careful preparation should be made before entering this work.

This lady said she had been watching the working of Christian Science, and was much gratified as to results, not only in the physical healing, but the most vital part, the moral and spiritual reformation that follows. She then told of a testimonial given by a prominent railroad official. The remarkable healing of his eyes led him to become much interested in Christian Science. This Truth had proven

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very helpful to him in business. When in Europe some years ago, he would spend the morning in a business way, and a portion of the afternoon and evening talking Christian Science to inquirers, thus helping to start the work there. Not only was he successful in his business enterprise, but was able to sow seeds of Truth which have resulted in much good.

In a railroad enterprise that took him to the City of Mexico, so ready was he always to speak of Christian Science, that even at a banquet (the last place one would think of talking and demonstrating Christian Science) he mentioned the subject to a prominent Spaniard, who was a great sufferer from neuralgia. When asked if he would be willing to be helped by it, he replied in the affirmative. In five minutes he was free from suffering, and the means of his relief was soon noised about.

A traveling man called to purchase some literature for his wife. He said the first church he attended in years was one of the Christian Science churches in Chicago, and since that time he has become a regular attendant. At the time of building the Second Church in that city, his wife asked him if he would like to contribute something. He replied, yes, and, to her great surprise, said, fifty dollars. She did not think he would give over five dollars. He said if any one had told him some time prior to this that he would give that amount to a church, he would have declared they did not know what they were talking about. Since he has been attending services and reading the Christian Science literature, he does not care to play cards, etc.—*Dayton* (O.) *Herald.*

In Defence of Christian Science.

To the Editor of *The Times.*

In your issue of September 26, you criticise Mrs. Eddy's explanation of why prayer failed to save President McKinley. As one who has made a thorough study and investigation of Christian Science, I ask you kindly to allow me to make some corrections and comments.

You say "the Christian Scientists, Dowieites, and all such charlatans." Christian Science and the teachings of Dowie have absolutely nothing in common, as they are polar extremes both in principle and practice, and therefore they should not be classed together. Neither has Christian Science any connection with any of the various faith-healing sects, nor does it involve occultism of any kind. It is simply the application of the teachings of our Master, Christ Jesus, on a scientific, metaphysical, demonstrable basis as discovered by Mrs. Eddy, and is the foundation of a religious denomination which now has over a million believers.

You call Christian Scientists "charlatans." Because Christian Scientists know the underlying Principle of the work of Christ Jesus and his disciples, by which the sick and sinning were healed and reformed, and thereby heal the sick and reform the sinner to-day, are they "charlatans"? Are persons who heal and save drunkards, opium fiends, and the slaves of myriad forms of sin, leading them into a life of sobriety, purity, love to God and man, properly called "charlatans"?

When Christian Scientists lead agnostics and infidels into an understanding of the Bible and a belief in God and Christ and bring to their heretofore barren hearts the sunshine of divine Truth and Love; and when they restore to happiness, unity, and peace a home that has been wrecked by selfishness, family quarrels, and dissipation, are they then "charlatans"? Or are they "charlatans" when they take the hopeless invalid, who has tried every known medical and surgical treatment, or the unfortunate sufferer from disease who has been pronounced incurable by reputable members of the medical profession, and through their understanding of the underlying Principle of Christian Science, the truth about God, man, and the universe, restore these people to health and happiness?

Such are the well-known works of Christian Scientists, which any one can learn by investigation and which account for the wonderful growth of the denomination. Christian Science numbers among its adherents scores of intelligent, cultured, and prominent people, such as ministers, physicians, lawyers, authors, editors, college professors, engineers, bankers, business men, and men well known in all the professional and commercial walks of life. It is only necessary to enquire into the lives of these people to learn whether Christian Science is good or bad.

Therefore, such expressions in your editorial as, "The capstone upon the mountain of absurdity which makes up the creed of this sect;" "but the whole world is interested in the exposure and squelching of the fraud;" "utter worthlessness of the claim which is the foundation of the entire creed," are manifestly inapplicable in any way to Christian Science, and arise from a misunderstanding of the subject.

Mrs. Eddy gave her explanation at the request of a newspaper man. It is not an apology for the failure of Christian Science, because President McKinley was not under Christian Science treatment. Thought, prayer, fear, and causation all being mental conditions and existing solely in the realm of mind, are metaphysical problems, and require some knowledge of the Science of Mind in order to be understood.

HERMANN S. HERING.

In *The Times*, Washington, D. C.

Not a Christian Scientist.

To the Editor of the *Methodist.*

Sir:—In your issue of 7th instant you published as follows:—

"The following is part of a prayer offered by Mr. Hazzard, president of the New York School of Primitive and Practical Christian Science:—

" 'O, ye dyspeptics, listen and learn what fools you have been all these years in which you have only had imaginary sufferings.

" 'Lord, help us to believe that all evil is utterly unreal; that it is silly to be sick, absurd to be ailing, wicked to be wailing, atheism and denial of God to say, I am sick. Help us to strongly affirm with our hand in Your hand, with our eyes fixed on Thee, that we have no dyspepsia, that we never had dyspepsia, that we will never have dyspepsia, that there is no such thing, that there never was any such thing, that there never will be any such thing. Amen.' "

In the interest of truth I desire, with your permission, to say that Mr. Hazzard is not a Christian Scientist, that his school is not a Christian Science school, and that his prayer is not a Christian Science prayer. Every Christian Scientist is a follower of the 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," and uses no other works than hers and the Bible for the study and practice of Christian Science. There is no other school of Christian Science than that of Mrs. Eddy, and there is no more analogy between the teaching and practice of the school in question and Christian Science, than there is between infidelity and Christianity; between the true and the false.

Sincerely yours, JOHN WHITE.

[The prayer referred to was a clipping taken from one of our leading church papers. We feel it our duty to grant this rejoinder, because were we to be misrepresented, we would desire the opportunity to correct the misstatement by the same means by which it had found currency. We in no way sympathize with Christian Science, so-called, but fair play is our motto.—ED.]

The above is from *The Philadelphia Methodist.*

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The Lectures.

At Mancelona, Mich.

A large audience responded to the invitation to the lecture given by Edward A. Kimball of Chicago, on Christian Science, last Monday evening (September 30). By request, Mr. H. B. Hudson introduced the speaker in the following well-chosen words:—

Friends and Fellow-Citizens:—In entering upon the very pleasant duty assigned me this evening, for the honor of which I return my thanks, what I may say to you will be said purely as a citizen. I trust I am interested alike with you and with all good men and women everywhere in the administration of good laws and the erection of a standard of morals, which, if lived up to, will make us good citizens—give to us good society.

The announcement in our local paper and the little bills that placarded the windows of our business-houses, and your gathering here to-night, is an object-lesson that challenges our attention and causes a feeling of pride to possess us,—pride that we live in a land under a government where all men and women are free to have their views of and about religious matters, and as a citizen I am glad that the builders of this government put into the very corner-stone of this great republic,—the organic act,—absolute freedom along religious lines, leaving all men absolutely free to erect their altars of home and devotion, gather their loved ones around, and there worship as their own conscience dictates; that there is no dictatorial power in this land that can prescribe rules, plans, and forms of worship. Hence we have in this country the oldest forms and kinds of belief.

We have the followers of the oldest church in the world's history, whose head is at Rome, and among them many grand and noble men and women. We have the followers of that great Reformer of 1509,—John Calvin,—and whether Presbyterians, Baptists, or Congregationalists, they number in their ranks good men and women. We have as part of our citizenship those who pay tributes of respect to him who planted the doctrines of free salvation in this country,—John Wesley of 1703,—and the Methodist Episcopal churches all over this land have done their work.

But a few years ago, within the memory of the older portion of this large audience, a new doctrine was proclaimed, coming from that historic city of the old New England States,—Boston, Mass.,—a doctrine that asked to be heard, asked to take its place in the hearts of the people, and to-day it numbers nearly a million of good men and women. It sought its membership from the intelligent men and women of other beliefs, and to-day is one of the established beliefs of this land. Its membership is among the most intelligent citizens of this country, so no man can criticise them along these lines unless he does so from his own narrow world.

This new doctrine has had its battles to fight and it has now a standing among men. I have watched its growth and development with much interest as a citizen and as a lawyer. We have in our midst an organization of this new belief and its members are made up of our best men and women. Then I say all honor to those men and women, by whatever name this or that organization may be called, whose teachings are the upbuilding of society and the elevation of human character, they have my hearty endorsement.

We have upon the platform to-night a gentleman, from whom you are to hear, one who is authorized to speak for this new doctrine, and who comes to us by authority. His reputation is not confined to Chicago or to the state of Illinois, but reaches from the Rio Grande to the Lakes and from ocean to ocean.

And now, Mr. Kimball it gives me pleasure to introduce you to a Mancelona audience. You have spoken in larger halls and to larger audiences, but, pardon my home pride, never to a more intelligent or more appreciative audience than looks into your face to-night at this time. And now, my friends, it is with great pleasure I introduce to you, Edward A. Kimball of Chicago who will address you.

The address by Mr. Kimball which followed proved him to be perfectly familiar with the principles of the society which he represents, and in a clear and concise manner he endeavored to explain them to his hearers. The audience gave close attention to his remarks and went away feeling that whether or not they were stronger believers in the doctrines of Christian Science, they at least had a clearer idea of the teachings and practices of that society.

The Mancelona Herald.

At Oshkosh, Wis.

Edward A. Kimball, C.S.D., of Chicago, delivered an address on "Cause and Scientific Cure of Disease" at the Grand Opera House last evening (Thursday, October 10). The event was given under the auspices of First Church of Christ, Scientist, of this city. The theatre was filled with the representative people of Oshkosh, and the address was an interesting one, and well worth hearing, even to the uninitiated.

The stage was transformed into a parlor, and was tastefully trimmed with palms, carnations, and other blossoms. In a few well-worded remarks, Rev. F. H. York, pastor of the Universalist Church, introduced to the audience the speaker of the evening. Mr. Kimball is a member of the Christian Science Board of Lectureship, and stands high in the ranks of Christian Scientists. He is a man of pleasing personality, and a good speaker. His address last evening received marked attention throughout. It was interesting, instructive, and to the point.—*Oshkosh Times.*

Rev. Mr. York's introductory remarks were in part as follows:—

It is said that the hardest thing a man ever does is to receive a new idea. However this may be, this splendid audience testifies that there are people in Oshkosh who are willing to undergo this arduous labor. Indeed, there are people here who, by their very presence, testify that they are willing to receive the truth whether it come from Mt. Sinai by way of the Bible, from the stars by way of the telescope, from the myriads in the grass by way of the microscope, from the hard elements by way of the laboratory, or even should it be declared from this platform by a Christian Scientist.

We are here as truth seekers. It is not to be assumed that the gentleman now addressing you is posing as a Christian Scientist, nor yet may it be assumed that any one present is so posing; however, we are one and all posing as individuals open to facts sustained by logical arguments.

We all recognize that the time is now past when it may be candidly maintained that "Whatever is new in theology or science is false." We live in an age of discovery, and the future will look back to this our time and will know it and call it, not the Stone Age, or the Iron Age, but "The Age of Discovery and Readjustment."

Yet the world to-day is rightly conservative. I am conservative, radical as you may think me; you are conservative, however radical you may be; yet you and I, one and all, have advanced to that point where we know that truth, whether blasted from a rock, drawn down from the clouds, or scraped up with the slime from the bottom of the sea, is God's truth, and is not in disjointed fragments. We have come to know positively that truth is one great undivided and indivisible whole. We may be able as finite creatures to perceive but small sections, yet we know that, small as it may be, it can contradict no other truth in the whole universe, and that somehow it must dovetail perfectly into our philosophy and also into our theology.

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We must make room—large room—for every new truth, though our theories, grown gray and venerable, are buried forever. We have discovered that the truth and the creeds of yesterday are not final. Indeed "final" will never be rightly written beneath our revelation. So, as an audience, we are at the same time open to conviction and correction. I have the honor and the pleasure to introduce Mr. Edward A. Kimball, who will address us on the subject: "The Cause and Scientific Cure of Disease." Ladies and gentlemen, Mr. Edward A. Kimball.

At New London, Wis.

Between three and four hundred people attended Judge William G. Ewing's lecture at the Grand Opera House, New London, Wis., Sunday evening, September 22. The speaker was introduced by Attorney G. H. Putnam, of this city, who spoke as follows:—

Ladies and Gentlemen:—Never, I think, since the world began, is so wide a prospect of lucid perplexity laid open to the speculative and thinking mind. We walk our labyrinth in clear day, but we do not get out of it. Society and religion lie dissected before us. We analyze, detect, repudiate; we rush back and gather up the fragments of what a moment before we had torn to pieces. We embrace again the old forms and the old creeds, in order to satisfy our insatiable thirst for Truth. In the portico of St. Peter's at Rome there is a statue of Truth, a beautiful figure, leaning upon her sword. That truth brings the sword with her will be admitted by all. When will she be really seen on earth leaning on it, her work done?

"Build on! Build always! It is thus only that we can erect and secure the great edifice of faith."

The possibilities of advancement in society and religion have not been exhausted, and I am happy to say that the world no longer recognizes that the truth concerning religion is confined to two or three societies or sects. There can be no conflict between different truths, the trouble arises from the imperfect understanding of them. I am not here as an advocate of Christian Science, but to learn. 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 is a distinguished citizen of our sister state in the south, who, besides having a long and honorable career at the bar, has added to that the weight of both official and judicial position.

It is my pleasure and honor to introduce to this audience the Hon. William G. Ewing of Chicago, who will address you upon the subject of Christian Science.

Correspondence.

At Auburn, Me.

The fourth annual lecture held under the auspices of First Church of Christ, Scientist, of Auburn, Me., was given by Rev. William P. McKenzie, Thursday evening, October 3, 1901, in Auburn Hall. The large audience was a representative gathering and gave close attention throughout the lecture. This was evidence of the increasing interest in Christian Science in Auburn, as elsewhere.

The lecturer was introduced by Mr. R. F. Gordon, First Reader of the local church, in the following brief remarks:

My Friends:—Aside from the pleasure of tendering to you a most cordial welcome, to this, our fourth annual lecture on Christian Science, the duties assigned to me this evening are more a matter of custom than of necessity, because our lecturer and his subject are so widely known that an introduction seems almost superfluous. Still, being not unmindful of the Scriptural admonition, to be always ready to give a reason for our hope, let us for a moment turn our thoughts backward through the mists of nineteen centuries and listen to these words of the great Nazarene prophet, whose authority to speak on this subject the whole Christian world gladly acknowledges: "Ye shall know the truth, and the truth shall make you free."

Surely these words, when spoken by the Master, were not meaningless, especially to the suffering and sorrowing; for when the leper's appeal went out it met with a ready response from the great demonstrator of Truth, in these words: "Be thou clean, and immediately his leprosy was cleansed." This, and a great many other instances of like character, the healing of both sin and sickness and even the annulling of the claim of death, proved that the Truth, when understood, makes free indeed,—morally, physically, and spiritually. And now again, after a long night of materialism, we behold the dawn of a clearer apprehension of man's spiritual origin, and we hear with joy, from one whose unselfish and loving obedience enables her to speak by precept and example, that divine Love is supreme, and, as of old, the lame walk, the deaf hear, the blind see, the sorrowing are comforted, and the sick are healed, through the practice of Christian Science, the Science of Christianity. That we may listen to one who will speak to us with authority and from experience, of "Christian Science: the Gospel of Love," I now have the pleasure of introducing to you the Rev. William P. McKenzie of Cambridge.

Correspondence.

At Winona, Minn.

There was a large attendance at the Winona Opera House on Sunday (October 13), to hear the lecture on Christian Science by Edward A. Kimball of Chicago. The lecture was given under the auspices of the local Christian Scientists. Mr. Kimball is a pleasing speaker, and his hearers were highly entertained with his lecture.

Mr. Kimball gave a clear exploitation of the postulates of the faith in which he is a firm believer. The power of Mind over matter was the keynote of the address. Christian Science, he stated, was an actual, demonstrable Science, and one that had withstood every test during its comparatively brief history.

Mr. Kimball was introduced by Clarence C. Eaton, C.S.B., of Minneapolis.—*The Winona Republican and Herald.*

At Fairmont, Minn.

The Christian Science Church was filled last night (Thursday, October 17) by a very attentive audience to listen to a lecture upon the Christian Science teachings, by Edward A. Kimball, one of the lecturers of the Boston church.

Several doctors of the old school were present, a number of school teachers, representatives from all walks of life and shades of belief, and a number came in after they had been to prayer-meeting at other churches, which shows a spirit of Christian fellowship and a disposition to hunt out the truth regardless of where it may be found.

Mr. Kimball is a pleasant and entertaining speaker and held his audience well for two hours.

The Fairmont Daily Sentinel.

President McKinley's religious views have been concisely and aptly expressed in the few introductory words he wrote for the book, "Tarry Thou Till I Come." The publishers of this work asked President McKinley for a few fitting words to go with General Lew Wallace's introduction, and on September 15, 1900, the President wrote:

"The religion which Christ founded has been a mighty influence in the civilization of the human race. If we of to-day owed to it nothing more than this, our debt of appreciation would be incalculable. The doctrine of love, purity, and right living has step by step won its way into the heart of mankind, has exalted home and family, and has filled the future with hope and promise."—WILLIAM MCKINLEY.

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Suspended Railway at Loschwitz, Saxony.

A SUSPENSION railway, the first mountain railway of its kind in the world, for the conveyance of passengers, has recently been opened for traffic. It runs from Loschwitz, a village on the banks of the river Elbe about five miles from Dresden, to the top of the Rochwitz Heights, which command a most beautiful view of the Saxon capital. The railway is two hundred and fifty meters (eight hundred and twenty feet) long, with a gradient of thirty-two per cent and is constructed according to the "Langen" system. Thirty-three iron piers of different heights, weighing about three hundred tons, the highest being fifteen meters (49.2 feet) carry the rails on which the cars are hung. Each car holds fifty passengers, and weighs, when occupied, 12.8 tons. Their shape and construction differ entirely from all other railway cars, and even from those used by the Barmen-Elberfeld suspension railway. A steel cable forty-four millimeters (1.7 inches) in diameter connects the two trains and locks them firmly together. It is operated by two powerful machines of eighty horse-power each, stationed at the top terminus of the road. The cable has a strength of 95,000 kilograms (209,437 pounds).

Particular attention and care has been given to devices to insure the safety of passengers and to regulate the running of the cars. A most ingenious signal system—with visible and audible signals—serves to regulate the arrival and departure of trains, and is operated from both the tower and upper stations. Each car is provided with a danger signal apparatus, consisting of an alarm and a telephone, which enables the conductor to communicate from any point of the road, with the engine house. The car is provided with three brakes—system Bucher-Durer—two of which work automatically at the least slackening of the tension of the cable, and stop the car. The third brake can be operated by hand from the platform of the car. From a hand attached to the disk upon which the cable is rolled, the engineer can always determine the exact position of the cars on the road, and an automatic bell warns him if the train is running too fast.

The greatest safety consists in an automatic brake both at the lower and top station, which is put into action by the arriving car and stops it, no matter how careless the engineer may be. The fare is twenty pfennigs (4.76 cents) up and ten pfennigs (2.38 cents) down; round trip ticket twenty-five pfennigs (5.95 cents). Reduced fares are allowed institutions, societies, schoolchildren, and working people. The journey takes three minutes and 15,500 passengers can be carried each way per day, or a total of 31,000. The iron work and cars were constructed in Nuremberg.

CHARLES S. COLE, U. S. Consul-General, Dresden.

In *Social Service*.

Fearing the Worst.

One of the worst habits, formed early in life, is that of borrowing trouble, of looking on the black side of things. It is much easier to talk down than to talk up. We are, naturally, pessimistic. One of the best of success-helps is to acquire, early in youth, a habit of thinking that the best, not the worst, will happen; that we are not poor, miserable creatures, hounded on every hand by the enemies of our life and happiness, but that we were made to be happy, to be free from harassing cares, anxieties, forebodings; that we were not made to worry or to project black pictures, but to create bright and cheerful ones.

We should no more allow a discordant or a dark picture in the mind, than we would allow a thief in our home. We should remember that such thoughts are worse than thieves, because they steal away our comfort, our happiness, our contentment. These black enemies, these discordant guests, leave their scars and stains and slimes upon the house that is beautiful within. It is almost impossible to exclude them when they once enter, but it is comparatively easy to keep them out when we once learn the secret of excluding them.

We should learn that these enemies have no right to intrude themselves upon our consciousness. Treat them as trespassers, eject them instantly, and do not allow them to paint their black images upon the mind.

Do not allow yourself to read, to hear, or to see anything which will produce discord or disturb your peace of mind and harmony.

A famous Englishman said that a habit of looking on the bright side of life is worth a thousand pounds a year. It is worth infinitely more than can be measured by pounds, dollars, or cents, for it means peace of mind, contentment, happiness, conscious power, and the beauty and sweetness of life. Everything has a bright side if we know how to see it.—*Success*.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, in now ready for distribution. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Dec. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure prompt delivery of the *Quarterly* for January, February, and March.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

PRAYER is communion with God. All who believe in prayer at all will assent to this. But what is communion with God? It may be answered that it is unity with God. It may be answered that it is at once *communion* and *unity* with God. Another answer is that it is at-one-ment with God. These different terms are synonymous.

In its best sense prayer is right living. One who lives rightly all the time is praying all the time, because he is in communion, in unity, in at-one-ment with God. This is to "pray without ceasing," the prayer commanded by Jesus.

Let us find another word for prayer. We could find many—scores indeed, but just one more for the present. In Amos, 3 : 1–3, we read:—

"Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

"Can two walk together, except they be agreed?"

We emphasize the last verse. It is plain—simple. Two cannot walk together, in the true sense, unless they "be *agreed.*" God and man cannot walk together unless "they be agreed." To walk with God, then, is to be in *agreement* with Him. To be in agreement with Him is to be in communion, in unity, in at-one-ment, with Him.

The Scriptures abound with this admonition repeated in various connections: "If ye obey me, and keep my commandments, then shall none of these evils come upon you." To pray, then, is to be obedient to God's commands—to the demands and dictates of Good. Every good thought is prayer. Every good act resulting from a good thought is prayer.

God is man's Principle. Man is God's idea. So teaches the Christian Science text-book. Hence when man is in his true relationship with his Principle—God—then he is in *communion,* in *unity,* in *at-one-ment,* in *agreement* with God. Then is he obeying God's commands, then is he *praying.* To the extent that he occupies this true relation to his Principle, man is, consciously or unconsciously (to himself), reflecting God's goodness, and as he does this he *prays.* This is the highest and best prayer. When one prays specifically, or at stated times—if he prays aright—he does it only that he may better understand his relation to God, and govern himself accordingly, *in all his thoughts and deeds.*

Praying thus he does not ask God to do what He has already done. He does more than petition, supplicate, or implore God to confer blessings which, by virtue of His Omnipotent and Omnipresent nature, He conferred "in the beginning." He seeks to fit his consciousness for the reception of the blessings—the good—which are his by reason of his sonship with God. In other words, he *receives* of the good things which God has provided for all who will partake. But only the spiritual appetite can be thus fed—the carnal, never. We do not, in the least, disparage specific prayer, or prayer at stated times. If made in the right spirit, and with understanding, such prayer helps the individual and others. The specific prayer, if it be fervent and righteous, will be effectual in healing sickness and destroying sin. We are here contending for the highest and best prayer which *wholly saves* from sickness, sin, and death.

When the world shall learn *how* to *pray,* the world will be *saved.* It will no longer truthfully be said of men: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." When the world shall know how to pray we shall hear of no more lawsuits brought to recover damages (?) because a Christian minister has prayed for the recovery of sick persons. In that glad day the constant, "effectual, fervent prayer" of righteous men will make sickness impossible, because sin, the progenitor of sickness, will have no place in man's consciousness.

The grandest explication of true prayer we have ever read—the grandest in our opinion ever written—is the chapter on "Prayer" in "Science and Health with Key to the Scriptures" beginning on page 307. It is not mere dissertation or philosophical speculation on the part of Mrs. Eddy. It is the word of Life and health, written by her whose "effectual, fervent," and righteous prayers had, long before the time it was written, healed much sickness and destroyed much sin. It constitutes part of the word of Life and health contained in that text-book which has healed thousands of both sickness and sin, because therein these thousands have found the effectual, fervent prayer of righteousness.

May the world speedily awaken to the *understanding* of *Prayer.*

Another Misstatement.

FROM an article recently written by Mr. W. D. McCrackan and published in the *Marlborough* (N. Y.) *Record,* we publish the following extract:—

"New York, October 7, 1901.

"Editor *Record.*

"*Dear Sir:*—The Rev. Charles A. Tibbals takes a curious way of acknowledging his mistakes in statements of matters of fact, when he simply reiterates them. He writes in your issue of October 4, 'If I am in error in my statements of fact I am glad to be corrected,' and yet, referring once more to a work entitled, 'The Spirit of the New Testament, by a Woman,' which was not written by Mrs. Eddy and has no connection whatever with Christian Science, he deliberately repeats this mistaken assertion by writing 'common report makes her its author, and it undoubtedly voices the opinions of the Christian Science cult.'

"Never have I heard any one ascribe the authorship of this work to Mrs. Eddy. I had never even heard of it until Mr. Tibbals mentioned it in his letter. None of the Christian Scientists whom I have asked concerning the book have ever heard of it. I took pains to send an inquiry to a publisher dealing with such works, and he declares that he does not know who the author is. The full list of Mrs. Eddy's works is well known, and is published in the Christian Science periodicals. No such book has ever appeared upon that list. It is difficult to understand by what 'common report' Mr. Tibbals can possibly have been misled. But from whatever quarter this report may have reached him, it is entirely and unqualifiedly false.

"Equally false is the assertion, 'And it undoubtedly voices the opinions of the Christian Science cult.' So far as I could judge from the extracts given by Mr. Tibbals himself, the work deals with so-called theosophy, certainly not with Christian Science. The phrase, 'Concerning the holy incarnation of the angel soul known on earth as Jesus of Nazareth,' is quite enough to stamp the book as having no possible connection with Christian Science.

"Christian Scientists gladly welcome the text: '*By their*

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fruits ye shall know them.' True Christianity has always borne good fruit, and the proof that Christian Science is truly Christian lies in its benign and beneficent works."

The recklessness with which some members of the modern pulpit assume things to be facts and state them as such is really alarming, and if they persist in this method of attempting to enlighten their congregations, the time will certainly come when the congregations will rightfully demand greater care and pains on the part of the preachers in their ascertainment of what is true and what is false.

Why the Rev. Mr. Tibbals should have jumped to the conclusion that Mrs. Eddy was the author of the book referred to and, without any effort to ascertain the real fact, should have announced it as a fact, is difficult to understand. The people expect truth and nothing but truth from the pulpit, and failing to get it there, is it strange that they should turn more and more away from it to other sources of information? Thousands of people to-day know from their own personal knowledge and experience that repeated statements relative to Christian Science heretofore made from some pulpits were not only inexact but positively untrue. In what position does this place the utterers of such statements in the estimate of people who, through their own experience, have learned of their untruth? How long will members of the clergy continue to place themselves in this unenviable and equivocal position? This is a serious question and one to be seriously considered.

It seems superfluous for us to say that Mrs. Eddy is not the author of the book entitled, "The Spirit of the New Testament, by a Woman." This book is absolutely foreign to Mrs. Eddy's well-known views. Moreover, every one of Mrs. Eddy's books bears her name and is published and catalogued by The Christian Science Publishing Society, 95 Falmouth Street, Boston. A list of all her books is published in each edition of *The Christian Science Journal* and the *Christian Science Sentinel.* This is authentic and official, and the Rev. Mr. Tibbals, and all others who have repeated the falsehood above mentioned, will do justice to themselves and those whom they have attempted to mislead, as well as to Mrs. Eddy, by making announcement according to the fact.

We also positively assert that Mr. Tibbals' charge does not voice "the opinions of the Christian Science cult." The reverse is true.

Will Preach as he Believes.

WHILE condemning John Alexander Dowie and his organization, J. C. Beitel, a licentiate, recently convinced the Chicago Presbytery that belief in prayer as a healing power is not in contravention of the tenets of Presbyterianism.

The young man had been brought to trial on charges preferred in the Arkansas Valley District. He had been ousted by the Missionary Committee and had taken an appeal to the Presbytery.

The committee, in its answer to Mr. Beitel, had assigned as one of the arguments that militated against him the fact that he was in sympathy with the teachings of Dowie and a believer in Christian Science.

When the trial was called the Rev. R. M. Little of the Woodlawn Church moved that the appellant be asked point blank two questions, one as to his belief in Dowieism, and the other as to his belief in Christian Science. The Moderator put the first question.

"I have no sympathy with Dowie or his organization," said the young man; "but I believe, and believed long before I ever heard of Dowie, in some things he teaches."

Relative to Christian Science, Beitel said he could not do otherwise than believe in the efficacy of prayer as taught by the Scriptures. He, however, disavowed any affiliation with the organization of which Mrs. Eddy is the head.

"Do you go so far as to deny to others the right to medical aid?" Beitel was asked.

"No. Neither would I deny to another the right to eat brown bread because I preferred white and believed it the best."

"Would you teach others that such a belief as you hold is to be sought as a necessity for spiritual strength?"

"No; but I should consider them spiritually better and more fortunate."

"There is nothing wrong in the young man's position, as I see it," said the Rev. Ralph Atkinson of the Ravenswood Church. "I move that the matter be dismissed."

"Make him promise that though he may entertain those beliefs he will not teach them," suggested another.

"Never," said Mr. Beitel. "No man can call himself a man and promise he will believe one thing and teach another. When he does that through fear of men he is a coward."

A motion to dismiss the charges was carried.

The above we take from the *Chicago Tribune.* The only comment we wish to make upon it is this: We are astonished that a member of the Chicago Presbytery, or any other presbytery, or minister of the gospel, should undertake to make a candidate for the ministry promise that though he entertained certain beliefs he would not teach them. We are furthermore astonished that such a suggestion should have passed unrebuked by the members of the Presbytery in question or any of them. The only one present who seems to have rebuked it was the candidate himself. He rebuked it bravely and with an apparent righteousness of indignation fully warranted. It will be a sad day indeed when bodies of the kind above referred to shall instruct those whom they authorize to preach the gospel to think one thing and preach another. We can think of no more rapid drift toward spiritual degeneracy.

An Age of Dominant Mind.

UNDER the above heading Mr. Francis. Grierson writes an article in the *Westminster Review* in which he says: "This is pre-eminently the age of mind, as the past century was the age of matter."

He further says: "It is no exaggeration to say that the discoveries and inventions of the past ten years have made child's play of every known system of philosophy. Never again will any man be able to build up a philosophical system which will stand the assaults of the new science for the space of a single year. No one reads philosophy now, because the simple but amazing facts disclosed during the past five years render the dreams, the speculations, and the guesswork of the past absurd. The little that we now know in a practical way is more than all the philosophers of the past knew, from Aristotle to Leibnitz. The absurdity of the old systems may be summed up in the positivism of Auguste Comte, which aimed at hard-and-fast rules of life and conduct, as if such things could ever be in a world in its infancy. Every fresh discovery delivers a blow at the old and fixed formulas; every disclosure of mental power bids defiance to some stereotyped belief. But the most wonderful fact of the present is that we are being ruled by the seeming impossible. Some of the most successful inventors of the present day would have passed for madmen twenty years ago. The so-called dreamers are now the men of action; they are the ones we swear by; they have proved their power and competence, and thinking people turn to them for more miracles of discovery and invention."

There is much truth in these deductions, in their relation to material philosophy. They are based on the

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dominance of the human mind, or the human intellect, rather than upon the divine Mind.

When human intelligence shall surrender to the divine Intelligence, reflecting honesty, charity, love, virtue, and all the enduring and eternal qualities, then truly will have arrived the "age of dominant Mind." This seeming surrender will prove to be acquisition instead of loss. Inventions of every useful sort will become more frequent, and the march toward improved conditions will go on with more rapid step.

Reading Room at Concord, N. H.

FIRST CHURCH OF CHRIST, SCIENTIST, in Concord, N. H. has closed its Reading Room at Christian Science Hall. This room will hereafter be used for private purposes. The Christian Science literature, however, will be for sale there as formerly. This action upon the part of the church is taken with the approval of Mrs. Eddy.

IRVING C. TOMLINSON, *President.*
MABEL C. GAGE, *Clerk.*

The Bible Lessons.

So many inquiries are being made in regard to a publication entitled, "A Help to the Sunday Lesson," published by the Maclon Publishing Co., Chicago, that they can no longer be answered by letter. This publication is not recommended by The Christian Science Publishing Society. The Bible Lessons in the *Quarterly* are intended to encourage study of the Bible itself; but if any change in their presentation is found to be advisable, the change will be made at the office of publication of the *Quarterly*, so that all users of it may share alike in the service.

Bible Lesson for November 3.

In the Bible Lesson for November 3, the second reference from Science and Health in Section I. should be 58—7 instead of 414—7.

Among the Churches.

Corner-Stone Laid at Minneapolis, Minn.

The corner-stone of Second Church of Christ, Scientist, at Second Avenue S. and Eleventh Street, was laid yesterday at twelve o'clock, noon. The exercises were simple and brief. Miss Abigail D. Thompson, Second Reader, opened the exercises by reading from the Scriptures, and Abbot Edes Smith, First Reader, read from "Miscellaneous Writings" by Mary Baker G. Eddy, Founder of the Christian Science movement. The congregation, led by Miss Thompson and Mr. Smith, then repeated the Lord's Prayer with its spiritual interpretation as given in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Mrs. Emma A. Thompson, president of the society, laid the mortar, and when the stone had been lowered to its place Mr. Smith delivered a brief address, closing with a benediction.

The corner-stone is a block of light gray granite from Concord, N. H. On the polished front the following is engraved:—

"Second Church of Christ, Scientist, Minneapolis, Minn., A. D. 1901."

On the sides are the words "Healing" and "Purity."

This society held its first service, February 7, 1897, in the Swedenborgian Church on Fifth Avenue S. and Ninth Street, later at Second Avenue S. and Fourteenth Street, and during the past year at the Lyceum Theatre.

The above appeared in the *Minneapolis Times* of Sunday, October 13, 1901, and was accompanied with a very good illustration of the projected church building, and an interesting view of the scene at the time of the ceremony. Saturday was one of the northwest's famed autumnal days, and the double row of stately maples surrounding the church site, glowed in red and gold in the fall sunshine.

At one time during the ceremonies the sun was for a few minutes overcast, but just at the words, "Thus founded upon the Rock of Christ" (from Miscellaneous Writings, p. 153), it burst forth in a flood of light which seemed filled with sweet significance to the loving thought of the members of the church.

Among other things the First Reader said:—

On the front of this corner-stone is inscribed the name of the church—"Second Church of Christ, Scientist, Minneapolis, Minn.," and on the sides of the stone are engraved respectively, the words, "Healing" and "Purity."

Purity is closeness to God. It is like Enoch, walking with God. In the words of the Psalmist: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 137, we read, "the corner-stone of all spiritual building is purity."

One who reflects this purity of thought and of life, fulfils the injunction of the apostle John, to purify himself. This means obedience to the two great commandments given by our Saviour, Jesus Christ, who said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The same thought is expressed by Mrs. Eddy, as the forgetting of self in the remembering God and the human race.

Our Master made healing an essential part of Christianity; and we cannot feel too lovingly grateful to our Leader, who has taught us by precept and by example how to understand his teachings and to follow in his steps. To-day Christian Science is revealing to the world man as made in the image and likeness of God, and as having dominion over all the earth.

In the corner-stone was placed a copper box containing a Bible, "Science and Health with Key to the Scriptures," and each of the other works of the Reverend Mary Baker G. Eddy, *The Christian Science Journal, Sentinel, Quarterly*, and Hymnal, a sketch of the church's history, and various documents.—LOUISE W. CHAPMAN, *Clerk.*

Services at Kings County Almshouse.

During the past fourteen months Christian Science services have been held in the chapel of the King's County (N. Y.) Almshouse, the services being identical with those held at our church. The services have been held regularly every Monday afternoon, and have been well attended from the beginning, close attention being given to the lesson.

It is a pleasure to those having charge of the work to give to the Field some of its results. A degree of cleanliness is now noticeable among the adult inmates, who attend the services, which was lacking at first.

There are several cases of men leaving the Almshouse in answer to the call of Truth, to take their places again in the world. An improvement is noticed in the spiritual as well as the mental and physical condition of some of the inmates. Considerable literature has been distributed among the inmates and has been eagerly read by them. There are also several copies of Science and Health in circulation among them.

The janitor of the chapel was healed of chronic dyspepsia of many years standing. His physical condition, which was never good, has so improved that he is in the enjoyment of better health to-day than ever before. He was

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recently presented with a copy of Science and Health by those in charge of the work, as an expression of their appreciation of his many acts of kindness in facilitating their work. I enclose a copy of a letter received from him in acknowledgment of the same.

The insane ward for children is visited quite regularly, and hymns from the Christian Science Hymnal sung to them. They seem to grasp these quite readily, especially when the Mother's hymns are used. Following this, individual children are talked with in a fitting manner, with beneficial results.

One child has been rescued from blindness and can now see by reason of having constantly declared that God was her sight, and affirming always that she could see. Another child, confined to bed on account of both mental and physical incapacity, is now able to get around the room unaided, and the leavening power of Love has been shown in the changed attitude of the attendants.

Surely God is being glorified to these who seem so much to need the uplifting realization that God is a very present help in trouble.

JOHN F. PERLBACH, *Secretary Literature Committee.*

The following is a copy of the letter above referred to.

Flatbush, June 4, 1901.

Norman E. John, Esq.

Dear Sir:—Kindly say to the Literature Committee of the Students' Christian Science Association that no words can express the gratitude I feel for the copy of Science and Health received from them to-day. Though all the world should repudiate it I should still value it more than any other book in the world, for without it even the Bible was seemingly of no use to me.

I do not yet know all the Truth, but through the teaching of Science and Health I shall, and then I shall indeed be free from all error. To you personally I am under deep obligation for your kindness.

Respectfully,

A. A. WARD.

A Christian Science Service in Liberty, Me.

From the *Republican Journal* of Belfast, Maine, we extract the following:—

Through the kindness of the Baptist Church in Liberty a Christian Science service was held there on Sunday, September 1. This was the first service of the kind held in Liberty. In order to secure the church each member was consulted individually, and unanimous consent was given. The service was that held in all the Christian Science Churches, being conducted by two Readers, usually a man and a woman. Mr. Henry C. Lawrence of Boston took the place of First Reader and Miss Blanche Moody of Liberty acted as Second Reader.

Volumes of the Sentinel Received.

Kansas City, Mo., August 31, 1901.

Second Church of Christ, Scientist, Kansas City, Mo.

The Kansas City Public Library has received Volumes 1, 2, and 3, complete, of the *Christian Science Sentinel,* for which please accept our sincere thanks.

We are greatly indebted to you for this set, which is a valuable addition to our reference department. It will be bound and preserved for future use.

Very truly yours,

CARRIE WESTLAKE WHITNEY, *Librarian.*

George Washington s Seventeen Rules of Life.

1. ACT at all times as in the presence of God, and make it the great object in all things to please Him. In order to do this,

2. Seek first of all to gain clear views of His will, and with regard to all things to be perfectly conformed to it. In doing this,

3. Cherish no thoughts, indulge no feelings, speak no words, and do no actions, but what you really think, after all the light you can gain, will most honor God, most benefit yourself and others, and give you the greatest joy when they come to be exhibited before the assembled universe at the judgment day.

4. Begin and end each day by a season of communion with God, and by a solemn and hearty commitment of yourself and all your interests, temporal and eternal, to His guidance, care, and disposal.

5. Daily read, with deep attention and fervent prayer, a portion of the word of God, for the purpose of understanding, believing, and obeying it.

6. Never express or indulge the least degree of unkindness towards any human being, and give no needless pain to any one of the human race, or even of the animal creation.

7. Make it your object to promote the greatest happiness, on the whole, of all upon whom you may have influence, both of the present and all future generations.

8. Regard the hand of God in all the dispensations of His providence, and in whatsoever state He places you, therewith be content.

9. Envy none who are above you, and despise none who are below you; but possess and manifest the utmost goodwill towards all men.

10. Never speak of any, or feel towards them in a manner that you ought not to wish them, under similar circumstances, to speak or feel with regard to you.

11. Let all statements and narrations be an exact exhibition of the real truth.

12. Act for God, for the universe, and for eternity; and in such a manner as is adapted to promote the highest good forever. In order to do this,

13. Look habitually to Jesus Christ; let your whole soul be imbued with his spirit, and manifest it in all your actions.

14. Look to the Holy Ghost as the author of all good in man; seek habitually His teaching, His illuminating and purifying influences, that He may dwell in you as His temple, and take full possession of all your powers and talents for Himself.

15. Earnestly desire that He would take of the things of Christ and more and more show them unto you; and carefully avoid everything which tends to hinder you from becoming perfectly like Him.

16. Make it as your meat and drink to do the will of God, and perseveringly have respect to all His commandments.

17. Feel and acknowledge that all the good that you ever have received, that you now receive, or ever will receive is of grace through Jesus Christ; trust in him for all which you need, both for this life and the life to come; rely on his merits, imitate his example, and in view of every blessing give him and the Father and the Holy Ghost all the glory.

Barberries.

In scarlet clusters o'er the gray stone wall
The barberries lean in thin autumnal air;
Just when the fields and garden plots are bare,
And ere the green leaf takes the tint of fall,
They come to make the eye a festival!
Along the road for miles their torches flare.
Ah, if your deep-sea coral were but rare
(The damask rose might envy it withal)
What bards had sung your praises long ago,
Called you fine names in honey-worded books—
The rosy tramps of turnpike and of lane,
September's blushes, Ceres' lips aglow,
Little Red-Ridinghoods, for your sweet looks!
But your plebeian beauty is in vain.

THOMAS BAILEY ALDRICH.

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From our Contributors.

Christ's Anointing.

BY B. A. F.

With sin-sick soul and tears of sad repentance
She came with reverence meet,
And in her hands she bore a costly offering,
To lay at his dear feet.

He turned about with words of sweet approval,
And his calm, Christ-like glance
Shed o'er the troubled heart of this poor sister
A heavenly radiance.

Its fragrance sweet still stealing down the ages,
This tale to-day we read;
The stars themselves may fade, but what so deathless
As such a loving deed.

Dear Master, though to-day thine earthly presence
Our eyes may never see,
Yet every deed of love shown some poor brother
Is even unto thee.

Oh, let our feet be swift in thy dear service,
Our hands be ever strong,
And then no more shall sound a note discordant
In life's harmonious song.

Spiritual Understanding Necessary.

BY M. E. H.

In John, eighth chapter, twenty-eighth to the fortieth verse, we see that spiritual understanding is indispensable to spiritual growth. It says, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things."

When consciousness is lifted up through spiritual discernment, then shall we understand man's spiritual origin, that he is inseparable from his divine Principle, Father-Mother God, and be spiritually qualified to demonstrate that Principle in works, as Jesus did.

The thirtieth verse says, "Many believed on him." The self-satisfaction of mortal mind argues from its own limited and ignorant views only. Jesus detected this lack and said, practically, believing is not sufficient, "if ye continue ["to be steadfast or constant in any course" Webster] in my word, then ye are my disciples, indeed."

Through the bondage of ignorance and superstition, spirituality has no foothold in thought, and mortal mind, still blinded to its own misconceptions, again argues "we be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Here we see clearly depicted the appalling danger of serving wrong in the name of right. Abraham in its spiritual significance means, "Fidelity; faith in the divine Life and eternal Principle of Being" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 570). Yet how far removed was their conception from the true interpretation. Jesus' answer betrayed their incapacity, for it seemed to convey the thought that the ignorant propensity that serves wrong in the name of right subjects itself to the "servant of sin," and is killing the true sense of man's birthright and freedom as the son of God, which must be understood, sooner or later, to restore the soul.

Only the demonstration of Truth makes free, and God must be worshiped spiritually, not materially, and so long as we believe in wrong and call it right, be it in the guise of science, theology, or medicine, in that proportion are we deficient in understanding, and trying to worship God through the medium of matter, which Science and Health says is paganism.

Fruits of righteousness are all that count in Christian Science. "It is the spiritual idea, or Christ, which demonstrates, with Scientific certainty, the rule of healing, upon its divine Principle, underlying, overlying, and encompassing all true Being" (Science and Health, p. 492).

Consecration.

BY F. B. HOMANS.

In our school days we were taught that the degrees of comparison of good, were good, better, best. But in Christian Science we learn that Good is God, and there is no better or best; that God is All, and nothing can be added; that Good is perfect, and therefore there is no room for comparison.

Consecration means consecration to Good, and there is no room for comparison, there can be no half way work about it. Jesus said we must "come out from the world." That we must love God with our whole mind, soul, and strength. We cannot serve God and mammon. If we try to serve God one day and the pleasures of the world the next, we shall find that we have lost our power to enjoy worldly things, and that we do not find peace in heavenly things. We must give up *all* and follow Christ or we shall find our days are wasted. Have we consecrated ourselves to Christian Science, or do we still hold on with one hand to worldly affairs? Of course we must progress. To-morrow we shall know more than we do to-day, but that does not prevent us from giving the whole of our efforts to-day. When I first heard of Christian Science I thought there was a physical class, and a spiritual class, and that some belonged to one and some to the other, and some to both. I said, "I'll look into the physical end of it, but I have no use for the spiritual end and I won't have it." But being here I realize that I must give up all for Christ. What a great big word *all* is, only three letters yet it covers and includes the whole universe. First we must be *willing* to give up all, and then we must grow to the understanding that enables us to give up all.

We ask God for some blessing, but materiality clouds our vision and we do not perceive that we have it, and so think our prayer is not answered. We can receive answers to our prayers just as fast as we grow pure enough to receive them, and no faster. Error could never deceive Jesus because he was consecrated to God. He never asked amiss and never received aught at the hands of error; his perception was too keen to be deceived. He knew error in all its different garbs and simply said, "Get thee behind me, Satan."

Crucifixion.

BY CARRIE E. KRAUSE.

As I thought, What does crucifixion mean to me? it was unfolded this way:—

It is not the crucifixion of the body, but the crucifixion of the mortal, of all things pertaining to the flesh, all evils, such as hatred, envy, pride, jealousy, malice, lust, sensuality, passions, false appetites, untruthfulness, deceit, conceit, etc. When we thus free ourselves from evil, we gain the consciousness of Good.

I saw more than ever the need for each individual to work out his own salvation; and I saw, too, that we ought not to complain because of the trials, for they only compel us to open our eyes to the Good, and take a step higher. My daily prayer is to overcome all that is unlike Christ, to have that Mind which was in Christ Jesus, the Mind that knows good only.

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I desire to relate my healing, which came two years ago through studying the Bible and "Science and Health with Key to the Scriptures." I had not enough faith in Christian Science to employ a practitioner, but I felt that God was no respecter of persons, and that if there were any truth in Christian Science, I would receive it just the same as any one else. The first week I laid aside a brace which I had been wearing for a spinal trouble that the doctors pronounced incurable. My healing took place within two months, including chronic stomach trouble of twelve years' standing, bronchial trouble, catarrh, cough, sore lungs, expectorating blood, and also weak eyes, for which I had worn glasses six years.

I am more than thankful to Mrs. Eddy, who has revealed the Christ-Truth to this age. I am also thankful for all the Good received through the *Journal* and *Sentinel,* and to the dear Scientists who have helped to lift me up.

Some one asked me the other day how much I would sell my Science and Health for, if I could not get another. I said, "Money could not buy it. I would rather give up all I possess, than to give up Science and Health and drift back to the old way of living."

Words of Thankfulness.

WE have received the following letter of thankfulness and appreciation from a faithful Christian Scientist of Brooklyn, N. Y.:—

Dear Friends in Truth:—Our last *Sentinel* gladdened many hearts I am sure. In thanking God, we naturally thank you. Those articles from *Harper's Weekly* and *The North American Review,* will shed light in many hearts and homes. "Mother Eddy" began to say "unexpected things" many years ago,—things *quite unlike* what other people said, words of living light that turned sickness into health, mourning to rejoicing, for thousands of us.

How our hearts swell with loving pride at reading those beautiful tributes, so well deserved and from sources that will give them weight with weary ones who feared the people.

That "Letter to a Friend" will prove useful too, it is so honest. Christian Science guides us straight to the kingdom of Heaven within us; it has been the light of my life for fourteen years; its first statement I accepted gladly, hopefully. Life became so real so interesting,—a grand anthem full of harmonies, if notes were not displaced by clashing wills. There was much tearing down before I could build aright.

Faithfully in Love and Truth,

MRS. H. E. T. G.

Hope.

BY EMILY TUPPER-BENDIT.

"My times are in Thy hand."
Why should I fear,
Or dread a single step,
Since Thou art near?

Though pressed on every side,
Thou art the power
That surely meets our need
In every hour.

If heavy clouds hang low,
Hope standeth by,
To draw the veil aside,
And point on high

To where the Sun still shines
And lights the way,
Across earth's dreary wastes,
To brightest day.

Testimonies.

Many Reasons for Gratitude.

Six years ago I sought Christian Science for physical healing, in the same manner that I should have consulted a physician. I was healed of a chronic disease in four treatments, and as the Scientist who treated me displayed great wisdom in showing me her faith by her works, instead of attempting to interest me in the cause of my cure before I could see that I was well, I found myself free from the disease, and in a state of wonderment that increased as time went on.

I was a member of the Episcopal Church and considered myself quite zealous. The music always seemed to inspire me, while in the church at least; the ritual appealed to my æsthetic sense, and frequently the sermon caused me to make good resolves. I seldom missed a service and had no desire to change my religious views or habits.

The subject of Christian Science was, I thought, far from being of interest to me, and yet I was surprised to find myself every week at the home of the Scientist through whom I was healed. She very kindly opened her house, on a certain day, to those among her acquaintances who were interested in reading "Science and Health with Key to the Scriptures," as well as other writings of Mrs. Eddy, and who seemed to find help in considering the subjects presented. From her I had borrowed a few Journals and some of the smaller books on the subject of Christian Science, but the text-book, Science and Health, I could not read with any understanding whatever.

At these meetings I met women whom I had known as thoroughly practical, capable women, entirely in possession of their senses, and when their words seemed to have no meaning to me, I reassured myself by thinking that perhaps, some time in the past, they had been just as mystified as I was, and I took hope, meeting with them the next week.

I went once or twice to the Sunday service at the Auditorium, but I missed the ritual of my own church, and caught little inspiration from the hundreds of earnest people whom I always found there.

A year went by and I seemingly made no progress. On Good Friday I found myself in utter despair because of business troubles which unjustly involved my husband in failure after years of faithful work. His financial distress was ignored by those who called themselves his best friends, and who could have helped him and in so doing lost nothing themselves. My heart was very bitter toward man and at last I turned to God. I recalled the solemnity of the day, and with a prayer for help I went to the service which commemorates the Saviour's three hours' agony on the cross. I listened to the prayers designed for that day, to the hymns carefully selected, and to some short addresses by the black-robed priest; but not one thought of peace or comfort came to me.

At last I fairly rushed out of the church, and before I realized where I was going, I was at the home of my friend the Scientist, who always had a word of hope and cheer for all who appealed to her. I stated the case, and she, seeing my distress, talked to me most earnestly, telling me that divine Love was the Principle of the universe, and had always met our every need. This sweet thought became more real to me than the bitterness and hate I had been cherishing, so that I went home with the first hope my heart had known in many days. I was not surprised when on the following day financial help came from a source entirely unexpected.

I gladly recognized Spirit, as revealed in Christian Science, as the only cause, and Easter meant to me a resurrection from the grave of materialism. Notwithstanding this glimpse of the Truth, some time passed before I felt willing to accept the responsibilities of becoming a Christian

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Scientist through class instruction from this loyal student of Mrs. Eddy.

I can never cease to be grateful to her for all the love and patience she has shown me. In the past few years, I have had many proofs of the efficacy of Christian Science in healing sickness, and in overcoming sin. The true idea of man, as God's reflection, makes the mortal concept seem a poor creature, which we should be glad to lose that we may awake, satisfied, in His likeness.

I am very thankful for the wonderful Key to the Scriptures which really has unlocked the sacred pages and made their daily study a joy and help in all the affairs of life.

In proportion as I grasp the meaning of Science and Health and the other writings of Mary Baker Eddy, do I feel love and gratitude to her as the Revelator of Truth to this age.

I am always helped by the *Journal* and *Sentinel,* and I feel most grateful to all who contribute to these publications and to those who so ably edit them.

M. T. G., Chicago, Ill.

Christian Science brings Health and Understanding.

Through reading "Science and Health with Key to the Scriptures," and the earnest labor of one good and true practitioner, my wife was restored to perfect health in less than one year, and gained forty pounds in weight after a severe and almost a chronic attack of stomach trouble which reduced her to a mere skeleton of her former self. Specialists in *materia medica* were appealed to for months. They failed to alleviate her suffering. West Baden Springs, Ind., were resorted to, but no change. Massage, vapor baths, and all other remedies used, proved of no avail. It was suggested that we give Christian Science a trial. Forty years of study and adherence to orthodox teaching was a mountain between me and Christian Science, having heard that strange things were taught by the Scientists. But love and desire to see my wife enjoy health and happiness decided me to cast away my prejudice and accept anything, even Christian Science, to see her delivered from the pain and torture she was suffering.

And now, after twelve months of reading and studying Science and Health accompanied with the Bible, and attending the First Christian Science Church of Chicago, I am convinced that to acknowledge the goodness and power of God one must put off the old (material) man and put on the new (spiritual), and obey the command of Jesus Christ, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "thy neighbor as thyself."

The study of Science and Health has given me an understanding of the Bible, and enabled me to enjoy the fruits of the Spirit,—Life, Truth, and Love.

JAMES F. EARL, Chicago, Ill.

Restored to Perfect Health.

In December, 1900, our janitor lost his little daughter by diphtheria. His son and the mother also had the disease, and the latter very nearly lost her life. When the mother began to improve it was found that she was paralyzed; even her throat was so affected that she could not talk. Various physicians were employed. Although she rallied somewhat, regaining the power of speech and the use of her hands and arms, there came a time when they could do no more for her. Her lower limbs remained useless, she could not walk a step, and, with a sense of discouragement, all treatment was dropped.

In this extremity a Scientist suggested to the husband that Christian Science be given a trial. He replied that he had no more money to spend for treatment of any kind. The Scientist remarked that many people were healed by simply reading the text-book, "Science and Health with Key to the Scriptures," and that if his wife would promise to read the work carefully, she would gladly loan her a copy.

A day or two later the promise was given and the book sent upon its mission. At the end of a week from that time inquiry was made regarding the woman's condition. "About the same," was the reply. The Scientist then offered to visit the invalid and answer as best she could any questions that might have been suggested by what she had read.

Word was returned that she would be glad to avail herself of the offer, and the next day, Sunday, the Scientist spent upwards of an hour answering questions and trying to break the bread of life to a hungry seeker who, she found, had been reading intelligently and was beginning to get glimpses of Truth.

No treatment was given, unless the talk could be regarded as an audible treatment, poured forth with an earnest effort to realize God as All-in-all and man as His image and likeness, and every whit whole.

On the Wednesday morning following, the husband reported, with a beaming face, that the wife walked into the kitchen, with the aid of canes, the day before, and had made two pies. Before the week was out she was going about without any material support, and in less than two weeks was able to do all her housework. She is now in perfect health and there is great joy in that household. I have asked the husband and wife to corroborate this, and they have done so.—S. E. D., Boston, Mass.

Thanks for the Sentinel.

On New Year's eve my daughter Ethel and I determined that we would watch the old century out and that the new century must find us reading "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. At eleven o'clock I opened the book haphazard and began to read.

I read along steadily until, as the first bell sounded, ushering in the new century, I reached these words, page 300: " 'The night is far spent,' and, with the dawn, Truth will open the spiritual senses to hear and speak the 'new tongue.' "

We felt for a few moments as though our blessed Father were speaking aloud to us, we looked at each other in perfect amazement. I had never noticed those particular lines and did not know they were there.

I want to thank our editors for our *Sentinel.* Oh! how faithfully they have labored that we might each week receive that comforting and helpful little paper. When the postman rings on Monday morning I always say, "You are very welcome, dear little *Sentinel,*" for I know that it is there in the box.

I invariably begin my week by reading every word. It starts me off right, then everything seems to run smoothly.

I did not enter Christian Science through the door of physical healing, having no need, as I have always enjoyed the most perfect health, but it appealed to me from every other standpoint, and has made life well worth the living.

MRS. E. C. GILKEY, Chicago, Ill.

The Real Magnet.

"And I, if I be lifted up, will draw all men unto me." Truth lifted up, is drawing the world. Every Christian Scientist stands to-day on holy ground; with him is the burden of the proof of this ever-present, ever-operative, divine Principle that guards, protects, governs, to-day as in the days of Shadrach, Meshach, and Abednego. It is to us that the sacred duty comes of letting the world see there is no other God that can deliver after this sort; and in order that we do this we have the sacred message twice given to us, "What I say unto you, I say unto all, Watch."

A. J. M.

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Religious Items

The Literary Digest in an article entitled the Changes in New England Methodism, quotes from several New England Methodist ministers. We quote some of these:—

Rev. Mr. Davis, a Boston minister, sums up his changes of belief in these sentences:

"Jesus Christ came on earth to show us what to do and how to do it. Others may to advantage theorize as to the atonement, etc. I have tried to do so in years gone. Dissatisfaction crowned my efforts. I have one object before me now—to follow Jesus, preach Jesus, lead men to Jesus."

Rev. Charles H. Stackpole, of Melrose, is convicted of "the newer and more rational theory of the inspiration of the Scriptures;" he no longer holds to Paul's dogmatic theology, founded largely on an untenable view of Genesis;" he is open to evolution; no longer holds any theory of the atonement, save that Christ is the supreme expression of God's love; and "all the woeful knowledge of the past . . . misrepresents the character of God and is destined to perish from the mind of man."

Rev. George S. Butters, of Somerville, says: "The theory of the inspiration of the Scriptures which I once steadfastly held I have been obliged to discard holding strongly to the fact of inspiration with a satisfactory theory. Ten years ago I was strictly Wesleyan on the question of entire sanctification. To-day I do not regard that theory either Scriptural or practical."

"The spirit lives only by ceaseless change of expression," declares Rev. L. H. Dorchester, of Boston. "The living organism has glided out of many old phrases, and is finding fresher, more vital, and hence more effective expression in terms of to-day's thought and life." Christ is "the embodiment of divine altruism, the example and the inspiration for all service."

The Strand Magazine (September) takes the view that, in America at least, "the minister of religion is as up-to-date as any other man," and it exhibits, in letter-press and illustration, a dozen startlingly original devices "inaugurated by the ministers to attract and hold congregations." To quote from the article:—

"The minister who announced that he would deliver his sermons in a 'red robe' succeeded in arousing the curiosity of all within his vicinity and in drawing large crowds to his church. Still more daring and original is the man who illustrates his sermons with oil-paintings shown, and even executed, in the pulpit. The clergyman whose church is non-sectarian, and who says that he lays claim to no church or particular congregation, has gained many converts and is doing good work. The Rev. C. H. Tyndall announces that he illustrates Bible truths by electricity, and has proved himself a leader in the ranks on the great march of progress by introducing wireless telegraphy into his church.

"The church with a roof-garden is well attended and has an original man at its head, one who realizes that the hot days of summer frequently destroy the good done during the balmy, soul-inspiring days of spring, and who has braved criticism and established codes by building a cool retreat on the roof of his church where open-air services are held.

"A California church which has its choral services conducted by a Chinese choir, understands that the people of the twentieth century clamor for novelty, something to capture the attention and hold the interest. In this class might also be mentioned a church in the city settled by William Penn, where lady ushers show strangers to a pew."

Letters are occasionally received at this office appealing for funds to carry on independent missions in various foreign countries. Usually they describe pitiful cases of destitution, sometimes spiritual and sometimes material. The managers of these missions present credentials, occasionally from well-known persons. In the opinion of most missionaries the evil of these independent enterprises, even when carried on with honest intention, is greater than the good done. A letter has recently been prepared by the representatives of a number of missions of the Madras Presidency, India, addressed to the Christian churches of Great Britain, Australasia, and America, setting forth facts in connection with these enterprises, most of which are managed by persons once connected with the missionary societies, but now under the oversight of none but themselves. This letter says that "the actual work carried on in most cases bears but a small proportion to that set forth in their appeals as to what they propose to do." The results are demoralizing to the Indian community, and are fraught with grave danger to those who succeed in getting considerable sums of money for which they are obliged to render no account beyond publishing the contributions in a subscription list. It is urged that money ought not to be sent in response to appeals of this sort, unless proper guarantees are furnished and accounts rendered and duly audited, showing what has been received and how it has been spent.

The Congregationalist and Christian World.

The day of sectarian rivalries is past. That is to say, they have become impossible to those who take into their minds the message of the twentieth century. Henceforth no church can claim exclusive rights and privileges as the exponent of the divine Will and Wisdom; and no church can contest the claims of another organization to supremacy on the ground that the other one is the false church, and it is the lawful claimant. That is, again, to say that this is the present situation as it appears to a few hundred thousands, it may be a million or two of men and women scattered over the face of the earth, who believe that the universality of revelation and the freedom of the truth make void all special claims to religious authority on the part of any church or body of churches. And yet, although the tendency is marked and unmistakable, the probability is that the year 2000 will see some of the great religious establishments still stronger than they are to-day, and more aggressive in their efforts to win the allegiance or to compel the submission of mankind. He lives in a fool's paradise who thinks that, because he sees things as they ought to be, he sees things as they will be within any calculable time. It takes about five hundred years for a truth, after it has been openly demonstrated, to sink into the common consciousness and become a basis of action.—*The Christian Register.*

Rev. Dr. Huntington of New York, says that what the nation needs is a revival of genuine religion. The source of this word forbids any misunderstanding of the term "revival." It is not meant that there is need of any such spasmodic occasions of emotional excitement as have been known in the not far distant past, but what is meant, and every thoughtful man will endorse, is a revival of interest in the principles of Christian righteousness, the awakening of thought upon eternal themes. The world needs to have God reintroduced into it, and into the calculations of every life. Trace any of the evils of the present far enough back and you find atheism at the root. Life rises no higher than its source; if it has its source in earthly things it will be earthly; if it came from God it will reach to God.

The Universalist Leader.

Speaking of the late Bishop Whipple of Minnesota, the Philadelphia *Public Ledger* says:—

"His diocese contained twenty thousand Indians, and it was his self-imposed task to keep in frequent communication with all of them. In the earlier days of his ministry there were no railroads, and the journeys from one tribe to another had to be made on horseback. His interest in the welfare of the Indians and his life among them caused the whites to affectionately bestow on him the title of 'St. John-in-the-Wilderness,' while his upright and unselfish character and straightforward dealings won for him among his protégés the fine name of 'Straight Tongue.'

A Baptist minister in Tennessee who wanted to baptize his daughter and sprinkled her because she was too sick to be immersed, has been expelled from the ministry for thus violating a rule of his Church. If it was the rule he has no right to complain, although he had the full right to fight the case, for liberty to change the rule, or to prove that it had been already changed in practice, as it should have been. The reformers have the right to work for reform, but this must always be at the risk of expulsion from the ranks. The presumption is with the conservatives, and it must go hard with the reformers until they win a decisive victory.—*The Independent.*

Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father —God—and the dull thud of your sluggish pulse will bound with new life; . . . and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all—Him in whom you, as they, live, move, and have your being.—J. F. W. WARE.

All who attended the public services last Thursday in any of our cities or towns, and joined in the hymn, "Nearer, my God, to Thee," must have sung it with different feelings from those ever before experienced. This hymn will, for years to come, be associated with our martyred President. The name of McKinley and the hymn will rise together in our minds.

REV. WALTER B. VASSAR.
In *The Examiner.*

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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:—

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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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Items of Interest.

National.

The William McKinley National Memorial Arch Association has issued a circular letter to the effect that it has been incorporated under the laws of the District of Columbia to erect a national memorial arch by popular subscriptions, in honor of President McKinley in the city of Washington. The arch will be placed at the Washington approach to the memorial bridge across the Potomac, connecting Washington with Arlington. All contributors to the fund will be made members of the association. Hon. Lyman J. Gage, Secretary of the Treasury of the United States at Washington, D. C., will receive contributions and forward certificates to all contributors.

A circular letter, with the bill revising the bankruptcy law which was introduced at the last session of Congress, has been sent to the principal business men throughout the Union with the request that they offer suggestions or modifications. As a result fifteen thousand answers have been received, including many important practical suggestions which will be incorporated in the new bill.

In his annual report General Gillespie, chief of engineers, says that twenty-five of the principal harbors of the United States are sufficiently protected against naval attacks by heavy guns and mortars. He asks an appropriation of four million dollars for new fortifications and three hundred thousand dollars for preservation and repair of the old.

The United States is at the head of the list of the world's exporting nations. For the nine months ending September 30, our exports of domestic products amounted to $1,024,605,181. The United Kingdom is the next largest exporter of domestic products, and during the same period the exports were $1,018,845,766.

Colombia has proposed to the United States that she assume her place in all matters relating to the Panama Canal. On account of the inability of the executive to pledge the government to the adoption of the route in advance of any action of Congress, the proposal cannot be accepted.

The estimates of expenditure in the Interior Department for the fiscal year, beginning next July, aggregate $170,000,000. Of this amount $142,161,200 will be necessary for the payment of pensions.

President Roosevelt has appointed Frank I. Osborne of North Carolina as associate-justice of the United States court of private land claims. Like his predecessor, Mr. Osborne is a Democrat.

Secretary Gage has again ordered the purchase of bonds in order to decrease the surplus in the treasury. The amount purchased on the first day amounted to $1,272,170 par value.

If public business will permit, President Roosevelt will attend the South Carolina Inter-state and West Indian Exposition on Lincoln's birthday, February 12.

At the close of business October 31, 1901, the national debt, less cash in the treasury, amounted to $1,022,032,957, a decrease from last month of $9,563,408.

Military experts say that under the present condition in the Philippines sixty thousand troops are necessary to preserve order.

The pay of the United States army for last year amounted to $53,215,345, an increase over the previous year of $1,301,364.

Foreign.

Wednesday, June 25, 1902, has been fixed for the coronation of King Edward VII. The ceremonies will continue over a period of two days. The foreign royalties will be entertained in London for one week.

The English manufacturers are preparing a letter of protest to the King on account of his having chosen for the coronation robes of the peers, a velvet of peculiar tint, which is made only in Lyons, France.

The American exhibition to be held in Crystal Palace to celebrate the coronation year will extend from May to September. The exhibition will be strictly confined to a display of the wealth, industry, science, and art of the United States.

Information is received from London that all claims of foreign countries for damages during the South African war have been settled diplomatically with the exception of those of the Netherlands and France, and it is expected that these will be settled in the near future. The claims which have been allowed are as follows: The United States, $30,000; Austria, $750,000; Germany, $150,000; Russia, $20,500; Italy, $6,000; Sweden and Norway, $5,000; Belgium, $4,000; Switzerland and Denmark, $1,250 each, and Spain, $750.

President Diaz of Mexico gave a dinner October 28 in honor of the visiting delegates to the Pan-American Congress. In his speech on that occasion he expressed the hope that their future relations with each other might ever be governed by the upright spirit which animated Washington, Hidalgo, Bolivar, and San Martin.

Four hundred and ninety-five claims have been submitted to the Spanish Claims Commission, and their amount reaches $60,329,000. Of this amount $2,400,000 was on account of the Maine disaster.

The best means of suppressing anarchy in the Western Hemisphere will be one of the principal subjects to be discussed by the Pan-American Congress.

It is probable that King Edward will open Parliament on January 23. This will be the first full state ceremony during the King's reign.

Dr. Otto Nordenskjold's ship, the Antarctic, left Falmouth, Eng., October 27, for an eighteen months' voyage to the Antarctic circle.

According to a dispatch from St. Petersburg the Russian General Grodekoff will soon open the Manchurian-Siberian railway.

Industrial and Commercial.

Accredited agents of Sir Thomas Lipton are taking options on farming lands in the southern part of Georgia. It is reported that the Lipton Company will establish truck gardens on these lands to raise vegetables for the Lipton shops in Great Britain. They will be shipped by a special line of steamers, plying between Liverpool and Savannah. Investigation has shown that a more abundant production to the acre is possible in the South Georgia lands at five dollars an acre than in the European lands costing thirty dollars an acre.

It is reported that the Pullman Palace Car Company of Chicago will surrender its charter and incorporate under the laws of New Jersey in order to evade the taxation of capital stock under the new ruling of the Illinois Supreme Court. The capital stock of the Pullman Company is seventy-four million dollars and the market value of the shares is two hundred and twenty dollars, the par value being one hundred dollars. Under the recent decision of the Supreme Court, the assessable property of the company would be $162,800,000.

The beet sugar factory of Loveland, Col., began operations October 26. Beets are being received at the rate of twenty-five hundred tons a day, and enough will be delivered to make fifteen million pounds of sugar. It is estimated that enough beets will be received to keep the factory running until next March. The crop has far exceeded expectations and the farmers receive $4.50 a ton for the roots.

Portsmouth, N. H., will have the largest paper mill in the world. It will be built by the White Mountain Paper Company and will employ between three and four thousand men. The company has been exempted from taxation for ten years.

The Pennsylvania Railroad Company has ordered thirteen thousand pressed steel cars in order to facilitate the moving of coal and to relieve the blockade at the mines.

General.

Mrs. Carrie Chapman Catt, President of the American Woman's Suffrage Association, says that representatives from fourteen nations are expected at the international conference to be held in Washington, D. C., beginning November 12. It is the purpose of the conference to receive and hear reports on the status of women of all the civilized nations. Reports will be compiled, giving the status of the women of the world, socially, legally, industrially, religiously, educationally, and politically.

It is stated that the St. Louis fair buildings will be the largest ever used for that purpose. The largest will cover thirty-two and a half acres, and will be devoted to agricultural and allied industries. Seven other buildings will cover about seventeen acres each, and four others about nine acres each. The total now planned for will amount to about 187 acres, and the estimated cost is seven million dollars.

Adolph Nathan, who recently returned to Chicago from a five months' trip to Europe, says that the United States is a paradise for the workingman. "Nowhere in the world," says Mr. Nathan, "is the workingman paid so much for labor as in this country. The wages here for farmers, and workingmen in all industrial lines are fully one hundred per cent higher than in Europe."

The Supreme Court of Illinois has decided that franchises and capital stock of corporations doing business in the State must be taxed on their market value. It is anticipated that Chicago's income will be increased from $1,500,000 to $2,500,000, and the income for the schools from $2,500,000 to $4,000,000.

Miss Helen Gould has accepted her appointment as member at large on the Woman's Board of the St. Louis Fair. She was unanimously elected and will be made president of the board.

Mme. Wu Ting Fang, wife of the Chinese minister to the United States, arrived at San Francisco October 29. She was accompanied by her daughter, Miss Wu Su Ching.

The officials of the Bank of England have estimated that the amount of gold coin in actual circulation in the world is about 86½ tons.

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CHRISTIAN SCIENCE SENTINEL

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President McKinley's Address at the Pan-American Exposition.

PRESIDENT MCKINLEY'S last public address was delivered at the Pan-American Exposition, Thursday, September 5, 1901. The address was as follows:—

President Milburn, Director-General Buchanan, Commissioners, Ladies, and Gentlemen:—I am glad to be again in the city of Buffalo and exchange greetings with her people, to whose generous hospitality I am not a stranger, and with whose good-will I have been repeatedly and signally honored. To-day I have additional satisfaction in meeting and giving welcome to the foreign representatives assembled here, whose presence and participation in this exposition have contributed in so marked a degree to its interest and success. To the commissioners of the Dominion of Canada and the British colonies, the French colonies, the republics of Mexico and of Central and South America, and the commissioners of Cuba and Porto Rico, who share with us in this undertaking, we give the hand of fellowship and felicitate with them upon the triumphs of art, science, education, and manufactures which the old has bequeathed to the new century.

Expositions are the timekeepers of progress. They record the world's advancement. They stimulate the energy, enterprise, and intellect of the people, and quicken human genius. They go into the home. They broaden and brighten the daily life of the people. They open mighty storehouses of information to the student. Every exposition, great or small, has helped to some onward step. Comparison of ideas is always educational, and as such instructs the brain and hand of man. Friendly rivalry follows, which is the spur to industrial improvement, the inspiration to useful invention and to high endeavor in all departments of human activity. It exacts a study of the wants, comforts, and even the whims of the people, and recognizes the efficacy of high quality and new prices to win their favor. The quest for trade is an incentive to men of business to devise, invent, improve, and economize in the cost of production. Business life, whether among ourselves or with other people, is ever a sharp struggle for success. It will be none the less so in the future. Without competition we would be clinging to the clumsy and antiquated processes of farming and manufacture and the methods of business of long ago, and the twentieth would be no further advanced than the eighteenth century. But, though commercial competitors we are, commercial enemies we must not be.

The Pan-American Exposition has done its work thoroughly, presenting in its exhibits evidences of the highest skill, and illustrating the progress of the human family in the Western Hemisphere. This portion of the earth has no cause for humiliation for the part it has performed in the march of civilization. It has not accomplished everything: far from it. It has simply done its best; and without vanity or boastfulness, and recognizing the manifold achievements of others, it invites the friendly rivalry of all the powers in the peaceful pursuits of trade and commerce, and will co-operate with all in advancing the highest and best interests of humanity. The wisdom and energy of all the nations are none too great for the world's work. The success of art, science, industry, and invention is an international asset and a common glory.

After all, how near one to the other is every part of the world. Modern inventors have brought into close relation widely separated peoples and made them better acquainted. Geographic and political divisions will continue to exist, but distances have been effaced. Swift ships and fast trains are becoming cosmopolitan. They invade fields which a few years ago were impenetrable. The world's products are exchanged as never before, and with increasing transportation facilities come increasing knowledge and larger trade. Prices are fixed with mathematical precision by supply and demand. The world's selling prices are regulated by market and crop reports. We travel greater distances in a shorter space of time and with more ease than was ever dreamed of by the fathers. Isolation is no longer possible or desirable. The same important news is read, though in different languages, the same day in all Christendom. The telegraph keeps us advised of what is occurring everywhere, and the press foreshadows, with more or less accuracy, the plans and purposes of the nations. Market prices of products and of securities are hourly known in every commercial mart, and the investments of the people extend beyond their own national boundaries into the remotest parts of the earth. Vast transactions are conducted and international exchanges are made by the tick of the cable. Every event of interest is immediately bulletined. The quick gathering and transmission of news, like rapid transit, are of recent origin, and are only made possible by the genius of the inventor and the courage of the investor. It took a special messenger of the government, with every facility known at the time for rapid travel, nineteen days to go from the city of Washington to New Orleans with a message to General Jackson that the war with England had ceased and a treaty of peace had been signed. How different now! We reached General Miles in Porto Rico by cable, and he was able through the military telegraph to stop his army on the firing line with the message that the United States and Spain had signed a protocol suspending hostilities. We knew almost instantly of the first shot fired at Santiago, and the subsequent surrender of the Spanish forces was known at Washington within less than an hour of its consummation. The first ship of Cervera's fleet had hardly emerged from that historic harbor when the fact was flashed to our capital, and the swift destruction that followed was announced immediately through the wonderful medium of telegraphy. So accustomed are we to safe and easy communication with distant lands, that its temporary interruption, even in ordinary times, results in loss and inconvenience. We shall never forget the days of anxious waiting and awful suspense when no information was permitted to be sent from Pekin, and the diplomatic representatives of the nations in China, cut off from all communication inside and outside of the walled capital, were surrounded by an angry and misguided mob that threatened their lives; nor the joy that thrilled the world when a single message from the government of the United States brought

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through our Minister the first news of the safety of the besieged diplomats.

At the beginning of the nineteenth century there was not a mile of steam railroad on the globe; now there are enough miles to make its circuit many times. Then there was not a line of electric telegraph; now we have a vast mileage traversing all lands and all seas. God and man have linked the nations together. No nation can longer be indifferent to any other. And as we are brought more and more in touch with each other the less occasion is there for misunderstanding, and the stronger the disposition, when we have differences, to adjust them in the court of arbitration, which is the noblest forum for the settlement of international disputes.

My fellow-citizens, trade statistics indicate that this country is in a state of unexampled prosperity. The figures are almost appalling. They show that we are utilizing our fields and forests and mines, and that we are furnishing profitable employment to the millions of working men throughout the United States, bringing comfort and happiness to their homes and making it possible to lay by savings for old age and disability. That all the people are participating in this great prosperity is seen in every American community and shown by the enormous and unprecedented deposits in our savings banks. Our duty is the care and security of these deposits, and their safe investment demands the highest integrity and the best business capacity of those in charge of these depositories of the people's earnings.

We have a vast and intricate business, built up through years of toil and struggle, in which every part of the country has its stake, which will not permit of either neglect or of undue selfishness. No narrow, sordid policy will subserve it. The greatest skill and wisdom on the part of manufacturers and producers will be required to hold and increase it. Our industrial enterprises, which have grown to such great proportions, affect the homes and occupations of the people and the welfare of the country.

Our capacity to produce has developed so enormously and our products have so multiplied that the problem of more markets requires our urgent and immediate attention. Only a broad and enlightened policy will keep what we have. No other policy will get more. In these times of marvelous business energy and gain we ought to be looking to the future, strengthening the weak places in our industrial and commercial systems, that we may be ready for any storm or strain. By sensible trade arrangements, which will not interrupt our home production, we shall extend the outlets for our increasing surplus. A system which provides a mutual exchange of commodities is manifestly essential to the continued and healthful growth of our export trade. We must not repose in fancied security that we can forever sell everything and buy little or nothing. If such a thing were possible it would not be best for us or for those with whom we deal. We should take from our customers such of their products as we can use without harm to our industries and labor. Reciprocity is the natural outgrowth of our wonderful industrial development under the domestic policy now firmly established. What we produce beyond our domestic consumption must have a vent abroad. The excess must be relieved through a foreign outlet, and we should sell everywhere we can buy and wherever the buying will enlarge our sales and productions, and thereby make a greater demand for home labor.

The period of exclusiveness is past. The expansion of our trade and commerce is the pressing problem. Commercial wars are unprofitable. A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not. If, perchance, some of our tariffs are no longer needed for revenue or to encourage and protect our industries at home, why should they not be employed to extend and promote our markets abroad? Then, too, we have inadequate steamship service. New lines of steamers have already been put in commission between the Pacific coast ports of the United States and those on the western coasts of Mexico and Central and South America. These should be followed up with direct steamship lines between the eastern coast of the United States and South American ports. One of the needs of the times is direct commercial lines from our vast fields of production to the fields of consumption that we have but barely touched. Next in advantage to having the thing to sell is to have the convenience to carry it to the buyer. We must encourage our merchant marine. We must have more ships. They must be under the American flag, built and manned and owned by Americans. These will not only be profitable in a commercial sense; they will be messengers of peace and amity wherever they go.

We must build the isthmian canal, which will unite the two oceans and give a straight line of water communication with the western coasts of Central and South America and Mexico. The construction of a Pacific cable cannot be longer postponed.

In the furtherance of these objects of national interest and concern you are performing an important part. This exposition would have touched the heart of that American statesman whose mind was ever alert and thought ever constant for a larger commerce and a truer fraternity of the republics of the New World. His broad American spirit is felt and manifested here. He needs no identification to an assemblage of Americans anywhere, for the name of Blaine is inseparably associated with the Pan-American movement which finds this practical and substantial expression, and which we all hope will be firmly advanced by the Pan-American Congress that assembles this autumn in the capital of Mexico. The good work will go on. It cannot be stopped. These buildings will disappear; this creation of art and beauty and industry will perish from sight, but their influence will remain to

> Make it live beyond its too short living
> With praises and thanksgiving.

Who can tell the new thoughts that have been awakened, the ambitions fired, and the high achievements that will be wrought through this exposition?

Gentlemen, let us ever remember that our interest is in concord, not conflict, and that our real eminence rests in the victories of peace, not those of war. We hope that all who are represented here may be moved to higher and nobler effort for their own and the world's good, and that out of this city may come, not only greater commerce and trade for us all, but, more essential than these, relations of mutual respect, confidence, and friendship which will deepen and endure. Our earnest prayer is that God will graciously vouchsafe prosperity, happiness, and peace to all our neighbors, and like blessings to all the peoples and powers of earth.

The American Revision.

At last we have in our hands the much desired American Revision, beautifully printed in long primer type, with an admirably full and finely chosen body of references in the middle column and the variant notes in the two margins. This standard edition is printed and bound in different styles, with or without maps, and at prices varying from $1.50 to $9. It is by far the most exact, and, we will say, beautifully printed Bible that has yet appeared, and being the standard this edition should be much sought for and ought to be in the hands of every student of the Bible.

It is sixteen years since the Revision of the Old Testament appeared, and twenty-one years since the appearance of the New Testament Revision. As might well be supposed, the scholars chosen for the work were mostly of advanced age, and few of them could be expected to survive

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to carry out the work of incorporating the American corrections in the Revised Version. It must be remembered that the American revisers were under bonds to publish no such version incorporating their corrections for fourteen years. It has now been sixteen years, so they have kept their promise. Of course, the burden of this work, which has been carried on during the last six years, has fallen upon a few survivors; and very fortunately two of them, Professor Thayer, of the New Testament section, and Professor Mead, of the Old Testament section, were able to give nearly their whole time to the work. They are both men capable of the most minute and careful examination of the text, and have given great labor to it. We must not, however, omit to give credit to their associates, such as Professors Riddle, De Witt, and Osgood, to mention only some who are still alive.

The Revision of 1885 was begun by English scholars, and it was only later that the American section was allowed to give their subsidiary labor, but without a final vote. The amendments which they preferred and which were not adopted by the English section, were hastily collected, and were printed with the Revision as an appendix. Corrections which might approve themselves even to a majority of the English revisers were often not made, for the reason that their rules required a two thirds vote for every change from the Common Version. Often the Americans were more ready to depart from the Old Version than were the English, but their vote did not count. By general consent changes which the Americans desired were regarded as generally wise. The present task has been, with the greatest care, to complete the list of passages that come under general changes, such as *Jehovah* for *Lord,* and in a very considerable number of passages to incorporate the American preferences. Many of the changes are minute, such as *a* for *an,* and *my* for *mine* before an aspirated *h; who* for *which* when used of persons; *its* for *his* when used of things; *before* for *afore; astonished* for *astonied; is* for *be* when not subjunctive; *capital* for *chapiter; grain* for *corn; annul* for *disannul; anticipate* for *prevent; winnow* for *fan; far be it* for *God forbid; long live* for *God save; nations* for *heathen; mind* for *heart; food* for *meat; settings* for *ouches; heart* for *reins; boil* for *seethe; will* for *shall* (often); *foreigner* for *stranger; subtle* for *subtile; interest* for *usury; which* for *the which; victuals* for *victual; widow* for *widow woman; once* for *aforetime; try* for *tempt; living* for *quick; show* for *shew; judgment* for *judgement; knew* for *wist; demons* for *devils; make full* for *fulfil.* There is a multitude of such cases, and all of them are in the line of better English as now understood.

There are a number of cases in which the margin of 1885 has been put into the text. Thus Paul tells the Athenians that they were "very religious." It makes clearer sense to be told that David burnt the "yokes" of Araunah's oxen in sacrifice than the "furniture." We notice one somewhat startling translation, which really gives the sense, where in Job, 21 : 24 we have "pails" of milk instead of "breasts" of milk. Another famous passage, Job, 19 : 25, 26, reads differently from either the Old Version or the Revision:—

> But as for me I know that my Redeemer liveth,
> And at last he will stand up upon the earth:
> And after my skin, *even* this *body,* is destroyed,
> Then without my flesh shall I see God.

It is not easy to get good sense out of the difficult passage, Proverbs, 14 : 9, where instead of fools making mock at sin, we have "a trespass-offering mocketh fools." In Proverbs, 26 : 8, when the Revision has "a bag of gems in a heap of stone," the American revisers go back to the old idea, "one that bindeth a stone in a sling." In Isaiah, 53 : 8, the old reading kept by the revisers now becomes, "and, as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due?*" There seems to be a bit of theology in this reading which has, however, much support. We are thankful that Jeremiah now says (4 : 19): "My anguish! my anguish!" instead of "My bowels! my bowels!" It is an improvement in Ezekiel, 1 : 4, to have the appearance of living creatures, "as it were glowing metal," instead of "as the color of amber;" and we are glad to see the "rims" of the wheels instead of the "rings." So we are glad to see those shadowy gods "Siccuth" and "Chiun" of Amos, 5 : 25 become "the tabernacle of" and "the shrine of." And similarly we are glad to lose Huzzab, Nahum, 2 : 7, which is now translated, "it is decreed: she."

But we must refer the volume to the careful reader. An infinite amount of minute pains has been put upon it, and it comes before us with better authority than any other translation. We do not mean that it is a final translation, for it is not. The New Testament is nearly final, but the Old Testament requires a revision of the Hebrew text, which these revisers were not allowed to touch. For a translation based upon a corrected text we must go to the incomplete and sometimes rash translations in the polychrome Bible and similar work. Meanwhile, we congratulate the active editors of this edition on the completion of a most painstaking, laborious, and useful work.

The Independent.

Power in a Pound of Coal.

A POUND of coal can produce power sufficient to pull a large express train a distance of one sixth of a mile, going at the rate of fifty miles an hour, writes an expert locomotive engineer, who is quoted in *The Coal Trade Bulletin.* He continues as follows:—

"You would be surprised at the wonderful amount of work which the energy from this small quantity of coal can do. For the purpose of explaining, take, for instance, a pound of what might be called average coal, containing about ten thousand heat units. This would be somewhat smaller in size than a man's fist. If this pound of coal could be burned completely and entirely under water, and all its heat should go into the water, at a temperature of sixty-two degrees, five pounds of water could be raised to the height of one foot. If this pound of coal could be completely burned in water one foot deep, with a temperature of sixty-four degrees, and all the heat from this coal be imparted to the water, this water would become sixteen degrees hotter, thus being suitable for a comfortable bath. If adapted to mechanical work, the ten thousand heat units in the one pound of coal would be equivalent to 236 horsepower. The 236 horse-power of potential energy contained in the pound of coal is enough to haul a train of eight cars for a period of one fifth of a minute, or a distance of one sixth of a mile, going at the rate of fifty miles an hour. It has also been found to be able to draw a cable train, including the grip-car and trailer, for a distance of two miles at the rate of nine miles an hour. It would also be of sufficient power to pull an electric car, well filled with passengers, for two miles and a half, at a rate of ten miles an hour. If the power in this pound of coal is compared with the work of a strong man used to hard labor, it would be found that there is more than sufficient power in the pound of coal to do in one minute the day's work, of eight hours, of five strong men. This is accounted for in this way: The work of a strong man, used to hard work, is estimated as being equal to one tenth of a horse-power. The eight hours he works is equivalent to four hundred and eighty minutes. Naturally, while working, a man makes a number of stops, either to rest or change the monotony of his position. These stops, then, would, without difficulty, take up one tenth of the man's time. Thus, this would reduce the time of actual work down to four hundred and thirty-two minutes. This time, at one tenth of the horse-power, makes the total of his day's labor amount to 4.32

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horse-power. At this rate it is shown that it would take twenty-six hundred strong men, working constantly, to do jointly the same amount of work in one minute as can be done by the single pound of coal. Another line of work in which the superiority of a pound of coal is shown beside the labor of man is that of sawing wood. A man may consider himself a swift sawyer, by making sixty strokes a minute, each stroke of the blade having progressed five feet a minute; but a circular saw, driven by machinery, may be put through seventy times that distance and saw seventy times as much wood. Still, this little pound of coal has the power to keep in operation one hundred and eighty such saws."

Thanksgiving Proclamation.

THE following Thanksgiving Proclamation was issued by President Roosevelt, November 2, 1901.

The season is nigh when, according to the time-hallowed custom of our people, the President appoints a day as the especial occasion for praise and thanksgiving to God.

This Thanksgiving finds the people still bowed with sorrow for the death of a great and good President. We mourn President McKinley because we so loved and honored him; and the manner of his death should awaken in the breasts of our people a keen anxiety for the country, and at the same time a resolute purpose not to be driven by any calamity from the path of strong, orderly, popular liberty, which as a nation we have thus far safely trod.

Yet, in spite of this great disaster, it is nevertheless true that no people on earth have such abundant cause for thanksgiving as we have. The past year in particular has been one of peace and plenty. We have prospered in things material, and have been able to work for our own uplifting in things intellectual and spiritual. Let us remember that, as much has been given us, much will be expected from us, and that true homage comes from the heart as well as from the lips, and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow-men.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving, Thursday, the 28th of this present November, and do recommend that throughout the land the people cease from their wonted occupations, and at their several homes and places of worship reverently thank the Giver of all Good for the countless blessings of our national life.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this second day of November, in the year of our Lord one thousand nine hundred and one, and of the independence of the United States the one hundred and twenty-sixth.

(Seal) THEODORE ROOSEVELT.

By the President,

JOHN HAY, *Secretary of State.*

Sincerity.

Sincerity is the highest quality of good manners.

The following recipe is recommended to those who wish to acquire genuine good manners:—

Of Unselfishness, three drachms; of the tincture of Good Cheer, one ounce; of essence of Heart's-Ease, three drachms; of the extract of the Rose of Sharon, four ounces; of the oil of charity, three drachms and no scruples; of the infusion of Common Sense and Tact, one ounce; of the Spirit of Love, two ounces.

The mixture to be taken whenever there is the slightest symptoms of selfishness, exclusiveness, meanness, or I-am-better-than-you-ness.—*Selected.*

The Lectures.

At East St. Louis, Ill.

The City Hall auditorium last night (Monday, October 21) was well and comfortably filled with ladies and gentlemen from East St. Louis and St. Louis, who had come to listen to a lecture on "Christian Science: Physician and Redeemer," delivered by Judge William G. Ewing of Chicago. No admission was charged and no seats reserved. As early as seven o'clock the people began to gather. At eight o'clock every good seat in the auditorium was filled. The majority of the audience from St. Louis, were members of the Christian Science Church, while those from East St. Louis were attracted more by curiosity than anything else.

Mr. Ewing was introduced to the audience by Mayor M. M. Stephens, who stated that he had been selected by the Christian Science Society to introduce a gentleman whom nearly all in the audience had heard before, who would enlighten them on the doctrine of Christian Science, and he considered it an honor to introduce Judge William G. Ewing.

Mr. Ewing was heartily applauded as he stepped forward, acknowledging the reception. He is a scholarly man, of medium height, white hair, and about seventy years of age, yet as straight as an arrow, a living example of the faith upon which he lectured.

The person who did not feel the influence of his clear-cut and logical ideas was certainly prejudiced. The lecture was replete with deep thought and suggestions that will certainly abide with a great many until the end of time. The large audience was well pleased with his graphic pictures and magnificent presentation of his subject, which came from his very heart. The lecture was composed of the grandest thought that has ever been presented in East St. Louis, and many are glad that Judge Ewing came to enlighten them on Christian Science, stirring within them such feelings as he did last evening.

East St. Louis Daily Journal.

At Webster City, Ia.

Edward A. Kimball, Christian Science lecturer, of Chicago, spoke in this city last night (October 21) to a large audience at the Opera House. Mr. Kimball is a pleasant and entertaining speaker with an added earnestness that holds the attention of his audience throughout. As fundamental ideas Mr. Kimball stated that Christian Science is primarily a religion; that Christian Scientists believe in God and are coming to know and to obey His will. The belief, they say, rests upon and is sanctioned by the Bible, and they accept the Scriptures as the inspired word of God.—*Webster City Freeman-Tribune.*

Mr. Kimball was introduced to the audience by James Alvin Clark, Pastor of St. Paul's Universalist Church, Webster City, Iowa, as follows:—

Ladies and Gentlemen:—We are met to hear discussed a very important subject, under the auspices of First Church of Christ, Scientist, of this city; a church whose denominational forces are now numbered by the hundreds of thousands throughout the world, a church whose people, so far as I have been able to discern, are among the best of the community.

I trust that we have all come as students, observers, and thinkers, not afraid of the truth, but anxious to know it more nearly as it is. We may differ in our ideas of what constitutes the truth, but if that which our brother presents to us shall appear as *the* truth, then it is our duty to accept it as that truth which shall make us free. Ladies and gentlemen, I have great pleasure in presenting Mr. Edward A. Kimball of Chicago, who will speak on the subject, "The Cause and Scientific Cure of Disease."—*Correspondence.*

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At Detroit, Mich.

Judge William G. Ewing of Chicago, a member of the Board of Lectureship of the Mother Church at Boston, spoke last night (Tuesday, October 15), at First Church of Christ, Scientist, on the subject, "Christian Science: Physician and Redeemer." Every seat in the auditorium was filled when Judge Ewing began to speak, and so attentive was the audience that the speaker was heard with ease in every quarter of the church. Judge Ewing is an elderly gentleman who speaks with calmness and certainty, apparently desiring to rely rather on dispassionate reasoning and invincible logic as a means for securing attention, than on oratorical periods. He himself, as he said last night, is an example of what Christian Science does in restoring health.

His subject was about equally divided between the two heads set forth in the title, but he stated that so far as he was concerned he wished to lay the greatest possible stress on Christian Science as a religion. The church was handsomely decorated with palms and roses, and the reading desk was twined with smilax. H. H. Rackham, treasurer of the church society, made a brief presentation of Judge Ewing to his audience.—*The Detroit Free Press.*

At Bracebridge, Ont.

Sunday last (October 20) was a day long to be remembered by the Christian Scientists of Bracebridge, it being the occasion of the visit and lecture of Carol Norton, C.S.D., of New York. The local Scientists had issued a large number of special invitations besides a public announcement, and at half past two on Sunday afternoon the Town Hall was crowded to its utmost capacity. Mr. O. M. Arnold occupied the chair, and many prominent citizens were in the audience.

Mr. Norton, who is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., is a speaker of great ability, and his gentlemanly appearance assists him in taking a firm hold of his audience from the very start.

The first school of Christian Science was organized by Mrs. Eddy in 1867, with one student. The speaker stated that the parent church now numbered over twenty-one thousand persons, and its growth in every branch has been marvelous. At the conclusion of his lengthy address, Judge Mahaffy moved a vote of thanks to the lecturer, which was seconded by the unanimous vote of the audience.

Free Grant Gazette.

At Philadelphia, Pa.

First Church of Christ, Scientist, Philadelphia, Pa., again availed itself of the privilege accorded branch churches by a By-law of the Mother Church, and gave one of its semi-annual lectures in the church auditorium, on Sunday afternoon, October 20, 1901.

After an appropriate and graceful introduction by the First Reader, Mrs. D. Eloise Brownell, C.S.B., the lecturer, Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y., addressed an audience of nearly one thousand people. His theme was "Christian Science is Scientific Christianity."

From first to last Mr. Vosburgh held the attention of his audience, which was largely composed of those whose faces are unfamiliar ones in Christian Science congregations.

Correspondence.

Lectures at Other Places.

Boulder, Col.—William G. Ewing, July 25.
Madison, Wis.—Edward A. Kimball, October 11.
Austin, Minn.—Edward A. Kimball, October 14.
Centerville, S. D.—Edward A. Kimball, October 22.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

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And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

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Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Dec. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

In an ancient cathedral of Lubeck, Germany, may be seen an old slab with the following inscription:—

Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not.

Christian Advocate.

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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.

FINANCE COMMITTEE.

ART. XVIII., SECT. 4.—There shall be a Committee on Finance which shall consist of three First Members of this Church in good standing therewith. Its members shall be appointed annually by the Christian Science Board of Directors and with the consent of the Pastor Emeritus. They shall hold quarterly meetings, and keep themselves thoroughly informed as to the real estate owned by this Church, and the amount of funds received by the Treasurer of the Mother Church, who is individually responsible for said fund. They shall attend to having the books of the Christian Science Board of Directors, and the books of the Church Treasurer, audited annually by an honest, competent accountant.

Prior to paying all bills against the Church, the Treasurer of this Church shall submit the same to said committee for examination,—and this committee shall decide thereupon by a unanimous vote, and their endorsement of the bills shall render them payable.

The books are to be audited on May first, and shown to the Pastor Emeritus on May fifteenth.

If it be found that the Church funds have not been properly managed, it shall be the duty of the Church, namely, the Board of Directors and the Treasurer, to be individually responsible for the performance of their several offices satisfactorily, and for the proper distribution of the funds of which they are the custodians.

A Remarkable Case.

IN *The Christian Science Journal* for September, 1901, under the head of "Testimonies from the Field," we published, as the first testimony, the case of Mrs. Jay Scott of Fresno, Cal., written by herself. We published this extraordinary case in our usual unsensational and almost prosaic way. So much have remarkable and even startling cases become commonplace to us and our readers who are Christian Scientists, that it would not occur to us to give them a sensational character, even if we were so disposed.

We received a number of letters and inquiries about Mrs. Scott's case which led us to write her for further particulars concerning it, and to our letter she made a prompt and frank reply.

We have concluded, in view of the unusual nature of Mrs. Scott's case, to republish in the *Sentinel* her testimony as published in the *Journal*, and to publish in connection therewith her letter in reply to ours.

Following is her testimony as published in the *Journal*:—

"During the past few years I have been more or less in ill health, my chief trouble being chronic constipation, which finally terminated in a complication of female disorders from which I suffered to such an extent that I was persuaded early in November of last year to enter a sanitarium in Fresno, where, after an examination I was told that an operation was necessary in order to save my life. Consequently I was put under the influence of chloroform for two hours, an incision was made in the abdomen and one of the organs was removed, also a tumor of some kind. I was kept very quietly at the sanitarium for nearly two months when I was allowed to return home. During the next two months I suffered constant pain, some days feeling a trifle better, but most of the time very miserable. The wound in the abdomen refused to heal and would frequently discharge. Then the physician, after another examination, informed me that the operation was not a success and would have to be done over again, otherwise, I would be a cripple the remainder of my life.

"I walked, or rather crept about, doubled up like a feeble old woman. I would never be able to straighten up again, he said, unless I would submit to another operation. I went home completely discouraged. I could not bear the thought of the cruel knife again, especially as the old wound had not yet healed. I said to a friend who was staying with me, 'Now what must I do? If I go on the table again it will kill me.' She replied, 'Why, I would certainly try Christian Science; you have given the doctors a trial and they have failed.' She told me of a practitioner in San Francisco. I had heard of Christian Science before, and always thought it a grand humbug; but it was that or the operating knife, so I went to San Francisco and saw the healer.

"I went prepared to doubt everything, and came away more than half convinced that there might be something in it.

"My sister-in-law, who lives in San Francisco and who is a staunch Christian Scientist, took me in with her family during my stay in the city. My treatment began immediately, and the improvement was rapid for a week or more. then all my old beliefs manifested themselves, my wound discharged more copiously than ever, and one day a stitch came to light, and, later on another, which the surgeons had left to hold one of the organs in position. I continued in this way for nearly a month, sometimes suffering a great deal of pain, then feeling much better, and all the time gaining strength slowly but surely.

"One night I made the startling discovery that the bowels were performing their functions through the aperture in the abdomen. This so frightened me that I alarmed the household, and my brother-in-law, who had retired, arose and went to my healer, who lived two miles distant, to inform him. A surgeon would surely have said, 'Well, that proves that her bowels are perforated, and of course I can do nothing more for her.' My healer said, 'Tell her to fear nothing, there is no condition of mortal belief but can be met and overcome by divine Love.' This state of affairs continued for over two weeks, when one day, after suffering excruciating pain, there passed from me a piece of cloth a yard long and nearly ten inches wide. This cloth is called a surgeon's sponge and is used during an operation to absorb any moisture which may accumulate in the abdominal cavity, and had been overlooked by the surgeons five months previously. Said operation was witnessed by four physicians and three nurses, and yet the incision was sewed up leaving the sponge inside. It had forced itself into the bowels from the abdominal cavity and made its way to the rectal extremity and passed off in that manner.

"After this my improvement was very rapid, my back was straightened up, the old wound has entirely healed. I can 'run and not be weary; . . . walk, and not faint.' I can work in my garden, and could do a week's washing if necessary. More than all this, I fully realize that nothing but the power of the Great Physician, Divine Intelligence, God, could perform such works.

"When I returned to Fresno I called upon my doctors, told them what had happened to me, and showed them the cloth, which I had kept. They were completely astounded. One of them said, 'I would never have believed you had you not brought the sponge, which I recognize.' He said he had heard of a similar case which happened to a woman

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who died in three days in awful agony. The other said, 'I am very sorry, Mrs. Scott, that it happened so, and the only thing we can do now is to congratulate you that you are alive.'

"When they were told that it was to Christian Science that I owed my deliverance, they were silent. I feel that my pen is inadequate to express my thankfulness to Christian Science for what it has done for me.

"I trust that this may meet the eye of some afflicted fellow-woman and save her from the surgeon's knife.

"MRS. JAY SCOTT, Fresno, Cal."

Mrs. Scott's letter contains the full names of the two physicians referred to in her testimony, but we withhold them, as we do not wish to cast any reflection upon these physicians. They, like all other mortals, are liable to make mistakes, and we are quite disposed to cover the unfortunate oversight with the mantle of broadest charity, the more so that it afforded the Truth, as demonstrated by Christian Science, an opportunity to prove its power and show forth its marvelous efficiency in overcoming physical conditions.

Following is Mrs. Scott's letter:—

Fresno, Cal., October 1, 1901.

Dear Editor:—Your letter asking for further particulars in my case has been received, and I will say that the physicians who attended me were . . . At the time the cloth passed from me I was in San Francisco. There were three ladies present, and their names and addresses are as follows: Mrs. F. H. Wilson, Room 11, Hughes' Block, Fresno; Mrs. F. T. Berry and Mrs. D. Gorman, 209 Valencia Street, San Francisco, where I was stopping at the time.

The cloth passed from me between three and four o'clock Tuesday afternoon, and Wednesday evening at five o'clock I took the train for Fresno, a distance of two hundred miles, and arrived there about eleven without any inconvenience. Thursday morning I sent for the two physicians. The first question I asked them was if they had, during the operation, inserted anything into the rectum, and they said no, they did not touch me there. Up to this time they had no knowledge of what had taken place.

I then told them I had in my possession a cloth that they had left in me, and it had passed from me through the rectum.

They examined it and recognized the cloth (or sponge as they called it) as the one they had laid in me during the operation, to absorb the moisture.

One of them came very near fainting, but turned quickly to the other one with a knowing nod. Then one of them took my hand and said, "Mrs. Scott, this thing has been done and cannot be undone, and I am very sorry for it. All I can do now is to congratulate you that you are alive, for we shall never understand how you lived four days after the operation." They said they never had known of but one case where the sponge was left in, and the poor woman died in dreadful agony three days afterward. My husband and my sister were present during this interview with the doctors.

One of the doctors met my husband on the street about two hours afterward and told him he never came so near fainting in his life as he did when he saw and recognized his own sponge. Mr. Scott then told him that it was through Christian Science that I was healed.

During the interview with the doctors they asked me what physician or physicians had been treating me in San Francisco, and as I had not seen a doctor I told them so.

I do not know what kind of an answer the doctors will give; . . . but I know all the ladies referred to will tell you everything just as it happened.

My husband was sheriff of Fresno County for six years, and his brother, Philip Scott, is at the present time one of the county supervisors. I have received a dozen or more letters from all over the United States asking for further particulars, as they all seem to want more proof of the case, and if you see fit to publish this you may do so.

Yours in Truth,

MRS. JAY SCOTT.

This case is sufficiently important to warrant much comment. It might well be made the text for an extended discourse on the healing power of divine Truth as understood and applied in the early morning of the twentieth century. We might make interesting prognostications as to the condition of the world—as compared with its present condition—at the close of this century, if such marvelous healing continues; and who, having a knowledge of the healing work already accomplished through Christian Science, doubts that it will continue? We might speak at length of the great mission of the woman whose spiritual discernment and whose labors resulting from such discernment have made this healing possible; and we might say much of the book she wrote wherein is set forth the *modus* thereof. We shall, however, at this time, content ourselves with submitting for the serious contemplation of serious people a few plain queries.

1. Did God select for the great work of presenting this wondrous healing power to the world a worthy or an unworthy human instrumentality? What says reason, what says common sense, what says common justice, in reply?

2. Was Mrs. Eddy fitted for the work she has accomplished, or was she not? If not, we wish to know *how* it was that she *accomplished* it? Is an unworthy instrument selected by the All-wise One for the accomplishment of a worthy purpose? Is there anything in the Bible upon which to base such a conclusion?

3. Is it or is it not true, that Mrs. Eddy not only possessed the knowledge of how to heal disease by means above the physical and material, but was able to impart it to others? If not, how could the person in San Francisco who healed Mrs. Scott, have done the healing? This person will say that he learned to do this work through the writings and labors of Mrs. Eddy.

4. Ought not the whole world to be thankful to God that He has sent into it, in this age, His mighty healing power; and ought it not to treat with the highest reverence and deepest love the individual through whom He has seen fit to reveal it? If it is right to be thankful to God for blessings bestowed, is it wrong to thank Him also for the fit instrument thereof? We trust we shall be pardoned if we seem *personal* in these queries; but may we not ask those who are wont to be supersensitive upon the question of personality, whether, in this, we are more personal than if we submitted the same relative queries as to the mission of George Washington, Abraham Lincoln, William McKinley, or any other of the world's great and good people and public benefactors?

5. We ask those who are sceptical of God's healing power, or of the fact that He heals sickness now as well as in the long ago, to pause and soberly ponder the words which came spontaneously from this grateful heart when she said: "After this my improvement was very rapid, my back was straightened up, the old wound has entirely healed. I can 'run, and not be weary; . . . walk, and not faint.' I can work in my garden, and could do a week's washing if necessary. More than all this, I fully realize that nothing but the power of the Great Physician, Divine Intelligence, God, could perform such works." The happy beneficiary of this healing gladly gave the credit to the higher Power. She knew very well that no human power could have wrought such a work. Nevertheless, she is thankful for the human instrumentality through whom this Power was manifested.

6. We beg those who know nothing of Christian Science,

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but yet thoughtlessly pronounce it a fraud and a humbug, soberly to consider Mrs. Scott's experience. When Christian Science was first suggested to her, knowing nothing of it and being prejudiced against it, she said she had always "thought it a grand humbug." She does not think so now. She knows better. There are many thousands who, a few years or a few months ago, thought Christian Science a "grand humbug," who now know better and are glad to acknowledge how sadly they were mistaken. This number is increasing daily. The glib cries of "humbug," therefore, do not disturb Christian Scientists. They know such cries come from those who have yet to learn what it is they are crying out against.

While the case of Mrs. Scott, in some of its phases, is an extraordinary one, it is not more so in fact than many others. We have published scores in our periodicals, and at the mid-week testimony meetings may be heard the frequent recital of cases quite as marvelous, if not as unique, as the one we are considering. These cases illustrate, in a graphic way, the Divine immanence in human affairs; they teach beyond cavil that God, in these latter days, is truly "made manifest in the flesh."

Spead-Tomlinson Case.

The *Daily Patriot* of Concord, N. H., republishes from the *Manchester Mirror* a communication relative to the subject of prayer as brought out in the recent case of Spead *vs.* Tomlinson. We know not the author of this communication, but whoever he is, he has a correct conception of the true office of prayer and presses home the subject in a convincing manner. If prayer is of God, divine, and therefore effectual, surely the better informed the world is upon that subject, the better for the world. If it is not of God, is not divine, and therefore not effectual, then the sooner the world becomes aware of that fact, the better. As was well said by counsel in the above entitled case, in the latter event, all Christian churches should forthwith close their doors, for the alleged corner-stone of all these churches is prayer. If this be lacking the whole structure falls.

It is indeed high time the world were awakening on the subject of true prayer. If, in the past, people have been too largely praying amiss, and if, in the future, they can pray more nearly aright, then, in the name of the Heavenly Father to whom Jesus prayed, let the people, and especially Christendom, learn how to pray. Let them treat with love and respect, nay, let them co-operate with, that class who are daily proving the efficacy of prayer in the healing of sickness and sin. The Christianly Scientific religion is continually answering, by incontrovertible facts, the inquiry as to whether or not prayer is effectual.

Following is the communication to the *Manchester Mirror*:—

Editor of *The Mirror*.

Would you allow me a little space in your liberal columns to express a few thoughts which have been suggested by the Spead-Tomlinson case so lately before the public? Evidently the question of prayer was on trial rather than Mr. Tomlinson. Is it not well to have this subject of prayer and its efficacy examined pro and con that some definite conclusion may be arrived at by the people? Much time and money have been spent during the past nineteen hundred years for prayers. Thousands upon thousands of people are to-day devoting their lives to this and kindred employments. Now if this is all for naught, let it cease. Why deceive ourselves longer?

One thing is very evident to me: We need more prayers or less: which is it? Surely more, if they are of any avail; less, if they are not. To my sense this trial will be productive of much good. It will set people to thinking more deeply, and either break up a useless ceremony or strengthen their confidence in prayer.

As I understand it the Christian Scientists do not expect their prayers to change God, the changeless, or any of His plans or laws, but believe that prayer changes the one who prays and his mental environments. In the beginning God gave to His children all that they can rightly ask for, all that they can have. His work is done, we read, and if they do not have it, or are not conscious of it, this is their fault and not His.

The sun gives light and heat to all who stay within its rays; but if they let some object come between them and it they lose the light and warmth; but is the sun to blame? Their remedy is to get back into its rays. God is the light and life of the world, blessing all who live near Him; but if men let things come between themselves and Him, such as false theories concerning Him, false beliefs concerning themselves, and fears of things which never existed, their only remedy is to remove these things. This is done by right praying. Cleanse the mental atmosphere and let in the light, life, and love. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This prayer will be answered in the degree that we do believe or understand what it means. Oh, God! Thou hast given us a knowledge of thy words and works and we can be conscious f it. A CITIZEN.

Another Impostor.

A young Jew, giving different Jewish names, has been for some months calling upon Christian Scientists in the northwest, obtaining money under false pretences. He claims to have been healed and taught by some prominent Scientist, to have been cast out of his home because of this, and to be working his way to some distant point where work has been promised him. He uses the names of different teachers and cities, from Minneapolis to California, to suit his convenience. In appearance he is slight, with a slender face, high, narrow nose, curling hair, narrow, slanting eyes, and an insincere voice.

We have recently learned that the club-footed man, whom we have frequently exposed in our periodicals, is still at work. When last heard from he was in Missouri and gave the name of Howard.

Among the Churches.

Organization at Ithaca, N. Y.

First Church of Christ, Scientist, Ithaca, N. Y., was organized September 3, 1901, with nineteen charter members.

In September, 1897, three ladies met in a private parlor in Ithaca to hold services Sunday mornings.

The number increased until in February, 1899, it became necessary to rent a public hall. One dollar per week was paid for use of this hall on Sunday mornings.

In January, 1900, we engaged a small new hall at a rental of ten dollars per month, where services were held Sunday mornings and Wednesday evenings. During the week this hall was used as a reading room.

The loyal pioneers worked faithfully, keeping the little band together, and our numbers and needs steadily increased, until it was made manifest that the field here was ready for the harvest.

On September 3, 1901, we organized as First Church of Christ, Scientist, of Ithaca, N. Y., under the state laws, with nineteen charter members. Our regular attendance is between thirty-five and fifty. We are well organized and every branch of our church work is carried on very systematically. Our Wednesday evening meetings are interesting, and many beautiful testimonies are given.

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September 15, 1901, we organized our Sunday School with six children, a superintendent, and two teachers. At the time of organization we moved into a large, new hall, three times the size of our old quarters, and especially arranged for our convenience and comfort. We have fitted up this hall as a church, with new reading desks, chairs, etc. The seating capacity is one hundred. Having disposed of the old furniture, everything in the hall is new and paid for, nearly all being the gifts of many loving friends. The hall is artistically furnished and presents a very attractive and inviting appearance as we have it arranged for a reading room during the week. On our reading table we have copies of all Mrs. Eddy's writings, and we have all of them on sale.

The first service in our new hall was held on the first Sunday in September. It did not differ in any way from the regular church services, as we do not feel that this is more than a temporary shelter.

We are deeply grateful to our beloved Leader, Mary Baker Eddy, who has made it possible for us to know the Truth, which is making us free. Our tributes of gratitude and loyal devotion must best be expressed in loyalty and zeal for the Cause she has established, and we are happy that we have added one more to the list of Churches of Christ, Scientist, one more testimony to God's goodness toward men, and the ever-presence of Infinite Wisdom and Love.—IDA MAY RUST, *Clerk*.

Reading Room at Oklahoma City.

We organized a Society in Oklahoma City last April, and the growth has been very satisfactory. July 20, a reading room was opened with appropriate exercises. The president made a few fitting remarks which were in part as follows:—

We are very grateful for the kindly interest so many have shown by their presence here to-day. The opening of this room is the manifestation of the loyalty and love our little society feels for the great cause of Truth. May the spirit of love ever rest upon us, and so fill this room that all who enter may feel a deeper inspiration, a broader and higher sense of life.

We hope that each and every member will be equally interested in the accomplishment of the work we have before us.

All that is required of us is to do the best we can. Where Truth finds us is the place for us to work, knowing that the Father worketh with us. If each does his part well, be it much or little, we are ready for another step which must ever be followed by still another, until our journey is ended.

I cannot close without expressing my heartfelt gratitude to the Rev. Mary Baker Eddy, who, through toil and sacrifice, has given to the world the book, "Science and Health with Key to the Scriptures," which has illumined the pages of the Bible. Words cannot express the gratitude that is felt by all who have demonstrated the Truth as revealed in Christian Science. It is the ever-present Christ that as surely heals the sick and sinful to-day as it did two thousand years ago; binds up the broken-hearted and gives that peace which passeth understanding.

MARY J. MCCARTNEY.

A New Chapel at Jackson, Ky.

We are very comfortably settled in a home of our own. We have a nice little white vine-clad chapel and reading room, which, when thrown together, will seat about two hundred. Flowers and ferns of various kinds in the yard make it very home-like. It is situated quite centrally, on East Broadway.

We started with twelve charter members, and have had many conflicts and battles to fight with error to prove that strength was not in numbers, but in divine Love.

METTA M. POYNTER.

From Our Contributors.

Reflecting the Light.

BY LOUISE E. LITZSINGER.

It was only a song that she cheerily sang,
But a list'ning heart echoed the lay.
It was only a smile that illumined her face,
But another's reflected the ray.

It was only a kind, loving word that she spoke,
But it solaced a heart that was sad.
It was only the love-light that gleamed in her eyes,
But it made the lone wanderer glad.

It was only her purity, meek and unfeigned,
But it scattered sweet fragrance abroad;
And in child-like humility all the day long,
She communed with the angels of God.

So the day was made glad with the sunshine of Love,
As she labored on happy and gay;
And a sweet benediction flowed gently to all
Who but touched her or chanced in her way.

Scientific Christianity.

BY BLISS KNAPP.

THE definition of religion as the "conformity in faith and life to the precepts inculcated in the Bible, respecting the conduct of life and duty toward God and man" (Webster), "is a spiritual process, and its history continuously implies the affections and operations of mind" (Enc. Brit., Vol. 23, p. 274).

According to this definition, religion is a spiritual process attainable only through the operations of *mind*. But the word religion is involved in the definition of theology as, "the science of God or of religion" (Webster). "That theology is the science of religion implies that theology must not only succeed religion, but must evolve out of it a system of truths entitled to be called a science" (Enc. Brit.). Theology, therefore, by claiming to be the Science of religion, is from deduction, the science of a certain spiritual process attainable only through the operation of mind. Now any spiritual process is divine: hence, the phrase becomes divine Mind, or simply Mind; and the definition reads, the Science of Mind. This agrees with the Christian Science definition of God as Mind as well as with the commonly accepted definition of theology as the Science of God, therefore of Mind.

Again, theology is defined as "the science of Christian faith and life" (Webster). Now Christian faith and life is Christianity, which permits the rendering of theology as the Science of Christianity; or what is yet simpler, Christian Science. Therefore we have evolved the following definitions of true theology,—the Science of God or of Mind, and Christian Science.

Why is it that some people, and what is even more surprising some of the educated class, object to the word Science in its relation to Christianity? Theology as the science of mind professes to be the exhibition of religious facts and principles in their most general and precise shape, and that is what Christian Science is. The reason for the lack of this understanding may be that either they have not been shown, or that "eyes have they, but they see not; they have ears, but they hear not."

I find that our standard dictionaries and encyclopædias usually confirm the statements of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in regard to Christianity as a Science governed by Divine Principle.

Who is there in Christendom that calls himself a Christian and does not believe that God made and governs all?

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If we pause a moment with this statement, we can begin to see the broadness of the scope of Christian Science (yet some uninformed say it is narrow), for in this way we work from the Cause of all and not from the effects backward. All physicists, even though they may be Christians and hold to the allness of God, believe that everything that has weight is substance. Consequently they combat the Christian Science definition of God as Substance as being too transcendental. Let us look at the etymology of the word substance. It comprises the Latin words *sub,* meaning under, plus *stare,* to stand, hence substance means to stand under or to support.

For an illustration: suppose a vase sits upon the table. You say the vase is substance and that it is supported by the table. The table, too, is supported by the house which, in turn, is supported by the earth. But is not the supporting object more powerful or substantial than that which it supports? This surely is good logic. Therefore, the earth must be more substantial than these other objects: but what supports the stellar universe? Right here is the chasm that Natural Science so-called has never bridged, and it never will until it starts from the Cause of all things; namely, the one God. Hear what Paul had to say about this very subject. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of *science* falsely so-called: which some professing have erred concerning the faith." Surely God alone governs the movements of the planets,—hence God is more substantial than all else, for God is Substance as expressed in Hebrews, "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. . . . Now faith is the substance of things hoped for, the evidence of things not seen." What appears to human eyes to be substance is, therefore, but the inverted image of the idea of substance.

This much may illustrate the Science of Christianity at the same time that it indicates that the only true Science is Divine in that it alone is traceable to a source that is understood, that is without theory, and that has no limitations. Withal, this is proven not only by spiritual inspiration, but by solid logic, even from a human standpoint.

Protection.

BY ALICE C. CHURCHILL.

THE good received, while working in shady paths, being called aside from the usual busy hours, urges me to send a word of grateful acknowledgment for the summer's holiday lesson.

These questions have repeatedly come to me. Am I courageously living for the good of the Cause of Christian Science? Do I cheerfully follow in the steps which Christian Science demands at any cost? Do I not at times admit a shade of compromise, thereby losing the clearer, higher step upward?

With a fuller realization of liberty,—that liberty which always means release from self-seeking,—I awakened with an earnest desire to strive more conscientiously for the good of the Cause.

To follow this step does not mean relaxation in any detail of daily living, or talking beyond my understanding as I gained a larger field of action. Far from it.

It is to prove each step in obedience to Divine Principle, to hold to imperative radical right, which invariably brings its own strength, with a gladness for every crucial test, as each advancing step through *unselfishness* draws one nearer in realization of Love, the marvel of Christian Science.

In studying the sweet obedience of Jesus, I am taught how unfalteringly he followed and demonstrated the demands of his Father's business. Only through following his unselfishness and devotion, can we know the demands of Truth, in our work for the cause of Christian Science.

Thus gently guided by the spirit of liberty, I have been led to a clearer appreciation of our Leader's motives and glorious ideal, her unfailing, loving compassion, proving, through sacrifice of self, at every step, the truth of Christian Science, as she stretches forth her hand in tender protection for the whole world, teaching the freedom of self's liberation, overcoming sin, sickness, and death.

The lesson of summer's holy-day, has quickened a hungry desire to live more in accord with the promise of liberation, working for the cause of Christian Science with more consecration of purpose.

What joy! when we learn in Christian Science how to love God—Good—more, and how to love our Leader with deeper comprehension of her life and work, working in more practical faithfulness for the good of the Cause.

In the narrow path, 'mid summer's green pastures, I am thankful for this wayside tarrying, casting the beam out of mine own eye, searchingly asking, "What has not unselfed love achieved for the race?" (Miscellaneous Writings by Mary Baker G. Eddy, p. 238).

Words of Gratitude.

BY ALICE E. GUTHRIE.

SINCE reading the article "God is All-in-all" in the *Journal* for June, 1901, and particularly these lines, "Where I was once absorbent and found my satisfactions in being ministered unto, I have become radiant," I have felt that I, too, must become radiant, and give to our publications a few at least of the beautiful experiences that have come into my life through Christian Science.

When I first heard of Christian Science many years ago in Chicago, I had no kind feelings toward it or its adherents, but used to say they ought to be arrested, for they were dangerous to the community; that it was a menace to health and morals, and if persisted in would lead to insanity. Since I have honestly studied Christian Science I have seen the sick healed, I have seen the sinner reclaimed, I have seen those who were on the verge of insanity restored to a normal mental condition, all through Christian Science treatment.

It is four years since I came to Christian Science for physical help, when everything else had failed. I was suffering night and day from many diseases, but the first treatment was proof positive to me that there was a power of which I knew nothing. This one treatment did more for me than all the so-called "liberal" books I had ever read. It gave me relief and hope, and I have never lost it, but clung to it through many dark days. My healing was slow, and for this I am thankful. It caused me to learn the lesson of obedience. Gradually I grew better, in a few weeks I could go down town in a street car, then up and down stairs alone, and in four months' time we moved from our boarding house into two rooms, where I did light housekeeping, O *so* glad to be able to do something! I practised on the piano five hours a day, did my own housework, ran up stairs, and sewed on my machine.

Atheism soon disappeared with the other dis-eased beliefs, and I kept saying to myself, "Good is my God, and my God is Good. Love is my God, and my God is Love" (Miscellaneous Writings by Mary Baker G. Eddy, p. 206). It became clear that while saying "no God" the atheist was making a god of matter.

For the physical healing I am thankful, also for the spiritual uplifting, for by it I am learning to demonstrate for myself and others that "Good is our life, and doing good sustains it."

Last January a young girl came to be healed of epilepsy. The attacks came on two or three times a week. The doctor had said she would never be better, but with the

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understanding that man is governed by Mind, not belief, this law was rendered null and void. She never had an attack after coming for treatment, and is to-day in perfect health, having had but a few treatments.

The manager of one of our large drug stores came for help in May, at the solicitation of a friend of his. The trouble was chronic diarrhœa, and it had been running since the first of December. This man is a graduate of pharmacy, and is in a position to, and did, have the best that medical skill could give him, but he was told that all had been done that could be. He was white and thin, and so weak he could hardly stand five minutes at a time, also had a severe cough. The diarrhœa was stopped entirely in four days, and he gained seven pounds the first week of treatment. He is now perfectly well, has no cough, and is thankful to Christian Science for strength and ability to work every day in the week.

These cases and many more have been helped through even a small understanding of the Truth as taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, our beloved Leader, whom I love to call "Mother." My husband and I had the privilege of class instruction from one of our Leader's students in the West.

About the Reading Rooms.

BY A. L. K.

LATELY, when reading articles in the *Sentinel* which refer to the wisdom of our Leader in establishing the reading rooms, and the comfort they are to those at *home*, I have felt I should like to tell you something of what they were to a "stranger in a strange land," for that is what I felt like on reaching London. I had for many months been deprived of such privileges as these rooms afford. I can only say that to me they were like an oasis in a desert. Here one found wise and loving hearts and always felt at home, as though one had a *right to be there*, go as often as he would.

Later, in Edinburgh, though I had less time there, I found the same restfulness and help. The rooms in this beautiful city are very attractive, well located, and from the rear windows is a delightful view of a wooded ravine. They are open in the evenings for certain hours, and I was told the privilege was much appreciated by those who could not go in the daytime.

The Twilight Bell.

BY A. T. HOWE.

IT is said, somewhere, at twilight,
A great bell softly swings,
And one may listen and harken,
To the beautiful music that rings,

If he put from his heart's inner chamber
All passion and pain and strife,
Heartache and weary longings
That throb in the pulses of life;

If he thrust from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight,
How the bell of the Angels rings.

Let us look in our hearts and question,
Can pure thoughts enter in,
To a place if it be already
The home of thoughts of sin?

Come, then, let us ponder a little,
Let us look in our hearts and see,
If the twilight bell of the Angels,
Can ring for *You* and *Me*.

Testimonies.

Found Help in Christian Science.

The healing of my baby brought me into Christian Science. For two days he had been unable to keep anything on his stomach—even the water he constantly asked for could not be retained. All this time he was under the doctor's care, but was rapidly growing worse. At four o'clock in the afternoon of the second day my sister and I thought the crisis had come. He lay in my lap in a semi-conscious condition, but not sleeping, in fact he had hardly slept for forty-eight hours. Every few minutes his efforts to vomit would almost strangle him. He would then sink back into my lap weak and helpless.

I begged my sister to go for the doctor. In a few minutes she returned saying no one was there. Then in despair I turned to Christian Science and sent for a practitioner of whom I had heard. She came in like an angel of peace, assuring us there was nothing to fear.

When she asked me to give up medicine and trust God, I demanded furiously, "How do I know you represent God? if it were myself I would try, but I wont practise on my baby." Then she gently told me she could not take the case unless I were willing to do as she said. Just then the baby sat up and threw up what I thought was clotted blood. Since then I found it was the medicine I had been giving him. I burst out into a perfect wail, "Oh, I don't believe in God or anything." My sister turned and said, "How you can sit there and refuse to help——" but she was already treating us.

In ten minutes that baby was peacefully sleeping. After half an hour's rest he sat up and asked for water, which he drank and was able to retain. He then sat in my lap and played with his toys. In an hour, when dinner was served, he begged for a piece of roast beef. We gave him a piece half as large as my hand and he sucked it dry. He went to bed at six o'clock and slept soundly all night, something he had never done before. In fact, I thought it wrong and got up many times to be sure he was sleeping.

In the morning we found we had a well baby. He ate a large dish of breakfast food and played around the same as usual. I was so grateful to God for this healing, especially as his father had been away three months and was just about to return, that I declared I would go to a Christian Science meeting and nothing should keep me from testifying. I did go and began my remarks by saying, "I am not a Christian Scientist, but I want to tell what Christian Science has done for my baby."

I am glad to say I am now a Christian Scientist and have been for two years. My husband and I have recently received class instruction. No Christian Scientist can begin to tell the blessings this beautiful Truth has brought into his life.

I am grateful for the *Sentinel* and *Journal* and for our Leader's wonderful books. I am gradually beginning to understand the Bible through the light thrown on it by Science and Health. Since I lost my childhood's faith in it, over twelve years ago, I never looked in it until I took up Christian Science. Now it is a daily help and comfort.

MRS. J. A. BARRIS, New York, N. Y.

Creeping Paralysis Healed.

I have often thought I would try to express my gratitude for the *Journal* and *Sentinel*, and also for the Bible Lessons. To any one situated as I am, far from Christian Science services, they are indeed full of meat and drink for the hungry, thirsty soul.

Christian Science came to this part of the country about two and a half years ago, or at least that was about the first I had ever heard of it. A neighbor was healed by it, after she had been pronounced incurable. The only ques-

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tion I asked when I heard of it was, "Do they believe God does the healing?" I of course received an affirmative answer and was fully convinced then and there that it *was* of God.

My husband was in need of physical healing at that time and I insisted on his giving it a trial. He went to Denver to see a practitioner and was healed in three weeks from the time he went. In two weeks' treatment he was healed of creeping paralysis. He brought home "Science and Health with Key to the Scriptures," and I began reading it and was healed of many ills. The worst affliction that I had was chronic constipation, which did not at once disappear altogether, although I was better from the first and never took any medicine after beginning to read Science and Health. Previous to that I had to take medicine constantly. Now after two and a half years I feel that the demonstration is made.

I soon found that I had my salvation to work out and that now was the accepted time for me. I accordingly commenced the study of Christian Science. I study the Lesson-Sermon with my twelve-year-old daughter, who has demonstrated some for herself. It has been the only remedy for myself and six children, and although the way, to mortal sense, is often dark and dreary, I am still pressing onward and upward hoping and praying that God will open the blind eyes and unstop the deaf ears.

MRS. O. R. JONES, Stratton, Neb.

Made Every Whit Whole.

In the year 1897 Christian Science came to our notice. We were told by a neighbor that they were entertaining a Scientist from Detroit, and that we might perhaps receive the help from her which we so much needed.

My husband had been a great sufferer from rheumatism for twenty years, which terminated in a severe case of lumbago and he became entirely helpless. We had exhausted the skill of many physicians. Electricity and every known remedy had been tried, but without avail, and when Christian Science was proposed it was *the last resort*. Here we learned that man's extremity was God's opportunity.

The work was commenced, and in five days' treatment, my husband was able to go about the farm and do some work. At the end of the tenth day he was able to do all kinds of the hard work which farmers have to do, without the slightest inconvenience. Since his treatment, he has never had a return of his former trouble.

This was not the only benefit received. I was suffering from consumption. I had had many hemorrhages, and was living on cod liver oil and powerful stimulants. The sentence of death had been passed, and I was simply waiting the time when I should leave all that was dear to me, and find the rest and peace which had been promised me in the Bible, which I always kept near me.

I have been entirely healed of my ailments, and am a well woman to-day. I commenced to search at once for the Truth in the Bible and Science and Health. I received class instruction from a loyal student, and have been able to make many demonstrations. This is indeed the Truth the Master referred to when he said: "Ye shall know the truth, and the truth shall make you free."

MRS. HENRY KLAISS, Melmore, O.

Grateful for Christian Science.

I desire to give to the readers of the *Sentinel* my experience and healing in Christian Science, which seemed so beautiful and miraculous at the time, but I find it is the work of God's unfailing love, and not a miracle. Through the understanding of Truth this world was changed from sadness to gladness, and a life of suffering to one of health and peace and joy.

I suffered several years with eye trouble. At first I secured glasses, which I wore a few years and then the trouble came back with redoubled force. I then went to the best oculist in western New York and he performed an operation upon them and gave me glasses which I only wore a short time and then had them changed. I continued in this way until he said I need not come any more, as he could not do anything more for me. I had been advised to try Christian Science but I could not understand and was not willing to investigate until all else failed.

That was three years ago, and now I am able to tell others of God's love, and His ready help in time of trouble. I took treatment five weeks, and at the end of that time saw the light sufficiently to be able to help myself and family. The peace Christian Science has brought is beyond expression.

The first day I visited my healer she told me to read a little in Science and Health. I told her I could not, for I had not been able to read for a long time. She said, "Try to read a few lines to-morrow." I thought I knew best, but tried to read without my glasses, and was surprised to find I did not suffer any unpleasantness and have read every day since.—L. G. M., Springfield, Mass.

Epilepsy Healed.

When I was four years old I was frightened by a horse running toward me. I started to run and fell in a fit. My father and mother had passed away and I was living with a man and his wife, who cared for me as they would have cared for their own child. They did all they could for me. Doctors were employed and for a time they were able to relieve me while I was taking their medicine, but finally they failed to do anything for me. I then took patent medicine until it failed to help me.

I continued to grow worse and had as many as fourteen spasms in twenty-four hours. After an attack of this kind I was unable to do anything for a week. Finally I became so bad that I had fifty spasms in one day. Then the man with whom I am living went to Roanoke and had a friend write to a Christian Scientist to treat me.

The Christian Scientist treated me about three weeks and I did not have a single fit after the first treatment until the following harvest, when I had a slight attack. I was working in the harvest field and I had always been affected when I worked very much in hot weather.

The following November I had another attack. I sent a telegram to my healer. I soon received help and I have had no fits since November, 1900.

I am reading "Science and Health with Key to the Scriptures." I cannot express my gratitude to God and our dear Leader for the blessings I have received through Christian Science.—H. S., Ogden, Va.

When I came into Christian Science I was an invalid, taking medicine all the time day and night. My father and husband were physicians. Strange as it seemed then, my father, who had practised medicine over forty years, was the first to tell me of the wonderful cures wrought by Christian Science, and persuaded me to try it, which I was very willing to do. I was healed instantaneously of the seeming trouble I then had.

I have since been an ardent believer, having some good demonstrations in my own case and also with others. One was a sprained ankle, which was cured in one evening. At another time a heavy folding bed fell on my limb. Some said, "you will be laid up with that;" but, thanks to Christian Science, not one moment was lost in consequence, although it was badly discolored for a while.

I could fill pages telling of my demonstrations, but will wait for some other time. I love to study the Bible and Science and Health, our *Quarterly*, and also all our dear Leader's writings. I am a charter member of our little church, also a member of the Mother Church.

MRS. KITTIE CHURCHILL, Marshalltown, Iowa.

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Religious Items.

W. W. Stevenson, writing in *The Congregationalist and Christian World*, on the subject, "What Help May the Public Schools Expect from the Churches," says:—

"No school is worthy of the name unless the children taught therein come to have a sense of their personal community, and national responsibility. The oral and silent instruction of the teacher should help the child to something better than the mastery of text-books if he is to do the work of life worthily.

"Opportunities, open to the teacher in developing right feeling by stimulating love of poetry in the child, acquainting it with the best literature, and by bringing to its attention the deeds and words of the heroes and the great spiritual leaders of the race, show clearly that any scheme of education for the child includes knowledge of the finest portions of the Bible as surely as of any other great literature. A child has a right to know quite as much of the Christ who was born in a stable, cradled in a manger, lived in a peasant's cottage, worked at a carpenter's bench, was so poor that he had not where to lay his head, and yet was heard gladly by common people because he brought life and light into the world, as to be required to learn of the unsavory details of the gods of the so-called heathen nations."

Every true disciple of the blessed Master desires to know and to do his will, and being in an humble and obedient spirit, he enters the path of duty, it may be with fear and trembling, but with the firm resolve to glorify God in doing whatever sacrifice it may require, knowing that a service that does not require sacrifice amounts to but little. He says, "I will not offer unto the Lord that which costs me nothing," and with the apostle he counts not his life dear unto himself, provided the necessity is upon him to give life itself, if thereby the gospel is served. He delights to do the will of God, and for the reason that his guide is the unerring teacher who proposes to lead him into all truth; having the mind of the Master he readily acquiesces with all that the Holy Spirit presents to his heart, for his is a loving service. He is an accredited workman, a co-laborer in the vineyard of his Lord, operating according to God's plan and not his own, only in so far as his will coalesces and works in harmony with that of his heavenly Father, so that whatsoever he doeth, whether he eats or drinks he doeth it unto the Lord.

The Philadelphia Methodist.

The drink evil which has in Christian lands grown up in spite and defiance of the ministrations of the Gospel and beneath the full light of Scripture truth, and has become the greatest curse of these lands and the greatest hindrance to the work of the church, is found to be as great a curse in heathen lands and the greatest barrier to the success of the Gospel among the heathen, and, strange as it may appear, those nations that seek to Christianize the heathen are largely responsible for the introduction and perpetuation of the drink evil. What are the facts? Strange as it may seem, the Brahminical, Buddhist, and Mohammedan religions, considered as pagan and false religions, absolutely prohibit the manufacture, sale, and use of intoxicating drinks, the curse of nations and religions; while by nations claiming to possess the pure and true religion, this curse is legalized and perpetuated, and in some instances forced upon the native races in heathen lands.

JAMES B. DUNN.

The idea of responsibility to God is not in all our schoolrooms. In our homes family piety has less place than formerly. We do not find fault with a transition state of society; but what is being done by way of substitution? It will not help motherhood and childhood, character and purposing, that we are much nearer a scientific definition of God and a demonstration of immortality, if He is no longer our Lord and our God, to whom we owe our daily lives and our every thought. That love has cast out fear is no gain, if love follows after fear, and leaves only indifference. Clearly, to any careful observer of social and family life, we have a good deal farther to go before we have reached a safe position. We have to reconstruct that which we have been accustomed to pack away in the little word "piety"—a sentiment of nearness to God, a feeling of continuous responsibility, and a desire for unity with Him.

The Christian Register.

The increase in the number of divorces granted in many states is an alarming feature of present-day civilization. The number of divorces granted in Ohio has increased nearly fifty per cent in ten years, or nearly three times as fast as the population; reaching 3,217 in the year 1899, or almost one divorce to every ten marriages. In Indiana there were 4,699 divorces granted in 1900, or more than one divorce to every six marriages. Indiana divorces have more than doubled in number during ten years. The county in which the capital is situated had 629 divorces in 1900, or more than twenty-five per cent of the marriages. Such figures as these show the need of more active effort for the protection of the family by those who see the dangers that threaten family life.—*The Standard.*

The following from *The Congregationalist and Christian World* would seem to indicate that the spirit of doctrinal controversy is not yet quite extinct in the evangelical churches:—

"The *Christian Observer* rejoices in the supremacy of the Presbyterian over the Congregational polity as a means of maintaining hearty concurrence in a creed. Current discussions in Presbyterian bodies do not indicate that concurrence in the Westminster Confession is 'hearty;' but we cheerfully admit that Presbyterianism is more effective than Congregationalism both for those who wish to prescribe a creed for others to believe and for those who are willing to accept the prescription."

Three things are essential for the growth of animals and vegetables—light, air, and exercise—and these are as essential for the development of our spiritual nature. The illumination afforded by the Holy Spirit, who taketh of the things of God and showeth them unto us, gives us proper conceptions of God and the things of God, for we have the mind of God made manifest. We think His thoughts and do His will, and by following on to know Him we are brought into a richer and rarer atmosphere all redolent with the fragrance of heaven, for we have our conversation in heaven. The preparatory stages for its enjoyment are only through the exercise of those gifts graciously given us of God.

The Philadelphia Methodist.

Upon the subject of "The Spiritual Nurture of Children" Rev. Charles A. Richards, D.D., recently said:—

"Our age has awakened to a new realization of the value of the child. Dr. W. T. Harris catalogues a thousand recent publications in child study. Spiritual culture, which we are to discuss, has a narrower field than education in general. It has a single aim, but that aim is momentous and transcendent,—it is character. The nurture needed to secure the character we desire must be religious nurture. Nothing less than Christlike character must be the aim of religious nurture."

"Be ye doers of the word, not hearers only," is the religious and political motto of President Roosevelt, and it is a splendid motto for our new chief magistrate. He is said to be a man of decided character and of positive convictions in favor of the moral and Christian side of all public issues. We are hoping he will make us a good President.—*American Baptist Flag.*

If civilization is not to be a failure, we must learn how in times of peace to produce the admirable traits of character which shine out in time of war and trouble. We must with the increase of wealth and luxury learn how to train men and women without the struggles of poverty and misfortune.

The Christian Register.

It is a striking index of the thorough unity of the whole country that the one city in which the people met together by a common impulse to pray for the life of President McKinley was the former capital of the Southern Confederacy, Richmond, Va.

The Watchman.

What we most need to learn is this: that we may be laying up heavenly treasures of which nothing can deprive us, whilst we are laying up earthly treasure of which we cannot be sure for so much as an hour.

RUFUS ELLIS.

Faith, the foundation of Christian character; works the expression of its possession. Mutually dependent, both necessary to symmetrical and progressive development in the Christian life.—*The Examiner.*

The thing for us to do, if we wish to be perfect is to get as close to Christ as we possibly can, that his teaching and example and personal sympathy may influence us to the full.—REV. DR. SWEETSER.

It is a grand thing to find joy in one's work. If you have found that, you have found the heart of life. Glad service is better than great service, unless that be glad too.—JAMES BUCKHAM.

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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.

National.

Next December an Alaskan mail route will be established from Skagway to St. Michael. The route will be 1003 miles long. Mail will leave Skagway on the 8th and 22d of each month. The running time is not to exceed sixty days in each direction. Considering that transportation in Alaska, during the winter months, is chiefly by dog team, this will be quick service.

A greater number of postoffices have been established in Alaska within the last six months than in any half year since white men took up a residence in the territory. A steamship mail service was established between Skagway and Seattle November 1.

The Public sessions of the Schley court of inquiry were ended November 7. The court will begin its executive sessions at once, and there is much speculation as to the length of time the court will take in considering the case and reporting its findings. The amount of printed evidence, including the arguments, which the court will have to consider, amounts to about seventeen hundred pages. It is probable, however, that the decision of the court will be based largely upon the testimony which was brought out in answer to the questions which were submitted by the court itself.

Justice Bradley of the United States District Court has signed a decree of condemnation and distribution in connection with the libel in prize, instituted by Admiral Dewey on behalf of himself and crew of the United States naval force taking part in the battle of Manila. When the value of the property condemned as prizes is ascertained, the Secretary of the Navy is instructed to deposit an amount equal thereto with the United States Treasurer subject to the order of the Court.

Lord Pauncefote, the British ambassador to the United States, arrived at New York November 2. He brought with him the draft of a new treaty which abrogates the Clayton-Bulwer treaty, and is in every particular satisfactory to Lord Salisbury's cabinet. At a conference which lasted only twenty minutes on November 4, the official negotiations between Secretary Hay and Lord Pauncefote were begun and concluded.

From the passage of the national banking law of March 14, 1900, to October 1, 1901, the number of national banks increased from 3,617 to 4,254, the capital stock from $616,308,095 to $661,851,655; bonds deposited with the Government from $244,611,570 to $330,721,930, and circulation secured by bonds and lawful money from $254,402,730 to $358,830,547, making a net increase in circulation of $104,427,817.

The army is now in possession of khaki cloth for uniforms which, so far as color is concerned, is proof against sun, washing, and perspiration. Khaki-dyed tents will also be used. Last year $1,475,729 was expended for horses, mules, and wagons, and there were shipped to the Philippines and China 9,470 horses and 4,283 mules.

Nicaragua has given notice of the termination of the treaties of 1867 and 1870, granting the United States authority to build a canal across that country. The termination of the treaties in no wise affects the friendly relations between the two countries and the Nicaraguan Government desires the conclusion of new treaties.

At a meeting of the executive committee of the McKinley National Memorial Arch Association, it was decided on motion of Secretary Gage, the treasurer of the association, to attempt to raise $1,500,000 for constructing the proposed arch.

The President has appointed John W. Riddle of Minnesota to be secretary of the United States embassy at St. Petersburg. Mr. Riddle was formerly secretary of the United States legation at Constantinople.

Foreign.

It is said that the cathedral of Alexander Nevskoi in St. Petersburg, has the finest choir in the world. The choir is composed of about thirty of the best voices in all the Russian monasteries. When a fine singer appears among the novitiates he is sent to the monastery of Alexander Nevskoi, where he is trained as carefully as an opera singer. He remains there doing nothing except assisting at the music at mass in the morning and vespers in the afternoon, until he becomes aged, when he is retired on a pension.

King Edward has signed the proclamation giving him his new title which is as follows: "Edward the Seventh, by the Grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Sea, King, Defender of the Faith, Emperor of India."

Three hundred patent calculators, representing a cost of $95,200, have been purchased by the German Government for use in the national accounting department.

France is considering the plan for the establishment of a French school in the United States which will be devoted to the study of American industrial methods.

It is announced in London that the Duke of Cornwall and York, has received the title of Prince of Wales.

A royal proclamation was issued November 4, which further prorogues Parliament until December 14.

Industrial and Commercial.

The world's production of gold in 1900 was 12,457,287 ounces, of the value of $257,514,700, a loss in value of $49,070,200 from 1899. The loss was mainly in South Africa and due to the war. The principal gains were $8,118,000 in the United States, and $6,606,000 in Canada. The silver output of the world amounted to 178,796,796 fine ounces, the largest ever known. The price ranged from 59.1 cents per ounce in January to 63.3 cents in December.

The dividends of the Standard Oil Company for the past year aggregate forty million dollars, the same as in 1900. The capital stock of the company is one hundred million dollars and no other industrial concern which announces its dividends to the public has a record to compare with it.

The McKinley Mining and Smelting Company has been incorporated in Arizona with a capital stock of one million dollars. The mine is in Nevada and is the property of Mrs. William McKinley and her sister, Mrs. Barber.

The Denver and Rio Grande Railroad has given an order for forty locomotives, twenty passenger cars, and two thousand freight cars. This is the largest order ever given at one time by a western road.

The world raised 277,000,000 tons of coal in 1800, against 4,020,000,000 tons last year.

General.

The October number of the *Monthly Summary of Commerce and Finance* gives some interesting statistics regarding the present condition of the territory included in the Louisiana purchase. The Louisiana purchase contains 864,944 square miles. The total land area of the original thirteen states is 820,944 square miles.

Fourteen states and territories have been created wholly or in part from its area. Their population in 1900 was 14,708,616. At the time of the purchase it was less than 100,000. Their total area is nearly one-third that of the entire Union, and their population about one-fifth of the entire United States. The value of the agricultural products of these states in 1900 was $755,000,000.

In 1899 the number of pupils enrolled in the public schools and various educational institutions was 3,331,051. These were taught by 111,689 teachers. In 1899 the public schools alone cost $37,185,881. In 1900 5,618 newspapers and periodicals were published in this area. There are 16,228 postoffices and 59,324 miles of railroad in operation. This is about 31 per cent of the total railway mileage of the country.

A simple shaft of granite which rises from the roadside near the town of Wilna on the western boundary of Russia, bears two inscriptions in the Russian language. On the side of the shaft which faces the west are these words:—

: Napoleon Bonaparte passed this way :
: in 1812 with 410,000 men. :

On the other side, facing east:—

: Napoleon Bonaparte passed this way :
: in 1812 with 9,000 men. :

The history of the most disastrous military campaign ever undertaken is told in those two sentences.

Voting by machinery was given a practical test at the recent election in Greater New York. In one of the districts in Brooklyn one of the United States Standard Voting Machine Company's automatic machines was used, and was pronounced a success in every respect. Three hundred and ninety-five persons voted, and two minutes after the polls were closed the result was announced.

The total cost of the Siberian railway, which has been constructed by Russians, amounts to $390,000,000. The total length of the railway with the various branches under construction will be 5,542 miles. The rapidity with which the road has been built has never been equaled. Work was commenced in 1891.

Minister Wu Ting Fang delivered an address on the subject of "The Tendencies of the Times" before an audience of three thousand people at Ann Arbor, Mich., November 1. The address was delivered under the auspices of the Students' Lecture Association and Good Government Club.

It has been announced that, commencing November 15, there will be a substantial reduction in cable rates to the Philippines. The rate to Luzon will be $1.66 per word, and to all the other islands $1.76.

The Pan-American Exposition closed at midnight Saturday, November 2. The Exposition company is in arrears upwards of $3,500,000. The total attendance was about 8,350,000.

Hon. Seth Low was elected Mayor of Greater New York by a plurality of about thirty thousand votes.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Mr. Hering to Evangelist Morgan.

To the Editor of *The American.*

In your issue of October 15 you publish some utterances made by Evangelist G. Campbell Morgan at the Mount Vernon Place Methodist Episcopal Church on Monday afternoon and evening, in which this gentleman is quoted as calling Christian Science "blasphemy," "astounding nonsense," etc., thus assailing and denouncing the religious belief of a large body of Christians, than whom no other religionists endeavor to follow the teachings of our Master, Christ Jesus, more closely, more faithfully, more devoutly, and more fruitfully. As a representative of this denomination I ask you kindly to allow me to make a few comments in defence. Mr. Morgan said:—

"I have no part in this blasphemy, which dictates terms and says that 'God must cure if I have faith enough'" (referring to Christian Science).

Christian Science does not "dictate terms" to God, but accepts the terms dictated by God himself through His Son, Christ Jesus, as follows:—

"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. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John, 14 : 12, 13, 14).

"And Jesus answering said unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark, 11 : 22, 23, 24).

"And he said unto them, 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" (Mark, 16 : 15, 17, 18).

Also, as given through the Apostle James:—

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed" (James, 1 : 6).

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James, 5 : 15).

This last reads "shall," not "may," and thus is very positive.

The New Testament is full of records of healing through spiritual means alone, and history records that this healing was a common accompaniment of Christianity during the first three centuries. If healing through Christ was possible then, it must be possible now, for neither God nor Christ has changed; and this is being proved daily by the scores of cures effected by Christian Scientists through their understanding of God as set forth in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Mr. Morgan also said: "Out of this belief in faith-healing has come the astounding nonsense called Christian Science."

Jesus said, "By their fruits ye shall know them" (Matthew, 7 : 20).

Because Christian Science reveals the divine Principle underlying the work of Christ Jesus and his disciples, by which the sick and sinning were healed and reformed, and thus enables its followers to heal the sick and reform the sinner to-day, is it "astounding nonsense"? When it heals and saves drunkards, opium fiends, and slaves of myriad forms of vice and sin, and leads them into a life of sobriety, purity, and love to God and man; when it gives infidels and agnostics an understanding of the Bible and awakens in them a belief in God and Christ, and brings to their heretofore barren hearts the sunshine of Truth and Love, or restores to happiness, unity, and peace a home that has been wrecked by selfishness, family quarrels, and dissipation; when Christian Science has such fruits as these, do they indicate that it is "astounding nonsense" or "blasphemy"? Or is it an "astounding nonsense" that enables Christian Scientists to take the hopeless invalid who has tried every known medical or surgical treatment, or the unfortunate sufferer from disease who has been pronounced "incurable" by reputable members of the medical profession, and through the understanding of the underlying Principle of true Christianity,—the truth about God, man, and the universe,—restore these people to health and happiness in accordance with the oft-repeated command of Christ Jesus?

If these are not the fruits of the Christianity that Jesus came to establish, what are they?

It would not seem strange for an infidel or agnostic to disbelieve in Christian healing, but for a professed believer and follower of Christ to do so and denounce a body of earnest workers in Christ's vineyard, who are striving faithfully to follow his teachings and example, healing and saving the sick and sinning by restoring and utilizing a lost element of Christianity, is, indeed, amazing.

HERMANN S. HERING.

In the *Baltimore American.*

Food for Thought.

Editor *The Times.*

The article in *The Times* of September 25, regarding Christian Science, might have been a good deal stronger than it was.

There are some things connected with Christian Science which I am frank to say I do not as yet understand or comprehend; but that there is a great truth underlying it, I am quite prepared to admit, although I, myself, am not a Christian Scientist. Indeed, there are many things in the natural or material realm that we do not understand or comprehend, and perhaps could not understand or comprehend them were they thoroughly explained to us. Take higher mathematics, for instance. To the vast majority of people that abstruse science is a sealed book. It is said of Macaulay, the great historian, that he was so deficient in

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that respect he could not comprehend the philosophy of the multiplication table. So we do not need to go to the divine or supernatural realm to indicate how little we know.

There are certain Scriptural truths that have puzzled the profoundest theologians, and doubtless always will continue to puzzle them, unless in the days to come more light shall be shed upon them or fresh revelations are made concerning them. But they do not controvert their truth because they cannot comprehend them. If we are only going to believe in this world what we can comprehend and understand, we shall believe little, and our stock of knowledge will be slim indeed. All divine truth is ascertained through research, when it is not especially revealed to certain highly favored ones by the Creator of truth Himself. One of the very first Biblical injunctions is: "Seek and ye shall find; knock and it shall be opened unto you." The Scriptures forcibly emphasize the fact that there is no royal road to the ascertainment of divine or spiritual truth. It is Seek, seek, seek; Knock, knock, knock—one constant seeking and knocking.

My contention is that it is the part of unwisdom to attempt to destroy Christian Science, or at least to bring it into disrepute, by the methods employed. Calling names and applying harsh epithets is neither argument nor proof, nor does such a course influence thinking people. The time has gone by when a new idea, whether it relates to religion, science, invention, or what not, is to be flippantly set aside and ignored without first commanding a respectful and patient hearing. We have learned that much from experience.

When Paul stood on Mars Hill he must have shocked the intellectual Athenians who composed his audience, for the startling ideas he proclaimed and said he absolutely believed in, were entirely at variance with the ideas they themselves believed in and had been inculcating all their lives. But Paul seems to have been given a thoughtful and tolerant hearing, even in those days, and his ideas, then rejected, are now the basis of our mighty Christian civilization.

The most of us remember the struggles and trials, not to say almost pathetic importunities, of Professor Morse, the inventor of the magnetic telegraph, and likewise that other wonderful man, Cyrus W. Field, who laid the Atlantic cable. In both instances, these great men with ideas that were to revolutionize the world, were regarded as little less than idiotic. It has only been through ridicule, derision, misrepresentation, vindictiveness, hindrance, and very many times through death itself, that progress has been made either in the natural or divine realm.

This has been the history of all the past; but the world is only in swaddling clothes as yet, if it is six thousand years old, and the march of centuries will see such revelations with regard to the natural and supernatural as will make this present age and succeeding ages exceedingly small and insignificant in comparison.

As I have already remarked in a communication in the *Star and Enterprise* of recent date, if Christian Science is a fallacy, it will be short-lived and soon pass away; but if it is based on the truth; if it is a revelation from God, through the medium of a woman selected especially for that purpose to give it to the world, all the human forces that can be brought to bear to destroy it will be of no avail, for that which is of God is eternal, and that which is of man perisheth with himself. J. T. R.

In *The Times,* Newville, Pa.

Preach too much, says Mr. Sheldon.

THE REV. CHARLES M. SHELDON has recently been in Denver, Col., where, among other things, he attended a meeting of the ministers of the city at the First Congregational Church. He talked to the ministers, and according to the *Denver Republican* "answered all the questions they could think of asking him." The following is in part what he said:—

"Well, brothers," he began simply, "I thank you first of all for this coming together"—and every listener felt that the speaker really did feel grateful. "I have always felt it was a great advantage to have meetings of ministers." Later, when the questions had begun to come in, he dwelt on this thought, and said he believed in the breaking down the old lines between the churches. "Let the ministers go among their parishioners two by two. It is not a matter of creed, but a matter of life."

"What would Christ say," some one asked, "if all his children were one in creed?"

"I think he would say that was the millennium," was the answer. He said that there were four things of which he had become convinced during his experiences as a minister, and these he offered for what they might be worth to others. First, was his conviction that there is no need of so much preaching to the people, and that, while no man can speak for another, he could not write two good sermons a week.

"The people are preached to too much, and I think a pastor's strength can best be expended in other ways. Let there be less preaching and more work in other ways in the church." His second thought was to preach more to the young people and less to the old folks. "It would pay you," he declared, "to say this: 'I am going to preach once a week for three months to the Sunday School. We are talking to the top or cream, intellectually, of our people, and forget the children, the young men and girls.' Third, I am convinced of the need of preaching to the congregations the truths of applied doctrine. For instance, the doctrine of ownership by God is not preached. Business men have no conception of the stewardship of life. 'The earth is the Lord's,' they say, 'and the fulness thereof—all but my corner lot, and that is mine.' Fourth, is the necessity of getting together our Christian forces."

Among the first of the questions asked was, "Are we over-organized?" and Dr. Sheldon replied, "Yes. The simpler our organization can be the better." Some one wanted to know if the chief end of the churches were not to give inspiration for better living. Dr. Sheldon thought that if only theories were preached with no practical object-lessons back of them, inconsistency might be charged. "I would not dare," he said, "to let go the grip I have on the physical end of my work. Especially with the negroes in my Tennessee settlement work." Still, in reply to queries, he said he believed in institutional church work in street meetings. "If the people will not come to us, we must go to them," he said. Also that the state and county and city ought to furnish work for the unemployed; that they ought to be making roads all the time where a man out of work could always get a chance to earn food and lodging.

Surrender.

A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said:—

"Now, my son, make one more try. Open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment, the little fellow said: "Oh, no, papa; I couldn't put out my fingers like that, for if I did I would drop my penny." How many of us are like him,—held prisoners by our own desires!—*Selected.*

He gives the most who bravely lends a hand
To help his brother in the hour of need;
God keeps the record,—He can understand,
And of our slightest service will take heed.

Anon.

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The Lectures.

At Joplin, Mo.

Judge William G. Ewing of Chicago, the able and distinguished lecturer on Christian Science, spoke at the Club Theatre last evening (Tuesday, October 22), under the auspices of the Second Christian Science Church of Joplin. The speaker was introduced in the following words by Mr. R. A. Pearson:—

Ladies and Gentlemen, Friends:—There is no more common, and no more invidious form of injustice than that which hastens to condemn before it hears. There is no greater menace to the cause of right and truth than one who is "most ignorant of what he's most assured." It has always been the spirit of the generations each to exempt itself and to heap reproach upon the past for its vagaries, and for its perversity; until it has required centuries to impress the world with a simple lesson of tolerance. In no other mode of the human idea has this strange inertia more prevailed than in that which has to do with the conscience and the creeds of men, and from this has come all the dogma and the bigotry and the heartless persecution of the ages; and, sad to observe, even yet, in a manner, the same unhappy traits are sometimes seen to persist. All this has been, because it is of a province so peculiarly prolific of the fantasy as well as of the faith of men; for it is always concerned with the great infinitudes of thought, and made serious by the deep, insatiable hunger of the human heart to know at last some safe and sure abiding. The great mystery pervades and bounds our very being, the strange problem of human suffering and of evil; the deep enigma of life and death; the dreams of untried destinies; the haunting spectres of hope and fear; and all that

> shakes our disposition
> With thoughts beyond the reaches of our soul.

How pitiful the arrogance that would compass with finite assurance the immeasurable verities, and then with sword, or fagot, or ecclesiastical censure, seek to compel the conscience and intelligence of men in forms of curious and antiquated convention.

It is said that when the Christian missionaries first set foot upon the shores of Britain, a native council deliberated upon what recognition they should be accorded; and while so engaged a bird flew in out of the darkness, fluttered about the room for a time, and then as suddenly took wing and departed. An old chieftain arose and remarked the incident, and likened to the flight of the bird the course of a human life, that seemed to come from out an infinite void, and presently return. And he declared that if the strangers had anything to give that might lighten that great mystery they should be permitted their office. The sentiment is worthy. And so, if there is a glint or gleam that will yield a brighter hope, an impulse that may inspire a stronger faith, a single word uttered that may serve to supply the growing inadequacy of conventional creed, or suffice for the enlightened longing of the heart of to-day, then let that word be spoken by whomsoever.

I do not pretend to pronounce for the verity of that doctrine entitled Christian Science. It is rather here a matter of the right and reason for its fair investigation. It comes with large profession and gracious office, and the test it sets for itself is crucial. There is to-day a marked turning of the scientific spirit and of reverent inquiry into the domain of faith and what we have styled the spiritual forces, and the character of the intelligence and the accelerated interest this phase of it has engaged in arresting wide attention. And this audience as well for that as the merits of the occasion, will lend interested heed to its exposition this evening.

We have with us to-night a gentleman whose eminent career and large attainments entitle him to our courtesy and a respectful hearing. I take pleasure in presenting to a Joplin audience Judge William G. Ewing of Chicago, who will address you on the theme of Christian Science.

Joplin Daily Globe.

At East Aurora, N. Y.

The first public lecture in the history of the growing work at East Aurora, N. Y., was given at the Opera House, Thursday evening, October 17, by Carol Norton, C.S.D., to an excellent audience of the people of the town. Over one hundred Scientists came from the neighboring city of Buffalo, showing their interest in the work and manifesting appreciation of the efforts of the local workers to present the blessings of Christian Science to the people of the community.

Mr. Norton delivered his lecture entitled, "A Third of a Century of Christian Science." He was introduced by Mr. Charles D. Holcombe, Second Reader of First Church of Christ, Scientist, Buffalo. The work at East Aurora is steadily growing and is conducted by a group of faithful workers loyal to God, to the ideals of Christian Science, and to its beloved Leader. In this town is located the famous Roycroft Shop, for the making of hand-wrought books, and it is largely because of this well-known work that East Aurora, a place of less than three thousand inhabitants, is known virtually throughout America. The Chapel Hall of the Roycroft Shop was generously placed at the disposal of the Scientists, but it was not deemed of sufficient size for practical use. The growing tendency to give Christian Science an impartial hearing, and in some cases even more, a *sympathetic* hearing, is one of the interesting signs of the times. Mr. Holcombe in introducing Mr. Norton said:—

Ladies and Gentlemen:—In meeting together this evening, I am sure there is one proposition upon which we are all agreed: the permanent establishment of honesty, health, and happiness, and the destruction of dishonesty, disease, and unhappiness. Consequently, the privilege of such an hour as this is two-fold, bringing, as it does, a sweet fulfilment of promise, with the privilege of a glorious opportunity,—fulfilment, inasmuch as it heralds a present realization of that angel promise which, nineteen hundred years ago, rang sweet and clear over the fields of Judea,—

> Peace on earth, and good-will,
> Souls that are gentle and still,
> Hear the sweet music of this
> Far-off, infinite bliss.

Fulfilment in a gladful obedience to our Saviour's commands, "Go ye into all the world, and preach the gospel to every creature," "Heal the sick," "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

As the glad tidings of Christian Science is told to-night, and you listen to the sweet, true story of loving deeds wrought through its healing hand by the mighty power of God, you are brought face to face with a blessed privilege, a privilege unconfined by time or space, extended by the Master himself, "The works that I do shall ye do also, and greater works than these shall ye do."

My friends, I have found health and strength, rest and peace, in Christian Science, and have for years been living under its beneficent influence. My heart is filled with an earnest, honest desire that you who seek for the good which is of God, and the establishment and continuance of honesty, health, and happiness, will give this subject your kind and thoughtful attention, careful consideration and investigation.

It is now my great pleasure to introduce to you as the lecturer of the evening one who holds the high and holy office of member of the Board of Lectureship of the Mother Church of Christian Science in Boston, Mass., Mr. Carol Norton of New York City.—*Correspondence.*

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At Sioux City, Ia.

The much discussed teachings of Christian Science were treated of and explained in a lecture at the Grand Opera House yesterday afternoon (Sunday, October 20), by Edward A. Kimball of Chicago, member of the official lecture board of The First Church of Christ, Scientist, of Boston. Mr. Kimball is an easy and pleasant speaker and his discourse was heard with deep attention and great interest by a large audience.

James Bishop, of First Church of Christ, Scientist, Sioux City, introduced Mr. Kimball as follows:—

Friends:—We are glad to give you again the opportunity to hear something of what Christian Science teaches, from one who is so able to present the subject in a clear and impressive manner. The purpose of this lecture is to give you a higher perception of the principles and practice of Christian Science, and to correct the mistaken sense of it.

The most convincing proof we have of the efficacy of this Science is in the teachings and demonstrations of Jesus. The Discoverer and Founder of Christian Science, the Rev. Mary B. G. Eddy, author of the Christian Science text-book, "Science and Health with Key to the Scriptures," after receiving a severe injury, pronounced incurable by the attending physician, was perfectly restored to health and strength through the power of divine Mind. The healing of Mrs. Eddy resulted in her discovery of the Science of divine metaphysical healing, which she named Christian Science.

Of the lecturer we can say that he speaks with authority on the subject of Christian Science. Ladies and gentlemen, I have the pleasure of now introducing to you Mr. Edward A. Kimball of Chicago, member of the official lecture board of The First Church of Christ, Scientist, in Boston.—*The Sioux City Journal.*

At Toledo, O.

Yesterday (Sunday, November 3) was a red-letter day for the Christian Scientists in Toledo and Northwestern Ohio in general. The sixth lecture in the local Christian Science Church under the direction of the church was given yesterday afternoon by Mrs. Annie M. Knott of Detroit, Mich., who spoke on "Christian Science, The True Idealism."

The church was crowded with members of the church, their friends, and large delegations from Detroit and Monroe. The beauty of the interior of the church was further enchanced by immense ferns and palms, banked behind the speaker.

Mrs. Knott is a most interesting and entertaining speaker, and for an hour yesterday she held her audience spellbound.

In introducing the speaker, Miss Sarah J. Clark, First Reader of the church, said:—

My Friends:—In behalf of this Church of Christ, Scientist, I welcome you this afternoon to listen to the sixth lecture given under the auspices of this church by members of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

Each lecture bespeaks an increasing interest in this gospel of Love that heals the sick and suffering, reforms the sinner, and uplifts mankind to nobler aims and desires.

Christian Science teaches that the promises in the Bible are being fulfilled to-day, that the divine compassion which heals and saves is here; that God is omnipresent Good. Although impossible to explain fully so infinite a subject in a lecture, yet all may be convinced of the truthfulness and availability of Christian Science.

The subject of the lecture this afternoon is "Christian Science, the True Idealism." I now have the pleasure of introducing the lecturer of the afternoon, Mrs. Annie M. Knott of Detroit.—*The Toledo Times.*

At Ottawa, Ill.

There was a fairly large audience out Thursday evening (October 17) to hear Judge Ewing of Chicago, on Christian Science. The speaker is reputed to be one of the best in the West, and as such may be considered as authority.

The lecturer was introduced by Hon. Henry Mayo of Ottawa, who said:—

"It is my good fortune to introduce to you to-night a gentleman with whom a great many of you are familiar, who will address you upon a subject not entirely new, not novel, but one comparatively new, a subject which the universal mind of the public has not investigated very extensively. There may be differences of opinion among men with regard to the theories that are stated, but, thanks to all of us, we are living in a period when men are able to express their opinions, so long as they do it lawfully, upon almost any subject, when men will listen. We have passed the period in the civilized world, thank God, when men are imprisoned, and confined, and persecuted, because of the expression of opinion differing from that of the common public. We have reached the period in our civilization when men think, and women think, and we investigate for ourselves, and we draw conclusions from the investigation of a particular subject, and we are allowed to do that fairly and conscientiously, with ourselves, without the fear of being oppressed or condemned for the conclusions we come to.

"I have the honor to-night to introduce to you Judge William G. Ewing of Chicago, who will address you upon the subject of Christian Science."

Daily Republican Times.

At Spencer, Ia.

Edward A. Kimball of Chicago, delivered his lecture on Christian Science at The Grand, Friday evening (October 25), and was greeted by a full house of our best people, and had the closest attention throughout. Mr. Kimball began his lecture by giving some of his personal experience, saying that some fifteen years ago he suffered from what was considered an incurable disease; that all that medical skill could do for him had been exhausted. Previous to that, he said, he had been opposed to Christian Science, but as a last resort he consented to try it and was completely healed.

He spoke at considerable length of disease and its relation to the mind, emphasizing the idea that fear is responsible for much bodily illness. The speaker generalized largely, saying he could enter into but little detail in the limited time at his command. He is a man of a large fund of information, and an interesting speaker. He was listened to by people of all shades of opinion, the views of all of whom he treated with the utmost fairness. However much others may differ from him in opinion, all went away feeling that no man could exercise more charity for the views of those from whom he differed, than did the speaker on this occasion.—*The Clay County News.*

At El Dorado, Kan.

T. A. Kramer in a brief address very appropriately introduced Judge William G. Ewing at the Opera House last night (Friday, October 25).

Of Judge Ewing's lecture on Christian Science many people say as did the prominent editor of Atchison after hearing Judge Ewing: "If that is Christian Science we must confess it is not what we thought it was." The lecturer spoke of the growth of individual rights accorded to each individual in every English-speaking country as resulting from man's new idea of God, which has changed to a God of love, impartial, unchanged, infinite presence. He showed that in the essentials of Christianity the old orthodox churches do not differ from Christian Science, and that their faith is not, as many people think, a patent healing method that has

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never been patented, but is simply and purely a religion of Jesus Christ.—*El Dorado Republican.*

Lectures at Other Places.

Rutland, Vt.—Judge William G. Ewing, October 3.

Thanksgiving Day.

CHESTER B. JORDAN, Governor of New Hampshire, issued the following proclamation, November 5, appointing Thursday, November 28, as the annual day of Thanksgiving and praise.

STATE OF NEW HAMPSHIRE.

By his Excellency,

CHESTER B. JORDAN, *Governor.*

Proclamation for a day of public thanksgiving and praise.

Ever since the golden autumn of 1621 dawned upon our forefathers, at Plymouth, for various reasons and at sundry times, Thanksgiving days have been observed. Fast and Thanksgiving days were from time to time appointed as waves of sorrow or streams of joy broke over our ancestors. The annual harvest festival, so beautifully inaugurated and long kept first by the colonies and afterwards by the state, was most appropriately nationalized by the immortal Lincoln in November, 1863.

This day more than any other takes strong hold upon our hearts, our affections, our souls. Around it cluster tenderest memories of father, mother, brother, sister, and friend, as all were together about the home fireside and set up their household penates. In our visions, dreams, and recollections these home ties, home scenes, some of them too sacred to tell to the world, come thronging in upon us, to make both us and the day better. A day dedicated to so much that is dear, so inshrined in heart and home, should be worthily, tenderly, and patriotically kept.

The God of grace and of plenty has dealt most kindly with all our people in state and nation, the past year. The harvests have been abundant. Pestilence and famine have been unknown. Evidences of unusual thrift, enterprise, prosperity, and of loyalty to the flag are manifest in every section of our great country.

Because of these and other innumerable blessings, abounding from ocean to ocean, I do, with the consent of the council, appoint Thursday, the 28th day of November, current, as a day of Thanksgiving, prayer, and holy home convocation. In the church, by our hearthstones, and wherever lot and duty on that day may place us, let praise, prayer, and thanksgiving go up from honest hearts and sincere souls to Him who holdeth the destinies of all peoples and the wealth of all worlds in His hands, for giving our fathers victory in their bloody struggle to found this government; for being with their sons in the terrific conflict to maintain and perpetuate it; for staying the hands of our rulers amid great perplexities; for the enduring riches unceasingly flowing from church and school; for putting it into the minds of the more fortunate to so spend their means as best to succor, aid, and make better the physical, social, mental, and moral conditions of the less favored ones of earth; for life, health, prosperity, and the virtues of honesty, sobriety, and simplicity.

And when we are about to assemble around the well-supplied family table, and a hush comes over us, as we listen for foot-falls of those who long since passed on to the Thanksgiving eternal, may we have the sublime satisfaction that most surely comes from duty and benevolence to the stranger, sick, and the unfortunate.

Given at the council chamber in Concord, this fifth day of November, in the year of our Lord One Thousand Nine Hundred and One, and of the Independence of the United States of America the One Hundred and Twenty-sixth.

CHESTER B. JORDAN, *Governor.*

By His Excellency, the Governor, with advice of the council.

EDWARD N. PEARSON, *Secretary of State.*

President McKinley to Young Men.

The following is from an address delivered by President McKinley to young men:—

"No man gets on so well in this world as he whose daily walk and conversation are clean and consistent, whose heart is pure and whose life is honorable. A religious spirit helps every man. It is at once a comfort and an inspiration, and makes him stronger, wiser, and better in every relation of life. There is no substitute for it. It may be assailed by its enemies, as it has been, but they offer nothing in its place. It has stood the test of centuries and has never failed to help and bless mankind.

"The world has use for the young man who is well grounded in principle, who has reverence for truth and religion and courageously follows their teachings. Employment awaits his coming and honor crowns his path. More than all this, conscious of rectitude, he meets the cares of life with courage; the duties which confront him he discharges with manly honesty."

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

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Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Dec. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Mrs. Eddy has not Seen It.

WE clip the following from the *Concord Evening Monitor* of November 6, 1901:—

The Associated Press on Monday asked the Rev. Mary Baker Eddy if she had seen the anonymous book entitled, "The Spirit of the New Testament, by a Woman." Mrs. Eddy's answer was: "I have not seen the book, but I have read some grotesque quotations from it that, to my sense of Truth, partake not at all of the spirit of the New Testament."

The Day of Salvation.

WHAT is salvation? Is it something which man may enjoy to-day, or is it that for which preparation must be made in the present, but whose realization can come only with future years, perhaps beyond the grave? The answer to this question may prove to be the turning-point in a man's career. It determines just how much or how little God will be recognized in the performance of daily duties. If salvation is believed to belong to the future it will be seen that God has very little to do with the things that pertain to the present life, and man is made to feel that in his own strength he must fight the battle of life. If, on the other hand, it is believed that salvation can and should be a present experience, the thought of God will be closely connected with the affairs of life, and the more of salvation that is gained the more will man realize his dependence upon God, until his experience voices itself in Scriptural language: "I can of mine own self do nothing."

As regards the time when salvation may be experienced, the Apostle makes this emphatic declaration: "Behold, now is the accepted time; behold, now is the day of salvation." Notwithstanding this, the world is in doubt as to just how much man may reasonably expect to be saved from to-day. Possibly the great majority are of the opinion that salvation in its true sense, belongs to the future, and will not even then be experienced unless certain doctrines of faith are subscribed to in the present.

The belief that salvation can be experienced only in the future opens the door for an almost endless amount of speculation as to what must or must not be believed in order to gain the desired end. Theories, which it is admitted cannot be proven true by positive demonstration, can be evolved without number. These theories may appear to be logically consistent, and since they promise nothing in the present but everything in the future, they multiply at a rapid rate and each has its adherents, who find the teaching peculiarly adapted to their thought and desire concerning the future.

Beliefs about salvation will continue to multiply until it is learned that now is the time to be saved from evil. When one becomes fully convinced that to-day is indeed the day of salvation, he will know that his theories are at fault when they do not bring the desired result. The one and only thing needful to produce a radical change in theories is the positive conviction that *now* is the time to experience results. When this conviction finds an abiding place in one's thought, theories which are barren of results will be cast aside as useless.

The great demand of science is results. Theories are accepted only because of promised results, and if the results are not forthcoming the theories are rejected. Through failure to fulfil promises they prove themselves false. He who does not believe in present results cannot be a scientist. The doubting Thomases of science have left no record. Those who believed in results and worked for results are the ones who have left a name, and the greatness and familiarity of the name corresponds to the results accomplished.

The marvelous results attained in the last quarter of a century, in the various uses of electricity, were achieved through the understanding and application of laws which were in force thousands of years ago just as they are to-day. It was the believer in present results who diligently sought to understand and apply those laws. It is always the one who believes in present results who seeks and finds a way to produce them. The man who is always saying, "Not to-day, but to-morrow," does not expect results to-day, does not labor for them, and it is not at all strange that he does not experience them. His belief regarding the matter is sufficient to prevent the attainment of a desired end so far as he is concerned, but because his belief limits him it does not follow that the more progressive must be bound with the same chains and confined to the same limits.

While a belief may prevent results, yet a mere belief is insufficient to produce results. Because a man believes he can do a thing it does not necessarily follow that he will at once be able to do it, but he will at least try, and if, perchance, he fails in his first effort he will try again and again until he succeeds. His faith causes him to act, and success finally crowns his efforts, while the one who is without faith makes no effort, hence accomplishes nothing.

If this be true in what are termed the material things of life, who will dare say it is not also true of spiritual affairs? The world's progress Spiritward has been rapid or slow as mortals have believed it to be possible or impossible. If the world's spiritual progress has not been so rapid as its material advancement, it is because the desire for it has not been so great; but this is no evidence that the laws of spiritual growth and progress are any less Scientific or the results any less certain when those laws are understood and applied. There is but one Lawgiver, and the laws of spiritual being are the laws of God, who changes not and who creates nothing unlike Himself.

It requires no argument to convince one that a man will not look to God for the blessing he believes it is not his privilege to enjoy. Thousands of honest and sincere men and women are trusting to material remedies, instead of to God, to heal them, simply because they have been led to believe that the "day of miracles is passed," and that God does not now heal the sick as in the days of old. Such an erroneous belief robs the sick of the priceless blessing of health, and the world of the great good that those sick ones could accomplish if they but had the health and strength to perform it. It is not because God cannot or will not restore them to health, but because the errors they believe to be true have deprived them of God's blessing.

One is not converted so long as he believes that God cannot, or will not, forgive his sins. He may honestly believe God's power or willingness to be limited, but his honesty is no excuse; his belief is sufficient to rob him of the great blessing which thousands know from experience that God is able and willing to bestow. He must forsake this erroneous belief before he can experience the salvation he desires. The Christian will tell you this man is suffering from a delusion. There is no reason why he should suffer as he does. All can be "changed in a moment, in the twinkling of an eye." He has a wrong sense of the nature and character of God. A true sense of God would convince him that God is both able and willing to forgive his sins. When thus convinced, if he honestly desires to turn from his evil

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ways, he will realize God's help and receive the blessing he desires.

What Christian man or woman will say that mortals are not in bondage to other errors because of a wrong sense of God? The Scriptures declare that to know God is eternal life. If this be true, it is not time or death that makes man immortal, but the understanding of God, even the Truth which Jesus declared would make free indeed. The understanding of God can be gained to-day, and one's present success in overcoming all forms of error is great or little as his concept of God is right or wrong.

If one believes that God cannot, or will not, heal his physical, as well as his moral infirmities, without the aid of material remedies, he cannot experience God's healing power until his belief changes. Regardless of a belief to the contrary, there are laws of divine Mind, which, understood and applied, will result in physical healing just as certainly as obedience to God's requirements will result in moral healing. It is man's blessed privilege to be made every whit whole. The only need is that he be awakened to this eternal fact and govern himself accordingly. "Now is the day of salvation,"—salvation in its fullest and broadest sense.

It is agued that man is not able to understand and obey all God's laws, thereby to merit and experience a complete salvation. While this is true of mortal man, yet it is also true that he can and should accomplish much more than he does. If he does as well as he can to-day he will be able to do better to-morrow. It is not to be expected that either here or hereafter, the mortal sense of limitation will disappear in a moment. Humanity can and will escape the finite only as they know the Infinite. If obedience to the laws of God keeps pace with the understanding of those laws, where shall progress end until it is realized that the real man is perfect even as his Father in Heaven is perfect?

An Explanation.

THE following letter is one of a number I have received within a few days past:—

Provo City, Utah, November 5, 1901.

S. J. Hanna, Editor *Christian Science Journal.*

Dear Brother:—Mr. Constantine, agent of the "World's Great Masterpieces," informs me that Judge Hanna, Judge Ewing, and Mrs. Eddy have asked him to call on me soliciting my subscription to these books. I have only his word, and as we are imposed on often I write for information. Kindly let me hear from you at an early date.

Yours in Truth,

MRS. ANNA K. CRAIG.

In reference to this matter there appeared a card in the *Sentinel* for June 13, 1901, page 652, wherein Mrs. Eddy spoke in a complimentary way of the book, and I, as editor, added a word of commendation, concluding thus: "We know of no reason why Christian Scientists should not encourage this enterprise if they so desire."

There is nothing in what either she or I said to warrant the representation, by agents of the book, reported in the letters received, and it is earnestly hoped that the proprietors will put a stop to the methods pursued.

We are satisfied also that Judge Ewing is misrepresented in this matter. He is a long distance from us at present, but will no doubt speak if necessary.

SEPTIMUS J. HANNA.

Seating of Strangers.

THE Church Manual contains a by-law relating to the seating of strangers which should not be overlooked or forgotten. It is on page 40 of the latest edition, and is as follows:—

"THE LOCAL MEMBERS' WELCOME. Sect. 2. It shall be the duty and privilege of the local members of the Mother Church to give their seats, if necessary, to strangers who may come to attend the morning services."

The spirit of this by-law should be carefully carried out at all Christian Science meetings, including mid-week meetings and lectures. Strangers desiring to hear of Christian Science should have the opportunity to do so, and all Christian Scientists should be on the alert to see that they have seats. The fact that many meetings are crowded should add to the desire to make room for strangers.

Let the Scriptural injunction with reference to seats in the synagogues be borne constantly in mind.

Members Admitted to the Mother Church.

During the past year—November to November—3,029 candidates were admitted to membership in the Mother Church. The present membership is 22,127.

Among the Churches.

Annual Meeting at Dayton, O.

The annual business meeting of First Church of Christ, Scientist, Dayton O., was held Tuesday evening, October 1, 1901. The meeting was opened by singing hymn No. 161, "Shepherd, show me how to go" by Mary Baker G. Eddy. After the reading of a Scriptural selection from 1 Chronicles and correlative passages from "Science and Health with Key to the Scriptures," the First Reader said in part:—

"There is one thought in the Scripture lesson,—the building of the temple,—that is specially impressive to me. 'Then the people rejoiced, for what they offered willingly, because with perfect heart they offered willingly to the Lord; and David, the king, also rejoiced with great joy.' We are building not in brick and stone but we are mentally laying a foundation that will enable us some day to build even a material structure. So now let it also be said of us that we give willingly, not only of our means financially but of our time and talents as well. Let us ask ourselves the question, did we ever give a dollar to this cause of Christ that we have not received much more in return? Are we not bettered morally, spiritually, financially? Are we not more prosperous in every way than ever before? Not only have the blessings we have received come from the hand of God, but the means also which we have contributed. We have only given to God of His own, and for all this we are thankful.

"The hands on the dial of time inform us that another year has passed. We are again called upon at this annual meeting to take such steps as will best promote the growth of our church, at least for the coming year. The past year has been one of prosperity. We have carried many additional burdens and expenses. It has been a year of harmony, a year of demonstration, a year of sifting, a year of building on solid masonry, and for this we are truly grateful."

The following is a synopsis of report of Clerk and Treasurer:—

In April, 1902, we shall reach the eighth milestone. Our church was organized in the spring of 1894, and the following October we held a meeting of the church and have ever since been holding yearly gatherings, this one to-night being the eighth annual meeting.

During the year some of our number moved to other fields of labor. There have been twenty-seven accessions to the church, our present membership numbering one hundred and three. The report of the treasurer shows a healthy growth. The secretary of the Sunday School makes an interesting report. The librarian of reading room reports literature ordered amounting to $495.73, as follows:—

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Journals	$79.67
Sentinel subscriptions and supplements	20.45
2,625 Sentinels	49.75
43 Science and Health	152.00
15 Miscellaneous Writings	46.00
Quarterlies	59.00
Other smaller publications	88.86
	$495.73

Regularly as issued we are supplying the following public institutions with *The Christian Science Journal* and *Sentinel*, most of them receiving both publications: County jail, county infirmary, Hotel Atlas, Young Women's League, National Military Home, Shaker village, near Lebanon, O., and the Herald Publishing Company. We learn that the literature in the jail has done good work.

We have distributed literature from the reading room to the amount of about fifty dollars, that is, given it away. Including the circulation of newspapers containing Christian Science articles, the amount would reach almost seventy-five dollars.

From time to time we have spoken of the Christian Science department in the *Herald*. In February, 1899, without consulting any other member of the church, the clerk wrote to The Herald Publishing Company of this city in regard to the publication of Christian Science articles in their paper. The suggestion met their approval, and ever since articles have appeared in their columns. Through the kindness of the Herald Publishing Company we are able to present the truth of Christian Science to many people, and this is a fact much to be appreciated by all who are desirous that mankind learn of the Christ-Truth, which to-day is healing the sick and reforming the sinner as in the days of Jesus and the Apostles.—*Dayton Herald.*

New Quarters at Oswego, N. Y.

The Christian Scientists held their first service in their new rooms in the Holbrook Block yesterday morning (October 13). A partition separating two rooms in the northeast corner of the second floor of the block has been removed, throwing the two rooms into one, which has been newly painted, papered, and decorated. Appropriate Scriptural texts have been lettered upon the walls, a new carpet covers the floor, and the rooms are thus made very attractive.

Yesterday bouquets of flowers and potted plants were scattered about. Harmony is one of the principles of the faith, and it is surely revealed in the decoration and arrangement of the rooms. The repairs cost nearly three hundred dollars which has all been voluntarily raised among the members of the church here with no personal solicitation for funds whatever. The church numbers about twenty-five members and is rapidly increasing. Those having the movement in charge are gratified at the interest and loyalty of the members of the denomination.

The services on Sunday are simple, consisting of Scriptural texts and correlative passages from "Science and Health with Key to the Scriptures," with music in which the congregation join with piano accompaniment.

The church is in charge of Mrs. Gertrude Wood, lately of New York and formerly of Nebraska.

On the south wall is a text from Psalms: "He sent His word, and healed them, and delivered them from their destructions." On the east wall are two texts, one from Mary Baker Eddy, which reads: "Divine Love always has met, and always will meet, every human need," and the other is from Exodus: "Thou shalt have no other gods before me."

The pulpit, which is in white, stands on the east side of the room on a raised platform and directly behind it is the inscription from John: "God is Love." The side walls are in three shades of green, the ceiling being of a light, delicate tint, the main wall a few shades darker, and the bottom wall a very dark color.

The Oswego Daily Palladium.

Church at Toronto Redecorated.

The members of First Church of Christ, Scientist, have been holding services for the past few weeks in the vestry of the church, but yesterday (October 20), they were back in the auditorium, where everything had undergone a complete change in the mean time.

A large staff of painters and decorators, under the supervision of the Board of Management, have completely changed the interior from its former tints to those of pale sea green, deep cream, and gold. The general decorative scheme reflects great credit on those under whose charge it was carried out.

The services yesterday were conducted by Mr. and Mrs. Stewart, the Readers of the church, the subject of the Lesson-Sermon being, "Probation after Death."

The church organ has also been enlarged, and it is worthy of note that this handsome instrument is a gift from the children of the Sabbath School, entirely paid for by their own efforts. Mrs. Allan Leadley presided at the organ and rendered the opening and closing voluntaries in a very acceptable manner, the musical parts of the service being much enjoyed by large congregations both morning and evening. Miss Ethel Powell sang with much feeling, "Fear not ye, O Israel," and Mr. Percy E. Pope of Chicago, "Come unto me." Altogether it was a day of much rejoicing and congratulation for the Christian Scientists. Lovely flowers, palms, and plants were much in evidence on the platform and Readers' desks.

The Mail and Empire.

Christian Science Church at New York.

More than seven hundred and fifty thousand dollars has been raised by First Church of Christ, Scientist, to pay for the new edifice now building at Ninety-sixth Street and Central Park West, and of this sum more than half has been subscribed within the last six weeks, the contributions received by the building committee in that length of time reaching four hundred thousand dollars.

As the cost of the land and the structure will be about seven hundred and twenty-five thousand dollars, the church is more than fully paid for, and this despite the fact that final settlement is not due on the contracts until well into 1903. It is expected that by next January the plasterers and decorators will be able to begin their work on the new edifice, which, when completed, will be one of the handsomest and largest houses of worship in the country. Almost twenty-five hundred persons will be able to find seats in the auditorium.—*Boston Herald.*

Services at Home for Aged Women.

It is the custom of First Church of Christ, Scientist, Lynn, Mass., to hold a service at the Lynn Home for Aged Women on the fifth Sunday of any month, and September 29, the usual service was held.

The regular Lesson-Sermon is read and the service is conducted as in the morning at the church, and this is followed by a short testimony meeting.

It is beautiful to see how interested the occupants of the Home are, and how anxious they are to hear and know something about this great Truth. The matron told us that they are so eager for the day to come on which the Scientists will come to them that they keep asking her to look up the date in the almanac to be sure there is no mistake. Surely this Truth blesses old and young.

MRS. LIZZIE F. LEWIS, *Clerk.*

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Our Presidents.

THEODORE ROOSEVELT is the youngest man who has ever filled the office of President of the United States; he is the first President whose birthplace was in a large city; he is the first who has achieved distinction in war, statesmanship, and letters previous to taking the chief executive's chair; and, with the exception of Van Buren, he is the first whose paternal ancestors were of other stock than that which comes from the British islands. As if all these unique distinctions were not enough, he will bring to the White House the largest family of small children that ever made its old walls echo with shout and laughter.

The first presidents were all well advanced in years when summoned to that high office. Washington was fifty-seven, John Adams sixty-two, Jefferson, Madison, and John Quincy Adams were each fifty-eight, Jackson sixty-two, Monroe fifty-nine, Van Buren fifty-five, William Henry Harrison sixty-eight, the oldest of all; Tyler fifty-one, Taylor sixty-five, Polk and Fillmore fifty. Pierce was the first president who was under fifty when inaugurated, his age at that time being forty-nine. Buchanan, who succeeded him, was almost as old as Harrison, sixty-six. Since 1860 four men under fifty, including Roosevelt, have reached the presidency. Grant was forty-seven, the youngest man up to the present time. Cleveland was forty-eight when first inaugurated and Garfield was forty-nine. Roosevelt is forty-three, four years younger than Grant. Lincoln was fifty-two when called to the White House, Johnson fifty-seven, Hayes fifty-four, Arthur fifty-one, Benjamin Harrison fifty-five, and McKinley fifty-three.

All the presidents except Roosevelt, who is a native of New York City, were born either in the country or in small towns. Quincy, Mass., the birthplace of both the Adamses, and Raleigh, N. C., the birthplace of Andrew Johnson, have been the largest towns until now that could boast such an honor.

Of the twenty-five presidents, fourteen, over one half, were of English descent on their father's side. These were Washington, the two Adamses, Madison, the two Harrisons, Tyler, Taylor, Fillmore, Pierce, Lincoln, Johnson, Garfield, and Cleveland. Five came of Scotch-Irish stock, namely, Jackson, Polk, Buchanan, Arthur, and McKinley, and three Scotch—Monroe, Grant, and Hayes. Jefferson's paternal ancestors were Welsh, and Van Buren's, like Roosevelt's, were Holland Dutch.

Twenty of the presidents, including Roosevelt, have been lawyers. Two—Washington and Harrison—were farmers, but their elevation was due mainly to their achievements in war. Only two professional soldiers, however, have ever filled the Presidential chair. These were Taylor and Grant. Johnson was a tailor before he became a statesman.

Sixteen of the presidents were college graduates. Washington, Jackson, Van Buren, Taylor, Fillmore, Lincoln, Johnson, Cleveland, and McKinley did not have the advantages of college training, but some of these graduated at law.—*St. Louis Globe-Democrat.*

Fault-finding Helps Nobody.

Contumely helps nobody; least of all the one who administers it. Pessimistic remarks dampen the enthusiasm of others, discourage honest effort, and react on the grumbler. Chronic fault-finders command no favor with employers or fellow-employees, and are not the ones selected for advancement. Talking failure makes failure easy. A gloomy, melancholy disposition is largely a matter of habit and materially retards one's advancement. It does not matter if one is unconscious of these habits, they all figure in the final result of life work, just the same. Watch your chance remarks. Make them count for hope and encouragement.—November *Success.*

From our Contributors.

Only a Leaf.

BY WATSON V. BABBITT.

ONLY a leaf. Its work was done
As it fluttered down in the July sun
To find its rest on the hard-burned ground:
Rest in an early grave.
"Only a leaf," the south wind sighed,
"Dust to dust to be multiplied
With the mortal all."
"With the many leaves on one great tree
Who 'mid that throng will e'er miss me?
I am only a leaf," it sighed.
Poor little leaf! You may never know
How on a June day, from the sun's hot glow,
You sheltered the head of a songster small,
From whose tiny throat went forth to all
Praises to God, and promise of rain
To the great parched Earth.
And so, poor toiler, as you work below
Striving and striving 'neath the sun's hot glow,
'Mid envy, strife, and despair,
All unconscious, somehow, somewhere
You are sheltering God's idea there;
Work on! work on, 'mid the world's hot rays,
Unmoved alike by censure or praise,
Willing to wait 'till the setting sun
To hear from the Master his sweet, "Well done!"

Christian Healing is for us To-day.

BY M. P. MADISON.

WITH the Christians who believe in the Bible and take the Scriptures for their guide, but who do not believe that the power of Christian healing is for us to-day but that it belonged to the immediate disciples of Jesus only, we cannot but "agree to disagree," when such verses of the Bible as are found in sixteenth chapter of Mark, from the fifteenth verse to the end, are closely studied.

We find here the command of Jesus to his disciples to go into "all the world" and preach the gospel to every creature, and we also find here what shall be the signs following, not to the disciples alone but to "them that believe." Note verses 17 and 18: "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."

When one gets even a limited understanding of what Christian Science is, it seems strange that in the face of such very plain instruction from Jesus himself, Christian healing should have been so soon lost, and for so many centuries after Jesus' advent in the flesh, for the last verse of this chapter states that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

If it followed the word then, why should it not follow now? If the believers of the gospel which Jesus commanded his disciples to preach had these signs following then, why should not believers in the same gospel have these signs follow now?

It seems equally strange and even more so, that in this enlightened age men who profess to lead by preaching the gospel, should deny and even oppose the practice of Christian healing, and thus prevent the signs following. After reading the above quoted passages, if we turn to John, 14 : 12, we get an even more specific statement, for here it makes it a condition by which believers are to be known, for Jesus here says: "Verily, verily, I say unto you, He

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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." There can be no doubt as to what Jesus' works were, for he plainly answered John the Baptist on that point when he said to his disciples who were sent to enquire: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matthew, 11 :4, 5).

Reading such passages and turning to "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, pp. 167 and 168, where we read: "Those who are willing to leave their nets, or to cast them on the right side for Truth, have the opportunity now, as aforetime, to learn and practise Christian healing. The Scriptures contain it. The spiritual import of the Word imparts this power;" one cannot but admit that Mrs. Eddy is right. The Bible does contain it and Christian Science proves this to-day by following the instruction and explanations of Science and Health; for by the application of the Word the sick are healed to-day as well as aforetime, the sinner is reformed, for evil disappears entirely when Christian Science, the Word of God, is applied. There is no room for evil when God, who is too pure to behold iniquity, is all, and is so recognized and scientifically brought to light according to an understood Principle.

According to Jesus' own words as recorded in the fourth chapter of Luke, the eighteenth verse, he was sent "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." Here we have Jesus' statement as to what true gospel preaching is and what it should bring about. In the forty-third verse of the same chapter we also find that his preaching was the kingdom of God (Harmony), and that it was "to other cities also," and not for one place alone.

Wherever Jesus preached the multitudes were healed of physical ills, evil spirits were rebuked and cast out. Now if, according to Jesus' own words, he was the Way, the Truth, and the Life, it would not seem reasonable that it was only for a short time or for a limited number of followers, for he said that he and the Father were one, that his words were not his own, but His that sent him, and that he was about his Father's business. If God, as the Scripture states, changes not, but is "the same yesterday, and to-day, and forever," His way must also be the same. Before ascending Jesus also said, "Lo, I am with you alway, even unto the end of the world." Now it could not be the man Jesus of whom he spoke, for he vanished before the eyes of the disciples, but it was the Christ, the Truth which he had preached and which healed the sick.

Doing Little Things Well.

BY VIVIENE V. LUNDY.

SOME time ago I heard a little story which I thought contained a good lesson.

Two great Englishmen were discussing the benefits derived from systematic and methodical habits, when in answer to a question one said, "Yes, I divide my day into four parts: six hours for sleep; six hours for study and recreation; six hours for work for my fellow-men, and six hours for God." Then, I think it was Sir John Cook, who replied: "Well, I divide my day into three parts: eight hours for sleep; eight hours for study and recreation; eight for work for my fellow-men, and all twenty-four hours for God." Both were certainly Christian men, and yet I think the latter must have been the more practical, if not the happier.

When I heard the little story I could not help thinking of those lives so lived as to reflect each hour and moment those truly Christ-like qualities. For it is not always the men or women connected with the greatest number of religious organizations, who manifest and demonstrate the greatest love and kindness to their fellow-men.

Last Wednesday evening our First Reader spoke of being faithful in the little things, and I could not help thinking of that great statesman, who, being unkindly reminded in Parliament that he had once been a boot-black, replied: "Yes, but when I *was* a boot-black, did'nt I do it well?"

As Christian Scientists there are many little things which we can do, and if we are careful in the little things, the grand things will take care of themselves; for he who proves himself a good manager in the lesser will be the better prepared to command the greater.

Supported by Principle.

BY M.

WE take great pleasure in the beauties of nature, and gain many useful lessons therefrom. When I had an opportunity to do some gardening, I sometimes cultivated sweet peas. I enjoyed walking in the garden every day and watching the growth of the plants. They were not very large when they were furnished the needed support for climbing. But they often clung to one another instead of to the proper support, and it was necessary to separate them and train them aright. It seemed almost cruel to unwind or tear the delicate tendrils from the adjoining vines; but if this were not done they dragged one another down, and growth and bloom were retarded.

How many times this reminded me of the fact that we sometimes cling to one another, to one or more personalities; that we are too prone to depend upon human plans and material means. When friends fail or are separated from us; when cherished hopes and plans are thwarted, the tearing away of the clinging hearts and thoughts seems a painful process. But Christian Science teaches that the only proper support for God's children is to "cling steadfastly to God and His idea" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 491), and to nothing else. Only by seeking constantly the guidance of Divine Principle, can we obtain the best spiritual growth and bloom, and avoid dragging others down.

Seek and Find.

BY ALICE A. RUSSELL.

"SEARCH ye for God with all your heart,"
And ye shall find His peace.
Seek Him with humble, strong desire,
If to His Love ye would aspire;
And as the prophet-bards of old
Oft hear His message sweet,
So when ye search with all your heart,
And prostrate at His feet,
Looking with silent trusting prayer
To know the upward way,
His Truth shall break in light divine
And on your waiting faces shine.
His voice of Love shall speak the word,
"My peace I give."

The Healing of the Nations.

BY JOHN FRANKLIN CROWELL.

THE healing of the nations
Is not by power of sword,
Nor by the earthly wisdom
In tomes of learning stored;
But by the heart's deep hungering
To lovingly express
In deeds of life undying
The truths of righteousness.

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Testimonies.

Love Restores Harmony.

I desire to express my gratitude through the *Sentinel* for what the understanding of Christian Science has done for me, and also our whole family. Although I have only been in the Science three years, yet I have had many demonstrations to make, as almost every statement seems to call for immediate proof.

One day our cat was sitting before the open grate, and a live coal snapped out and lodged in the fur under the breast. I immediately extinguished the flame, and in so doing the coal adhered to the palm of my right hand, burning it quite severely. In my excitement I did not know the coal was in my hand until I saw a blue flame. I instantly shook off the coal and realized what I had to do. Our little five-year-old boy was standing near and witnessed the whole thing; he immediately said, "Mamma, you know God is the only power, and there is no sensation in matter!" and I replied, "Yes; that is true." We worked together for about ten minutes. The burning sensation ceased and I did my usual housework without any inconvenience. There was not a particle of swelling, inflammation, or soreness in the hand, and there is not a scar to be seen. To us all it was a beautiful demonstration of the nothingness of matter and the allness of God.

Perhaps it might be of benefit to some one to hear how this part of the spiritual interpretation of the Lord's Prayer as given in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 322, "Divine Love is reflected in love," helped to strengthen our little boy and also change the attitude of one of our neighbor's workmen.

One day this spring the gardener was working back of our yard, and our little boy climbed upon the fence and began teasing the man, and finally threw one of his blocks at him. This incensed the gardener to the extent of bringing curse upon curse at the boy. I heard the loud talk from where I was engaged in the upper part of the house, and immediately went down to try to help settle the trouble. I asked the child if he thought it was kind and loving to treat the man that way, and he said, "No, mamma." I then asked him to get up on the fence again and ask the man to forgive him and tell him he would not do so any more. He did so, but the man would not listen to a word from either the boy or myself. He swung his spade wildly and used the same language; so all we could do was to walk away.

I then felt we must work in another way; so I said to the child, "Now don't you think the best thing for us to do to help the man, is to take up the thought that 'Divine Love is reflected in love'?" and he said, "Yes, we will." So every time we thought of the circumstance we declared the Truth; and when he said his prayers that night he emphasized those words very strongly.

Two days later the man came to our back window and asked me where the boy was, telling me he wanted to forgive him. I told him he was in the yard, and then I called to him to go to the back fence, as the gardener wanted to see him. The little fellow ran immediately and climbed up on the fence. The first thing that was said was, "Boy, I want to forgive you. I know you wont do that again, will you?" and the child told him he would never do so again. Then the man said, "Give me your hand, and let's shake," and put a five cent piece in his hand, telling him to go and buy sweets. I was in the window enjoying the demonstration of Love when the child came running in showing me his money and saying, "Mamma, wasn't that a beautiful demonstration? and how quickly it was made!" Then he said he thought instead of spending *that* monev for candy he would take it to Sunday School. I told him I thought that the best place to give it, and I gave him two cents for his candy, which was perfectly satisfactory. When he came back with it he went right to the fence and called to the man to come and get some, which seemed to please the man very much.

I cannot begin to express the joy and happiness this blessed understanding of Truth gives me. Four years ago this summer, when we went up to the mountains for two weeks we carried with us a hand satchel filled with bottles, all containing very valuable medicine, we then thought. The next year we took but very few, and this summer it did not enter our consciousness that any were necessary; as we have risen above and beyond the thought of drugs as a remedy, knowing that God is an ever-present help.

If it were not for taking so much valuable space I would tell of many other demonstrations just as beautiful. We have had a great many in our small family in the short time we have been working in the Truth. I might say that diphtheria, small-pox, indigestion, and colds have all been overcome through the understanding in Christian Science and without going to bed a day in either case.

"Science and Health with Key to the Scriptures" has indeed been a blessing to me, as it has unlocked the Scriptures and revealed their spiritual meaning. As a member of the Baptist Church I tried to believe and understand the Bible; but never before did I enjoy such a spiritual uplifting as has been mine since coming into Christian Science. I cannot find words to express my thankfulness to our beloved Mother, the Founder of Christian Science.

MRS. PHEOBE E. TONG, Stapleton, S. I., N. Y.

Lameness Healed by Christian Science.

I have thought for years that I would write something to the *Sentinel*, and as often have deferred it, thinking I had nothing of interest to send. Yet I find something helpful in everything which appears in either the *Sentinel* or *Journal*.

I have been studying Christian Science for about six years, after combating and ridiculing it as only ignorant mortal mind can, even after I knew it was true. I did not come into Science for the healing myself but through the help an only sister had received. Her relief came so slowly that it made very little impression on me for some time, yet the seed must have been sown, for soon after her departure from my house I began to read "Science and Health with Key to the Scriptures," and have continued ever since.

About that time a family came to Santa Cruz who were interested in Christian Science. We met together on Sunday morning to study the lesson, and sometimes two or three more would join us. In the summer we sometimes had eighteen or twenty. Finally one of Mrs. Eddy's loyal students came, and we organized a society, and Christian Science has remained in Santa Cruz ever since.

I desire to mention one demonstration of the power of Truth over error, that of a dear little girl four years of age who the doctors said must always be lame. She was taken with severe pains in the back, and soon was unable to walk. Her parents concluded to take her to San Francisco to consult a children's specialist. They did so and a plaster cast was placed on her from arm-pits to hips. The physician thought she would be all right, but in a few days she began to have pains in one of her legs. Her parents took her to the doctor again and he said she would have to have a plaster cast on her leg, as it was affected in sympathy with the back. He also told them that she would have to remain in this for two years, and at the end of that time she would be unable to walk, as her knee would be stiff.

When she came to my house I saw at once the utter folly of placing God's child in a vice like that, and the first time I had an opportunity I told the parents about Christian

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Science. They said there were Scientists in the town where they lived, but they did not think much of them. However, I had not talked long before the mother said to me, "Will you treat Julia?" and I said, "Of course I will." I had only given two or three treatments before she wanted to get up from her little wagon on which she was strapped, and kept teasing to walk. Whenever she saw me she would ask me if she could walk. She improved rapidly, and became quite active and well, and her appetite was good. In less than one week her mother came in and said, "If you will help I will take this cast off Julia's leg any way." My daughter helped her take it off. The child was so happy and delighted to find herself able to walk or stand that she would stand up on the floor and throw her hands out and over her head and say, "Look, look; God holds me up." She was soon able to walk two or three blocks, but there was still another obstacle to overcome—the cast on her body—and in a few days more the mother had the courage to remove that. Then indeed there was rejoicing in that family, especially the little one that she was free. She wanted to walk all the time, after she found she could do so. All this was accomplished in less than three weeks, and not the least of the blessings that followed the healing, was that the family was brought into the understanding of God. The God whom they were ignorantly worshiping was declared unto them so plainly that they accepted Him at once.

I have heard from them once, and the little girl was still improving.

I wish to express heartfelt thanks to our Leader and the Publishing Society for the periodicals which are such a help to all on the way to harmony.

OLIVIA WISWELL, Santa Cruz, Cal.

Christian Science awakened a Desire to do Good.

For several years I have been the recipient of many helpful thoughts expressed through the *Journal* and *Sentinel*, by those who have been healed by Christian Science and are now working in the Master's vineyard, and I feel it is my duty, as well as privilege, to tell what the Truth has done for me.

Up to the time that Christian Science was brought to my notice, some five years ago, I was never well. From childhood I had been extremely nervous, and I also inherited weak lungs and was rarely ever free from coughs and colds.

Later on, other diseases developed, among them heart trouble, which caused me a great deal of anxiety. One physician pronounced it a deformity of that organ. I was treated by several skilled physicians, for that and other troubles, the last physician telling me, that unless I could have an operation performed, I could never be cured, and that on account of my heart trouble, it would be impossible for me to take ether. This so discouraged me, that I finally decided to quit the physician's treatment, and began a course of patent medicine at home.

A short time after this, I went to visit relatives at my former home, and while there, the wife of our family physician called to see me. She had become deeply interested in Christian Science, and as she explained to me what it was, I drank in every word and knew it was what I needed. I remember saying to her, "Do you suppose it can cure *me?*" to which she replied, "Yes, it reaches all diseases. There is nothing impossible with God." She repeated the Child's Prayer (Mother's New Year gift to the little children), which I thought so beautiful, and at night, upon retiring, I clung to the thought, "I know that God His child doth keep" (Miscellaneous Writings), and felt secure. From that hour I gave up all material remedies, and, although I was not having treatment, I began at once to improve. My friend gave me some Journals and "No and Yes" to read. Upon my return home, I met two Scientists, who had moved there during my absence, who kindly let me have a copy of Science and Health.

I was so eager for more of the Truth, that it seemed as though I could not read fast enough. As I read it through the second time, more slowly, I found I was gaining still clearer views of the Truth, and my old troubles were leaving me.

Two years later, it was my privilege to take class instruction from one of the Mother's loyal students, and I am deeply grateful for this blessing. Christian Science has not only healed me physically, but has also awakened in me the desire to be and do good, and to strive to overcome all that is unlike Christ. My gratitude to God and our Leader, Mary Baker Eddy, can only be expressed through faithful obedience, and a life consecrated to Good.

MRS. MAY DAVIS, Atlanta, Ga.

Thankful for the Rule of Christian Science.

Often the thought has come to me to send a word of gratitude to the *Journal* or *Sentinel*, and then has come the thought, What shall I write about? for Christian Science has done so much for me that I do not know where to begin or end in the telling. Of all the blessings it has brought to me, I think I am most thankful for the fact that it has given me a definite rule by which to live.

I have had sufficient proof of the practicality of this rule to know that by faithful application thereof, every problem in life can be solved. I am sure that all may know this by earnest, prayerful study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

All my life I have wanted to do right, to overcome faults, to destroy selfishness, and Christian Science shows me how these things can be accomplished. Without this help I could not live one day of my busy life successfully. Christian Science teaches me how to be patient when impatient thoughts come, and how to love when thoughts of resentment come. When I am not loving and patient, I know that the fault lies, not in the rule, but in my lack of application of it.

I thank God for this Science, I thank our Leader who so lovingly points the way, I am grateful to those Scientists who so often help with the strong word of Truth, and to those who send us helpful thoughts through our publications.

H. M. C., Newtonville, Mass.

Saved from Chronic Invalidism.

A feeling of deep gratitude toward our beloved Mother, whose teachings have given me a truer realization of my better self, inspires me to add my testimony to the power of God or Good.

It was through the experience of my wife, who had been a chronic invalid for a number of years, and who conquered sickness through the blessed teachings of Christian Science, that I first learned of the omnipotence of God. I had been prejudiced against Christian Science, and it was without my knowledge that my wife first attended Christian Science meetings. The great improvement in her physical condition aroused my curiosity, and ere long I became interested in the faith that had worked such wonders.

I had been an inveterate smoker for thirty-five years, but since I learned the Truth I have abandoned the habit. I formerly could not read without the aid of glasses, but now I can easily discern the finest print.

My wife and I took a course of instruction last spring and reaped much benefit therefrom. We have gained a better realization of the blessed Truth and are grateful to its noble expounder, Mrs. Eddy.

C. H. FISCHER, Sheboygan, Wis.

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Religious Items.

The Bible has perhaps been *read* by more persons in proportion to the population of English-speaking countries in other days than now. We believe it is being *studied* more generally and thoroughly to-day than ever before. The numbers of students of Bible courses in colleges and universities, the increase of Bible students and classes, and the preparation being made for Bible study the coming season in communities and in local churches is greater than we have ever known. We have no doubt that were the opportunity given, under competent teaching, many thousands of persons would gladly enter on such study in many sections of our country. The London Sunday School Union recently planned for a correspondence class in the study of Greek with a view to the reading of the New Testament in the original language. It was not expected that the numbers would be large, but the applications from the time of the announcement have averaged one hundred a day from all parts of the United Kingdom. The edition of the text-book chosen was quickly exhausted, and the arrangements were inadequate to register the applications which poured in. We are informed that the American Institute of Sacred Literature has this season enrolled in the United States some ten thousand students, and no doubt the numbers will be much increased. With all the vast outflow of literature, there is still no book which can compare in popularity with the Bible.

The Congregationalist and Christian World.

The Gospels, and for that matter the Scriptures as a whole, are quite as unique in what they suggest as in what they affirm. In an ordinary conversation with a friend he may utter a sentiment that throws a clear and penetrating light into the recesses of his inner life, because you instinctively ask how could he have said that, what was his point of view? And on thinking it over you conclude that he could only have expressed that sentiment because he held certain convictions and looked at a number of questions from a certain angle. He revealed far more of himself than he imagined in that casual observation.

Now the Gospels are full of such illuminating self-disclosures, both on the part of Jesus and on the part of his disciples. Take, for example, our Lord's replies to Pilate. Only a few sentences fell from his lips, but each one of them opens a vista into his own consciousness of his nature and his own view of his mission. They are like the three points for which the mathematician asks to construct a circle. Those brief sentences give us the data for constructing a circle that sweeps through the vast spaces from the Incarnate Life before creation to the consummation of his mission.

The Watchman.

LIFE.

In any of its manifestations life is a wonderful thing, alike in the vegetable and animal kingdoms. The masters in biological science are constantly revealing new facts and marvels in their departments of study. It is seen that the minutest organisms, not less than those of the larger proportions, are skilfully constructed, with organs and functions perfectly adjusted to their environment. Every species seems to know just the right thing to do and just when to do it. The ant, the bee, and the beaver are often quoted as illustrations of animal instinct of the highest character,—indeed quite up to the lower grades of intelligence,—but it is observed that every class among the lower orders of animal life are possessed of similar powers. Wild animals as well as those that are domesticated give many signs that they are endowed with good powers of observation, memory, and affection. Forethought, planning, and execution are frequently exhibited by them. From animalcule and insect to bird and quadruped there are specimens of creative power and ingenuity that excite the deepest interest.—*The Universalist Leader.*

Because the labor movement is a social movement, and because in social movements the moral attitude of man toward earthly goods and fellow-men is decisive, and because this moral attitude is most decisively affected by Christian ethics, we conclude that the Church necessarily has a duty toward the labor movement. She must plant those virtues which will guarantee to that movement a healthy development, heavenly-mindedness, brotherly love, righteousness, industry, contentment, and love of family. It is her duty to proclaim and establish the Christian teaching of man's duty to rule the world, its teaching in regard to labor, marriage, and government. In her preaching she is to enter into all those interests which move the world of workingmen, in order to permeate and transform it by Christian truth. The first important point of contact, then, between the labor movement and the work of the Church is the disposition. A right disposition on the part of employees as well as of employers is what is necessary, and the Church offers to help bring this about.

Public Opinion.

Our contributions of money and of lives to spread the Gospel in heathen lands are usually regarded as wholly for their benefit. We have supposed that we had much to give, nothing to receive in return. That view is shortsighted and incomplete. No one nation or race has all the elements necessary to a complete development of the kingdom of God or even to the perfection of a single character. The Chinaman has something to contribute which the American does not possess, the negro and the Indian have each something to give that is peculiar to themselves; and every nation has its own treasure to add to bring in the time when we shall all come in the unity of the faith and of the knowledge of the Son of God, unto the perfect man, to the measure of the stature of the fulness of Christ.

The Congregationalist and Christian World.

This is the way the *American Baptist Flag* looks at Christian warfare:—

"So far as we are able to tell from this distance there is no apparent cessation of hostilities in the Texas fight. Both sides may be telling the truth about it, and if they are, the leaders on both sides ought to be in the lock-up. Bros. Gambrell and Cranfill think Dr. Hayden and his crowd are unfit for any confidence or respect; and Bro. Hayden and his friends do not hesitate fully to return all compliments of that sort. In the mean time the protracted meetings are going right along and the Lord is giving the churches a great increase. That is the way to do it. Every Baptist ought to fight to the death for what he believes to be right, and while he fights preach the Gospel to sinners and look to the Lord to save them."

Speaking of "The Real Presence," *The Examiner* says:—

"There is a doctrine of the 'Real Presence' which is gloriously true, and which ought to be very precious to every believer. It is the teaching of Christ himself, who revealed the truth for the comfort and support of his grieving disciples on the night when he told them of his approaching departure, and afterward repeated as he was about to ascend to his throne in the heavens. 'At that day,' he said to the sorrowing group, 'ye shall know that I am in my Father, and ye in me, and I in you.' And again he said, 'I will not leave you orphaned; I will come to you.' And as they stood about the risen Lord on the Mount of Ascension, he said to them, 'Lo, I am with you alway, even unto the end of the world.'"

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name, for the name of father is in its nature full of inborn sweetness and comfort. Therefore, also, we must confess ourselves children of God, for by this name we deeply touch our God, since there is not a sweeter sound to the Father than the voice of the child.—MARTIN LUTHER.

Luther's conception of God's fatherhood was grand; but is it not true also that fatherhood includes motherhood? Was God a *male* creator who evolved out of His *Being* both *male* and *female*? Let us add to Luther's sweet definition that of Mother. Then we have the Father-Mother God of the first chapter of Genesis. Then we have the fulness of the Godhead."

There are no respectable sins, and there are no shady virtues.

In the ministry, as in all other callings, there are old men of thirty and young men of seventy, with all sorts between.

When a sure cure is discovered for cancer or consumption, the world will not have long to wait for certainty in regard to it.

For nearly a hundred years it has been a standing reproach that Unitarianism was so respectable. It is very difficult to please our critics, but they probably would not have liked us any better if Unitarianism had been disreputable.

The Christian Register.

Are not all true men that live, or that ever lived, soldiers of the same army, enlisted under heaven's captaincy, to do battle against the same enemy,—the empire of Darkness and Wrong? Why should we misknow one another, fight not against the enemy, but against ourselves, from mere difference of uniform?—CARLYLE.

Successful is the day whose first victory was won in prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Wake, psaltery and harp; I myself will awake early."

JOSEPH PARKER.

If our circumstances find us in God we shall find God in all our circumstances.

Selected.

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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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Full name and address should be given in each communication. Matter intended for publication cannot be used unless name and address are given.

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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.

National.

The Isthmian Canal Commission, after considering all the information obtained with regard to the Nicaragua and Panama Canal routes, have decided to report in favor of the former. While the Panama Canal would be shorter and would have fewer locks and less curvature, thus saving twenty-one hours in the passage of a ship from the Atlantic to the Pacific Ocean, this advantage is offset by the fact that the Nicaragua route is nearer to the United States, and a ship sailing between New York and San Francisco could save time by using this canal. The report provides for a canal which shall have a depth of thirty-three feet and a width at the bottom of at least one hundred and fifty feet. The estimated cost of this canal is about two hundred million dollars.

In his annual report the Second Assistant Postmaster General urges regular and direct fast mail service between the Pacific coast and the Orient. Also the reëstablishment of pneumatic tube service generally. The report shows that on June 30, last, there were 267,357 miles of star route service, 183,358 of railroad routes, 45,779 of railway post-office car routes, and almost three thousand miles of electric and cable car routes.

The Government has concluded a treaty with the Fort Totten reservation Indians in North Dakota, by which the Indians agree to sell 104,000 acres of land. One hundred and forty-five thousand dollars will be paid after ratification of the treaty, and twenty thousand dollars a year for twenty years.

According to a statement recently made by President Benjamin Ide Wheeler of the California State University, President Roosevelt will make the reclamation of arid lands in California a part of the national policy.

Secretary Gage is of the opinion that, for internal revenue purposes, the Philippines should be regarded as domestic territory, pending the decision of the Supreme Court which will fix the status of the islands.

President Roosevelt has stated that he will exclude political influence of every sort, direct or indirect, in making appointments in the army, the navy, and the colonies.

Foreign.

A number of The Hague bankers and other wealthy men of Holland are making arrangements to establish a colony of Boers and Holland Dutch in Wyoming. A tract of three hundred thousand acres of land has been secured and surveys have been made for a gigantic canal and irrigation system. The soil is especially adapted for sugar-beet cultivation and a large beet-sugar factory will be established in the colony.

One hundred and seventy-five ancient bronze guns which formerly stood on the walls of Pekin have recently been taken to Germany. The inscriptions on the guns show that they were cast more than two hundred years ago in Chinese arsenals under the superintendence of Jesuits. The most ornamental of the guns will be placed in the naval museum of Berlin.

King Edward has refused to distinguish between the title of president, king, and emperor, and holds that the honors to be paid to presidents and crowned heads at the time of his majesty's coronation shall be identical. No distinction will be made except possibly in the case of near relations of the royal family.

Doctor A. Kovalevski, professor of zoology in the Imperial Academy of Science at St. Petersburg, who recently returned from a lecture tour in the United States, has published in one of the local papers a most favorable account of our educational system, especially that of the universities.

A majority of the delegates at the Pan-American Congress in the City of Mexico are in favor of bringing the labors of the conference to an end before Christmas. Steps have been taken for the establishment of a Pan-American bank in New York City.

The Glasgow, Scotland, exhibition closed November 11. The exhibition was open 163 days and was attended by over eleven million visitors. The surplus is expected to reach four hundred thousand dollars.

Queen Alexandra will follow the example of the late Queen Victoria and send Christmas gifts to the troops in South Africa.

Industrial and Commercial.

Twenty-three employees of the Carnegie Company at Braddock, Pa., have been rewarded for their faithful service by substantial gifts of bonds which make them junior partners in the concern. The bonds received by these men are five per cent bonds of the Carnegie Steel Company and the annual interest of the same is equal to the salaries received. The total amount of bonds distributed in this manner is about one million dollars.

A plan has been formulated whereby seven of the western railroads, having 47,372 miles of track and capital stock amounting to $1,042,837,186, will be consolidated. The roads to be brought together in this manner are the Union Pacific; Southern Pacific; Northern Pacific; Great Northern; Chicago, Milwaukee, and St. Paul; Chicago, Burlington and Quincy, and Chicago and Northwestern.

The transportation committee of the city council of Chicago has decided to insist upon the installation of the underground trolley system in the business district as one of the chief conditions of the extension of the street railway franchises which expire in 1903.

The United States has ten thousand more miles of railroad track than all European nations combined.

The Florida orange crop for the current season is estimated at 1,100,000 boxes.

General.

Alabama has adopted a new constitution which practically disfranchises the negro. All applicants for registration, who are not old soldiers or descendants of soldiers, must be able to read and write any article of the Constitution of the United States in the English language, and must show that they have been engaged at a lawful occupation for the greater part of the preceding twelve months. However, if he does not possess this qualification he can, nevertheless, register if he or his wife is the owner of either real estate or personal property taxed at three hundred dollars. The constitution also provides for the voluntary payment of a poll tax by February 1 preceding the election in November. At present there are about seventy-five thousand negro voters in Alabama who can read and write. It is estimated that the disqualifications for crime, failure to pay poll tax, and neglect to register so far in advance of the election will reduce the whole body of negro voters to less than thirty thousand.

There are now seven hundred and fifty school teachers in the Philippines. These are being assisted by about two hundred soldiers. Seventy-five thousand Filipino children are receiving instruction in English. There are upwards of four thousand Filipino teachers in the islands, and the majority of these are receiving English instruction. A normal school has been opened with an attendance of about two hundred and fifty. A trade and agricultural school has also been opened.

The thirty-fifth annual session of the National Grange met at Lewiston, Me., November 13. Delegates and visitors from almost every State and Territory in the country were present. The Dominion of Canada was also well represented. In his address National Master Jones referred to the need of education in agriculture. He spoke of what has been done in this line in Europe and said, "Immediate steps should be taken to secure the teaching of scientific agriculture in every public school in our country."

Andrew Carnegie will establish a polytechnical school in connection with the Carnegie Institute in Pittsburg, Pa. He will thoroughly equip this school and provide an endowment fund of two million dollars. Mr. Carnegie has given about six million dollars to this institution.

The National convention of the Women's Christian Temperance Union met at Fort Worth, Tex., November 14. Representatives from forty-five States were in attendance. Editors of sixteen State publications of the W. C. T. U. participated in the editorial association meetings.

Rev. F. W. O'Brien, pastor of the New People's Church, near the Bath Iron Works, will instal a restaurant in the church where workingmen can get plain, wholesome food at cost. Mr. O'Brien has received liberal donations for his work from many prominent men.

The directors of the St. Louis Exposition Company have decided to rent the one hundred and ten acres, comprising the grounds of the Washington University, and the four magnificent buildings of that institution, now nearing completion, for World's Fair purposes.

The one hundred and twenty-eighth volume compiled from the official records of the War of the Rebellion is soon to be issued. This work has been in preparation for more than thirty years and has cost about three million dollars.

The total amount appropriated for the Louisiana Purchase Exposition to be held in St. Louis in 1903 is $16,540,000. Of this amount the United States Government appropriated five million and the city of St. Louis an equal sum.

The first McKinley monument was unveiled and dedicated at Tower, Minn., November 11. The monument is a simple shaft eighteen feet high, standing on a pedestal of concrete and iron ore, and cost twelve thousand dollars.

The total cost of the Pan-American Exposition was $8,860,757.20. The total receipts from admissions after May 1 were $2,467,066.50 and the receipts from concessions were $3,011,522.79.

It is reported that a speed of one hundred and five miles an hour has been attained on an electric railway in Germany.

By means of artesian wells more than twelve million acres of the Sahara desert have been made productive.

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CHRISTIAN SCIENCE SENTINEL

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

Testimonial Meeting at Cleveland, O.

All the Speakers were Members of the G. A. R.

AT the regular Wednesday evening meeting of First Church of Christ, Scientist, Cleveland, O., September 11, 1901, the following testimonies were given entirely by members of the Grand Army, which was holding its annual national encampment in that city.

The first speaker said: "Friends, brothers and sisters of this church, of which I was recently a member, I bring you greetings from Detroit. I wish to tell you something of my experience since being away. I have been out as the Master sent the seventy. I have seen even devils subject unto the Truth through Christian Science. It is a great privilege to be with you to-night; it is a great privilege to be in Cleveland on this occasion. Here I have met men and women who knew me when I was a wreck physically, knew me when it was said that my time was short. To-day they find me in robust health. The opportunity has come to me to preach Christ, Truth, right here in this crowd. I had the pleasure of conversing with a physician to-day, who was glad to learn of Christian Science. The physicians are becoming friendly to Christian Science. All over the country we hear of their asking questions and being willing to do what they can in favor of Christian Science.

"Since I left here, it has been my privilege to be instrumental in restoring some who have been pronounced incurable. Two ladies in particular,—one has been healed of hereditary consumption. Now prosperity reigns, and she has a happy home and is presiding at her table. Another case was similar. I cannot be too grateful for what Christian Science has done and is doing for me."

A gentleman from Buffalo said: "I am glad to greet you this evening. I am a member of the Third Church in Buffalo; I am also a member of the Mother Church. I might tell many things, but I would like to hear from others. A comrade who had been prostrated for nine years was healed by Christian Science. In three weeks from the time he began treatment I walked with him about a mile to get his pension. This is why I became a Christian Scientist.

"I am glad I am here; I am glad I am in Cleveland to meet my comrades; I am glad to be here with you, and in one accord to worship the Father."

A gentleman from Albany was the third speaker. He said, "Dear friends, I am glad to be with you to-night. I bring you greetings from First Church of Christ in Albany, N. Y. It has been my privilege to march with the Grand Army in this city to-day, as I have marched in other cities for many years at the annual national encampment.

"As I was sitting here to-night, I was thinking of what Christian Science means, particularly to the old soldiers. We in the army learned, perhaps first of all, discipline,—obedience to orders. We learned that we were subject to authority, and that that authority was absolute. Had we refused to yield to that authority, we would have been in a great deal of trouble and discord, but by yielding to it, concord and harmony were brought about. Now in Christian Science, we find that we are freeing ourselves from the bondage of many ills, both physical and mental. When I came into Science something like five years ago, I might say that I was practically without hope and without God in the world. I had but very little faith in any creed, for the reason that I saw but little of the practical demonstration of that which the adherents claimed to believe. I had become almost faithless, except in the fact that I did believe that there was an omnipotent power that created all things; but that there was any particular connection between God and man, I had many doubts. I have found God in Christian Science. I have found God an ever-present help in trouble. I have been healed of many physical ills. I was instantaneously healed of the tobacco habit of thirty-three years' standing. One Sunday afternoon the appetite left me as suddenly as anything could, and I can say to-night that from that day to this, four years ago last June the sixth, I have never had the least desire for tobacco. In fact, it has been disagreeable to me. I was also somewhat addicted to drink. I have never had any desire for whiskey or beer from that day to this.

"I have had demonstrations that have proved to me the absolute power, the omnipotence and omnipresence of Almighty God,—not of a God to fear, in the sense of being afraid, as I used to be sometimes, I think, but to fear, to reverence, and to know Him as ever-present Love.

"I must tell you of one demonstration that I had three years ago in August.

"I was at Asbury Park, in the state of New Jersey. One morning I went in bathing when the surf was high. If any of you have ever been in bathing in salt water when the waves were high, you know that one has to be a little careful, or the waves will throw him in spite of himself. I was caught by a wave and thrown towards the shore, where the water was somewhat shallow, and kicked my foot very hard against something that offered a great deal of resistance.

"I went toward the ropes. A storm was coming up and the waves were getting higher, and, singularly enough, I found myself again thrown near the shore and at the same place. As I picked myself up, I dragged my foot against something very rough. I found that it was a cast iron pipe through which the water was pumped into the pools where those took their baths who did not care to go in the surf. It was very rusty and rough, and the skin was torn from the top of my toe nearly to the bottom. When I came out of the water I gave one look at it. It was very much discolored and swollen. I went from there into the bathroom. The fear came up that I could not possibly get my shoe on. I sat there perhaps fifteen minutes, trying to overcome the fear. By not looking at the foot any more than was necessary, I pulled on the stocking, and put my foot into the shoe.

Some lady friends were waiting for me, and when I came out of the little room it was storming. The wind was blowing, and it was raining very hard, also thundering and lightening, and we had to go up to the pavilion. When I started out, I could not at first avoid limping somewhat. After staying there about an hour, the stage came

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and took us away. That afternoon I went to New York, and nearly all the way I read and endeavored to realize the Truth. When I got to New York, I took the wrong ferry, and it took me out of my way so I had to walk about two miles. I had to hurry to get the boat for Albany. I got the boat, and went to work again. At that time I had not overcome the sense of smarting. I met a friend in the boat and we sat on deck until eleven o'clock before I went to the stateroom. While I was undressing, this friend came in and saw my foot. He was greatly astonished and he said, 'Have you been sitting on the deck and visiting all the evening with that foot? I should think you would be in such pain you could not speak. Why don't you get a doctor and have it treated?' I said, 'It has been treated. There is nothing but what will readily yield to the understanding of Truth.' He knew but little of Science and thought it rather strange, but he went to his stateroom.

"The next morning he asked how my foot was. I told him it was all right. We walked up town and breakfasted together. I went to my room afterwards, because the shoes that I had on were new and somewhat tight. I did yield enough to the sense of ease to put on an old pair of shoes, but I did not look at the foot that morning. That night when I went home from the office where I worked, there was scarcely any discoloration. There was just a little on the large toe. Otherwise the foot was perfectly normal and it never gave me a particle of pain afterwards.

"To me that was a wonderful demonstration. It is the demonstration that we have personally that is most convincing to us. While I have had many physical demonstrations, yet nothing I have realized in the material way can begin to compare with the understanding that I have of God, and of His relation to man, and of man's relation to his Maker. To me Science is everything, it is my life. And I think, as we come to understand that God is Life, we do know, as we are taught in the Ninety-first Psalm, that no evil can come to us if we are dwelling in the secret place of the Most High, under the shadow of the Almighty.

"I am thankful, friends, for Christian Science, and I cannot miss the opportunity of expressing my appreciation and love of this great Truth, and for our dear Mother, who has brought it to us."

The next speaker spoke as follows: "I am quite young in the study of Christian Science. A year ago last month, for the first time, I consulted a practitioner. I had, at that time, been out of business for about six years on account of my health. I had suffered for nearly thirty-four years, almost constant pain. At the time I took the first treatment, this difficulty had been overcome, but it had left me in a sad condition physically. For twenty-five years I had not known, but on two occasions, what it was to desire a particle of food. Headache was my almost daily companion. I desired to go on a trip to the South, but felt that I was not in fit condition to do so. After three weeks' treatment, the lady practitioner told me to go; that I was all right; but to take Science and Health with me, which I did.

"The first day I visited my healer, she prescribed a copy of Science and Health. I have done what I could toward mastering the Science, but have not made the headway which I hope all of you have made. I came a considerable distance from home, but I want to testify that although I walked from the beginning to the end of the line of march, I did not propose mortal mind should master me and say that I was too tired to attend a meeting of the Scientists. I feel now that, if it were necessary, I could go over the same march again.

"Should I attempt to tell to you the physical benefits which I have received in this year and a half, I would take up every second of this meeting and another meeting besides. A gentleman sitting at the opposite end of the table where I usually sit said to me, 'I never saw such a change in a man in my life, as took place in you from last evening to this morning.' I had every evidence of a severe attack of grip at night. I could not see, my head ached, the water was running from my nose and eyes, my back ached, and it seemed as though I was in for a long siege. I had had it twice before, on one occasion being confined to the house for three weeks. I got up the next morning, and my eyes were as clear as they are to-night. My head was as free from pain, I was in just as good condition that morning as I am now, and you can judge for yourself whether I am not in good condition now. It was a most wonderful demonstration to me.

"I will take up your time for one moment more to relate an incident which occurred in the city of Peoria. I am from the city of Chicago, but I visited Peoria last May, and a comrade told me that a short time before, he was confined to his bed with the rheumatism. He was so bad that he could not get out of bed. He was so blind that he could not see a thing. His doctor told him he had only a few days to live; and as many people, or some people, would do, he wanted to be sure that his wealth, what he had, would go to the persons whom he desired should have it. So he gave away everything he had in this world. He had made up his mind to die. He had no further use for it, so he gave it all away. A friend came and said, 'Why don't you try Christian Science?' 'Christian Science? What is that?' he asked. The friend explained. 'Why,' he says, 'I am gone. I have made all my arrangements for going, and it is only a matter of a day or two when I shall.' The friend, however, urged him to try Christian Science, and he replied, 'Why, certainly, I will try anything. It don't make any difference what it is.'

"He sent for a practitioner, and the night I was there he escorted me from the street car to the church where the meeting was held.

"I find, even though I do not claim to be much of a Scientist myself, I find that there are others wherever I go. In Chicago, we are making rapid strides and I find the same thing in every town I visit; there are Christian Scientists there. They are making headway. Some of us must receive the physical benefits before we receive the spiritual. We are so obtuse, so blind, that we have got to have the arguments which cannot be overruled by mortal mind. Those arguments are coming. They are being demonstrated every day. And I look for the time to come before many years, when the question will never be asked, What is Christian Science? I hope all will know what it is and receive the benefits therefrom."

Millionaires of Cheerfulness.

Many people in ordinary circumstances are millionaires of cheerfulness. They make their neighborhood brighter, happier, and a better place to live in by their presence; they raise the value of every lot for blocks around them.

The world is beginning to see that people who can radiate sunshine and carry gladness and good cheer wherever they go, although they may be poor, are of infinitely greater value to society than the millionaire of money, who pauperizes everything he touches, and everybody who comes in contact with him, by his close, contemptible methods.

Largeness of heart and generosity of soul make millionaires of character who are worth more to the world than mere moneyed millionaires.

The time will come in the progress of the world when we shall not have to depend on rich furnishings, costly tapestries, and gold plate. Character will become so enriched in the upward growth of the world that the surroundings, however costly, will be considered but a cheap setting of a precious life-stone. Cheerfulness is a potent factor of success.—*Success.*

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Selected Articles.

Cartoon and Christian Science.

IN this free thinking and free speaking country it frequently happens that freedom gives place to license, resulting in actions which the public needs to frown down, since they are amenable to no other law. How frequently since the death of the President the evils of "yellow journalism," the habit of holding up the best men of the land for defamation and contempt, have been referred to by the press in righteous indignation.

This evil is not confined to the political world alone, or those who stand highest in the domain of public affairs, it even enters the domain of religion, and there, too, manifests its malign spirit. While there is a wide field for difference of opinion in matters of religion, and the number of sects and denominations is so great as seemingly to afford every man a church suited to his religious beliefs (should he have any), his attitude toward those who differ from him, ought never to descend to the low level of derision and defamation.

No more untimely exhibition of this sort of abuse has come to our notice in a long time than a page of cartoons in the Sunday issue of one of the New Haven dailies, the Sabbath following the death of Mr. McKinley, a tenderly sorrowful day. Untimely at any time, but more particularly when the hearts of all the people were plunged in sorrow, could anything seem in more execrable taste? On any occasion, and in particular on such an occasion, to hold up a well-established and highly respectable body of Christian people as an object for fun and supposed amusement, seems so utterly out of place as to excite only the most painful sensations. These cartoons were leveled at the Christian Scientists, and we can discover no good reason for what was evidently intended as an insult.

While not a Christian Scientist, we know many who are, and know no people more worthy to bear the name of Christian, if pure living, and right doing, and high thinking, be any mark of a Christian, and if these things are virtues they ought not to be the object for derision. Scientists would very likely, according to their usual custom, have ignored the matter. It is not their custom to return "railing for railing," but "when reviled to revile not again."

This sort of defamation, however, is no new thing. The early history of Methodism is full of this spirit of bitter opposition as well from the secular world as from the established church of that day. So was the work of Luther and his confreres in the Reformation period. Even more was the hatred manifested toward the Saviour of the world on the part of those who could not appreciate his character or his mission, and so persecuted him even to his death.

The simple creed of every Christian Scientist is summed up in these words: "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*" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 493). What a creed for the cartoonist!

If some suppose this to be a small, insignificant sect to be easily sneered down or laughed down we will quote a little to prove the error. *The London Daily Mail*, by way of introduction to a series of articles on this subject by the Earl of Dunmore, a distinguished Scotch nobleman, says: "The rapidly extending influence of Christian Science, that extraordinary religious movement that has swept as a mighty wave over the northern continent of America, makes it a subject of pressing interest. Its adherents number more than a million, and in England it is enrolling recruits every day from all classes of society." Says the writer himself in his first article, "Christian Science can count among its adherents in both hemispheres, professional men and women of the highest class, students of both sexes of brilliant university records, officers of high scientific attainments in both services, statesmen, lawyers, philosophers, judges, and doctors."

We might quote much more on this point, but space forbids. We will add, however, that its followers are from all classes, and when men and women are most helpless, and hopeless, and God-forsaken, as in jail, or prisons, or where they are wasting with disease or bound in chains of evil habit, or suffering incurable pain, then it seems is when and where its best work is done and its divine potency most manifest.

Why do so many leave the church of their childhood and sever the most tender and powerful ties unless they find here something the heart craves, something they had not known before? There is here something that seems to afford a fuller satisfaction than is found elsewhere, and once accepted very few retract or return to what seems to them the narrower faith of their early life.

"Prove all things; hold fast that which is good;" but do not hold up any body of reputable Christian people for public ridicule, for obloquy and defamation, for cartoon and caricature, simply because they fail in every way to follow "the traditions of the elders." All really good people are worthy of respectful consideration, and it manifests a woful lack of objects on which to practise the "funny business" that a Sunday paper must resort to such methods. We hope and believe, for the honor of all right thinking people, that very few will find amusement from such sources, and if Sunday papers must make the funny business prominent it seems as though some object might be found aside from any church of any name or belief whatsoever on whom to practise such very questionable wits. OBSERVER.

In *The Evening Leader*, New Haven, Conn.

The Laborer and his Hire.

IN almost every vocation, from the standpoint of justice and right, it is a recognized fact that "the laborer is worthy of his hire." The manufacturer, the merchant, the farmer do not expect men to come and labor for them for naught, neither do the laboring class of people expect to get their necessary supplies without giving proper recompense in return. This the employer and employe agree is just between man and man.

In case of illness or injury, when it is deemed wise to summon a physician, it is not expected that the doctor shall give his time helping humanity and not receive in return a just remuneration. By nature the physician may be a philanthropist, but this is no reason why he should not receive a recompense for his labor of love. The mass of the people are almost a unit on this point, and right it is.

If a body of people organize themselves into a church society, and call some one to officiate in the capacity of pastor, it is not just that this individual, while attending to pastoral duties, should live as a pauper and beggar, but the congregation whom he serves and to whom he ministers, should realize that he is entitled to a compensation, that he earns it as much as the mechanic or the merchant. Paul wrote to the Corinthians, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." This recognition is becoming more universal, and well it should be, Jesus establishing such a precedent when he commissioned his disciples.

In Christian Science we find its practitioners are both preaching and healing, as Jesus commanded, "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."

That Christian Scientists heal the sick, can no longer be disputed; that they preach the gospel is evidenced by the reformation in the lives of its adherents who testify that this Truth has made them better men and women,

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has given them a better understanding of God's word, and drawn them nearer to Him.

Notwithstanding the good accomplished, critics aver that Christian Scientists have no right to make charges for their services. This view, rightly interpreted would mean, that they should be paupers, and thus be impeded in their work. The Scriptures exhort us to be "honest" and "owe no man." To-day there are thousands giving their entire time to Christian Science healing, and as the result, multiplied thousands have been freed from pain and from vice.

One of our lecturers stated that in the city of Chicago, five thousand treatments were given daily. The truly grateful know and appreciate that the laborer in this vineyard must live, therefore count it a pleasure to give of this earth's possessions in return for the blessings received. Jesus said: "Your heavenly Father knoweth that ye have need of all these things," and so long as it is necessary for the sick to be healed, so long as it is necessary to be fed, sheltered, and clothed, just so long it is right that a just recompense be made. Only the avaricious would ask another's time without endeavoring to recompense him for it. This class of people would seek the House of God and forget to remember their Creator with their first fruits; they know not the Scripture: "Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."

The grateful hearts say: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given Thee." In proportion as the grateful class of people increase in wealth, they do not forget their God in their service to humanity; they do not rob God by failing to bring their tithes and offerings to Him, but they bring all the tithes into the storehouse, and have the promise, "I will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Then it is that the church will "bloom and blossom as the rose," be exceedingly prosperous in good works, for the laborers are not burdened, "the workman is worthy of his meat," and receives it.

The true Christian Science healer is a humanitarian in every sense of the word, but because of this it is not right that people should take advantage of him, and people plead poverty through a sense of greed and selfishness, and thus burden him, robbing him of his time, without an effort put forth to make some compensation. Little does the patient know the labor of love given by the honest practitioner. I have heard practitioners of years' experience say that at least two thirds of their time is given to suffering humanity, for which they receive no compensation. There are but few people, if any, so poor, but if told that some medicine will heal them, they will manage to secure the money and purchase it. As a compensation in Christian Science no one is asked to do what he cannot do, but that which he can do, and that which is in accord with the spirit of the Golden Rule: "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." No worthy person is turned away because he has not the means to pay for treatment, if such is actually a true state of affairs. Dishonesty is fatal; the practitioner could not hope to benefit his patient, if not honest and true to God; neither could the patient expect benefits, if he is untruthful. That the patient be benefited only physically or freed from pain, is the smallest part of the work to be done; the great work is that they may know the truth about health and holiness (wholeness). The promise is if we know the Truth, the Truth shall make us free, thus we clearly see that the Christian Scientist preaches when he heals, and heals when he preaches the omnipotence of God in the way Jesus taught and practised.

Generally speaking, the ministry at present does not include all the gospel—"healing the sick"—as Jesus commanded, neither does the medical profession include the "gospel preaching" in its work, yet separately both are remunerated for their services to humanity, and we reiterate that this is just and right.

Having briefly stated the work of Christian Science, is it not unjust for any body of people to endeavor to poison the public thought against compensating Christian Scientists for their work, when it includes both preaching and healing? Our Master said, "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, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

"The wrath of man shall be made to praise God." The many condemnatory remarks made against Christian Science has led individuals to investigate this subject, and in thousands of instances has resulted in their acceptance of the Truth which they have long sought. They learned that the accusations were without foundation; that the true idea of Christian Science had not been presented.

Dayton (O.) *Herald.*

Anent Mrs. Eddy's Explanation.

To the Editor of *The Saratogian.*

I desire to express my appreciation of the careful and correct manner in which Mrs. Eddy's answer to the question: "Why did Christians of every sect in the United States fail in their prayers to save the life of our late lamented President?" appeared in your issue of October 9.

Mrs. Eddy's explanation raised many important spiritual questions, and naturally led to some comments on your part. There is one aspect which needs to be emphasized in connection with Christian Science. This faith is no mere abstract theory or speculation. It is a definite, demonstrable science, built upon spiritual understanding. It proves itself by its works. Its growth, conceded to be marvelous by members of all Christian denominations, is the result of its works. It does reform the sinner and heal the sick. A cloud of witnesses, here and abroad, testify to this fact in the more than six hundred churches and societies of this denomination. No sincere investigator of the results of Christian Science any longer denies the healing, for so much is established; but the question still arises in the public mind: How can these things be?

Christian Science declares that there are no miracles, but that all its works are done in accordance with spiritual law. Now, the Biblical term faith stands for the understanding of this spiritual law, and is therefore defined in Christian Science as spiritual understanding. It is not blind belief nor credulity. Your statement, "But faith is subject to Divine direction" is entirely in accord with the position held by Christian Scientists, so is the further statement that it is subject to "the immutable laws of nature," provided the word "nature" is not intended to imply so-called material laws, which the spiritual law annuls. Jesus fed the five thousand, contrary to the supposed law of material limitation, and he walked the waves in opposition to the so-called law of gravitation. St. Peter raised Tabitha from the dead in violation of the material law of death, and St. Paul shook off the viper from his hand, and suffered no evil effects, although material law called the sting of the viper deadly. The history of the first three centuries after the Crucifixion is full of instances of this kind, of the conquest of faith, interpreted as spiritual understanding, over matter and its supposed laws.

When prayer fails to-day to heal the sick, this failure must be attributed to a lack of sufficient spiritual understanding or of true faith in its highest interpretation. Any-

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thing which can throw light on this whole question possesses special value at this time, when many well-meaning Christians seem to be puzzled by the failures of their prayers to be answered. God is Love. "It is not the will of your Father which is in heaven, that one of these little ones should perish." The question then resolves itself into this: Do we pray aright?

Yours truly,

W. D. McCRACKAN.

In *The Daily Saratogian.*

A Word of Explanation.

To the Editor of *The Sunday Globe.*

In your issues of September 22 and 29 you make references to Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science, concerning which I ask you kindly to allow me to make some comment.

Christian Scientists alone are in a position to know their true attitude towards their Leader, Mrs. Eddy, and they would be glad to have the public understand them on this point. They do not believe or teach that Mrs. Eddy is divine, and Mrs. Eddy herself most emphatically denies and denounces any such foolishness. They do not think or speak of her in any mysterious, far-fetched way, and there is nothing unnatural or strained in their attitude toward her.

The illustrations in the book, "Christ and Christmas," referred to in your last article, are not portraits, and are not intended to represent persons, but are used as types to convey spiritual ideas, as was found necessary even by our great Master, Jesus Christ, who often taught the real, through the figurative, and resorted to parable and symbol to make plain his spiritual teachings.

The world is coming to know the real value of Mrs. Eddy's work as a reformer and leader of spiritual thought, and is beginning to accord it some measure of justice and appreciation. This has come about through the practical workings of Christian Science, which are in full accord with Jesus' commands, and which carry conviction wherever the unbiased mind studies this great subject, as presented in its text-book, "Science and Health with Key to the Scriptures," and observes its moral and physical benefits, as found among its followers. Thanking you for your courtesy in allowing me to make this reply, I am,

Cordially yours,

October 15, 1901. HERMANN S. HERING.

From *The Sunday Globe,* Washington, D. C.

The Mazarin Bible.

The "big gun" of the Ashburnham printed books was the splendid copy, printed upon vellum, of the first edition of the Latin Bible, and the first book executed with metal types, 1450–55. It is generally known by the name of the Mazarin Bible, from the discovery of a copy in the cardinal's library by the bibliographer De Bure; its importance is too well known to be enlarged upon here, although a very little known fact in connection with it may be mentioned.

Trithernius says in his Chronicle that he was told by Peter Schoeffer, the partner and son-in-law of Fust, that the expenses incurred in the printing were so enormous, that four thousand florins were expended before twelve sheets had been printed. Only about four copies on vellum and less than twenty on paper have been recorded. The Ashburnham copy was formerly in the University Library of Mentz, whence it was obtained early in the present century by Nicol, the king's bookseller; at his sale in 1825 it was purchased by Henry Perkins, the book-collecting brewer, for four hundred and eighty guineas; at the Perkins sale in 1873 it was bought for the late earl for £3,400; and at the earl's sale it advanced to £4,000. All the copies sold in recent years have been on paper. In 1884 Sir John Thorold's sold for £3,900; three years later Lord Crawford's brought £2,460; and the Hopetoun, the first leaf of which was injured, brought £2,000.

Apart from the intense interest which must always surround this book, it may be doubted whether, with all the advantages of modern appliances to the art of typography, it has ever been excelled—"magnificent" is the only word that can be properly applied to it. It is adorned with one hundred and twenty-three finely painted and illuminated miniature initials, historiated and ornamental, many with highly finished marginal decorations of ornaments, birds, beasts, flowers, fruits, monkeys, and grotesques, in the best style of Renaissance art. As an instance of its value rather more than a century ago, it may be mentioned that the Grenville copy in the British Museum cost Count MacCarthy 1,200 francs at Gaignat's sale in 1768; at MacCarthy's sale in 1815 it realized 6,260 francs.

Fortnightly Review.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Dec. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

ALL gifts by mail, express, or that are handed to the porter at my door without cards, and have not come from persons with whom I am acquainted,—will be returned to the office whence they came, or rejected at my door. Recent attempts of third parties to scandalize me through the friendly means aforesaid, have occasioned this notice.

MARY BAKER G. EDDY.

The Publishing Society and the Field.

THOSE who are at work in the Field, endeavoring to reveal to the world that "beauty of holiness" which Christian Science establishes, intelligently appreciate the office of the Publishing Society in its service to the Cause. There may be some, however, who have not learned that the business belongs beneficially to the Mother Church, and that it is administered in trust, so that all profits are paid over semi-annually into the Church treasury; and it is unnecessary to say that all Christian Scientists are equally interested in the welfare of the Mother Church. The Society is not conducted for the pecuniary benefit of any individual or individuals. Those responsible for conducting the business of the Society, receive only a modest compensation for their services. In this connection it is but just to say that the business manager, Mr. Joseph Armstrong, is not a member of the Board of Trustees, and does not determine what shall or shall not be published by the Publishing Society.

The main business of the Publishing Society is the issue of periodicals which set forth legitimate Christian Science, —a weekly newspaper, a monthly magazine containing more lengthy articles, and a quarterly series of Bible Lessons. A constant current of clean and satisfying thought upon the highest themes that can interest man, is thus continually flowing forth; and it is quite impossible for any one inexperienced in the task to know at what cost of care and vigilance the purity of this stream is maintained.

Field workers appreciate the value of the periodicals for distribution among inquirers and patients. To the stranger, the regular issue of a periodical has much more meaning than a tract would have. It indicates a continuity of interest, a list of subscribers, the faith of many in the doctrine promulgated. Sometimes, however, a pamphlet may be more desirable, and a few somewhat lengthy dissertations or testimonies have been published in pamphlet form, for use in distribution. As adjuncts of the periodicals, lectures in supplement form, and short Reprints suitable for enclosing in letters, are also issued. The periodicals and these adjuncts are sold to workers at moderate prices and the imprint of the Publishing Society upon them indicates careful selection and editorial supervision, so that they may rightly represent the Cause.

The periodicals issued regularly, weekly, monthly, and quarterly, are all copyrighted in the name of the Pastor Emeritus of the Mother Church, Reverend Mary Baker G. Eddy. This copyright indicates a reserved privilege, not beneficiary ownership; for the periodicals are managed by trustees for the sole benefit of the Mother Church. The Pastor Emeritus has the privilege of withdrawing the periodicals from such management should they fail to be representative of true Christian Science, and of this guardianship the copyright is token. From the publishing of the periodicals sent out by the Publishing Society, Mrs. Eddy has no pecuniary reward whatever; yet for the welfare of the Cause, she not only contributes to their columns, but on occasions exercises an oversight which demands much time and labor. This cheerful giving of time and thought on her part encourages the responsible workers to a devotion far beyond what their moderate remuneration would demand.

It will be seen that The Christian Science Publishing Society cannot be hospitable to publishing of a general kind, but has to maintain its own clearly defined field of operation. This does not include the publishing of works of fiction, story books, volumes of verse, poems, histories, and so on. Contributions to the columns of the periodicals are always considered; but manuscript offered for private publication, as well as calendars, book-covers, wall-maps, books of texts, daily reminders, book-marks, pictures, etc., have to be returned to the senders.

The publication of the Christian Science Bible Lessons began in January, 1890; and the lessons were those of the International Series, but commented on chiefly by parallel references from Scripture and correlative selections from "Science and Health with Key to the Scriptures." When the Bible and Science and Health became Pastor of the denomination in April, 1895, this Bible Lesson was read in the churches by two Readers, in lieu of a sermon. In 1898 the Bible-Lesson Committee was instructed to prepare additional lessons for each Sunday from a series of twenty-six subjects given them by Mrs. Eddy, and from July of that year these "lesson-sermons" were read for the first service; and the lesson of the International Series was read at the second service, if such were held. In April, 1899, the use of the International Series was discontinued; and in cases where two services are now held, the lesson-sermon for the day is repeated. In this way public teaching with regard to Christian Science is given; and the form of the lessons has caused a revival of interest in the study of the Bible; for during the week the student has the opportunity to read the Scripture texts *in situ,* and assimilate their meaning as the context explains it. He thus gains familiarity with that storehouse of spiritual experiences which so many reverence and admire from without; and by study of the correlative passages from the Christian Science text-book, set side by side with the Scripture selections, he finds how truly that text-book is a "Key to the Scriptures" whereby he can reach those treasures of spiritual understanding for which so many prophets and wise men in the past have sought but did not find. When so much is involved in this teaching, and also since the first Teacher of Christian Science is still our wise guide and friend, it is surely sensible for all to accept the presentation of the teaching in the way her wisdom approves; even though "quick and easy" methods may offer attractions. We believe that teachers and practitioners will do well to interest their patients and others in individual study of the Bible Lessons, that they may be in one mind with the tens of thousands in all lands who week by week are occupied with the same subject for study.

A Case Reported.

A CHRISTIAN SCIENCE practitioner of New York City sends us an interesting account of a case of diphtheria which was promptly reported to the Board of Health, with results which were satisfactory all around.

The case was that of a child who is a member of the Sunday School of Third Church of Christ, Scientist, New York City. As soon as the disease presented the appearance of diphtheria the following report was sent in:—

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To the Board of Health, New York City.

Dear Sirs:—In compliance with the law, requiring all cases of contagious diseases reported, I wish to report a case of diphtheria at ——. At the request of the mother, the child is being treated according to Christian Science. I ordered the child isolated, requested that no one be allowed to enter the apartment, and also ordered disinfectants used in the room and halls. If there is anything further which the law requires done in such cases, we will comply with same.

Yours respectfully,

MRS. MILDRED C. GORDON, C. S.,
228 West 122nd St., New York City.

Our correspondent says that on the same evening a physician called, and after securing a specimen from the child's throat in the usual manner of physicians in such cases, he asked if there was a physician attending the child. He was frankly informed that the case was in the hands of a Christian Scientist. He then asked for the name and address of the Scientist, and in filling out the report attached to the tube, he crossed out "Attending physicians," and wrote "Christian Scientist" instead.

He also asked the mother if any medicine was being given, and was told that no medicine or material remedies of any kind were used in Christian Science. He was most courteous and kind throughout the entire interview. This occurred on Monday, about 6 P.M., and on Wednesday, the practitioner received an official report from the Board of Health, stating that the examination of the culture from the throat showed the presence of diphtheria.

The next day a card notifying the public that diphtheria was within was attached to the door of the apartment where the child was confined, and a notice was sent to the school, and read in each room, stating that the child had diphtheria.

In two weeks the child was completely healed and the Christian Scientist sent a second report to the Board of Health, stating that the child had entirely recovered.

The same day the physician who had taken the first specimen from the child's throat called, and took two more specimens. He said that he should have called before to see how things were going on but had been sick, and turning to the child he said, "Well, little girl, so you have gotten well without a doctor." He again took the name and address of the Scientist, and the next day she received a second report from the Board of Health, stating that an examination of the specimens last taken did "not show the presence of any diphtheria bacilli."

Our correspondent further writes: "Although the symptoms were at times alarming, the child was up every day, had no fever and no suffering except the discomfort due to having so much in her throat that did not belong there. The healing of the disease seemed wonderful, but even more wonderful, to me, was the overcoming of all fear and belief of contagion."

This case is valuable in that it shows that duty well and fearlessly done meets with its due reward.

A Further Explanation.

I PUBLISHED in the last *Sentinel* a letter from Mrs. Craig written from Provo City, Utah, dated November 5, 1901, relative to certain misrepresentations by an agent of "The World's Great Masterpieces," together with some comment of my own. At the time I wrote this I was not aware of certain correspondence had between The Christian Science Publishing Society and the publisher of the work in question. Since the appearance of the article in the *Sentinel* my attention has been called to a letter from Mr. R. S. Peale which I herewith gladly publish.

R. S. Peale, Publisher, 170 Fifth Avenue, New York,
November 6, 1901.

The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

Gentlemen:—Your esteemed favor of October 30th addressed to Mr. Norcross in Boston, has been forwarded to me. I immediately took up the matter with our San Francisco office by wire, instructing them to discontinue agent Constantine, who has been misrepresenting both you and us in this matter. Let me assure you we are fully as anxious as you can possibly be, to avoid all appearance of misrepresentation such as your letter calls attention to, and we will deal summarily with any of our agents whom we discover using any deception in the sale of the "Masterpieces." I will at once see that a letter is sent out to our various offices, instructing our managers to exercise great care in future in sending out only such men as they know will deal honorably and truthfully with the public concerning this matter.

Thanking you for your kindness in bringing the affair to my notice, I beg to remain,

Very sincerely yours,
R. S. PEALE.

This letter fully explains the entire situation, and I am glad that the matter has been thus cleared up to the exoneration of the publisher of "The World's Great Masterpieces."

S. J. HANNA.

Among the Churches.

"Birthplace of Christian Science" Purchased by First Church of Christ, Scientist, Lynn, Mass.

A transaction of much interest to Christian Scientists and religious circles in general has just been consummated in the purchase of the estate at No. 12 Broad Street, by the local Christian Science organization, for the purpose of erecting a church edifice in which the new faith may be inculcated.

The house standing on the property, is the one wherein Mrs. Mary Baker had her residence in Lynn back in the sixties, when she was preparing her famous work on Science and Health, and laying the foundation of the Christian Science faith which has had such a wonderful growth in this country.

A peculiar interest attaches to this house because of this fact. Mrs. Eddy, in the introduction to her book, says: "The first school of Christian Science mind-healing was begun by the author in Lynn, Mass., about 1867, with only one student." To-day there are over four hundred Christian Science organizations with church property representing millions of dollars, and all this had a beginning in the unpretentious old family house on Board Street.

The house and lot has changed hands several times since it was occupied by the Founder of the Christian Science Church, its last owner being Dr. Carolus M. Cobb. The property has been sold by Dr. Cobb to First Church of Christ, Scientist, of Lynn, the purchase price being fifty-six hundred dollars. The necessary papers have been passed and the society is now in possession.

A board of seven trustees, including well-known citizens, acts for the church in the deal, but the property will be held by the First Church as an incorporated body, its charter having been received from the secretary of state three years ago.

It is not the intention, as suggested in a recent article on the subject in a Boston paper, to preserve the old house as a memorial to Mrs. Eddy and a shrine of the faith, but the First Church will proceed immediately to rebuild, and an architect will be commissioned to make plans for a building which will be not only an ornament to the neigh-

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borhood but will provide the Christian Scientists of the city with a suitable place of worship.

Mrs. Eddy has been aware for some time that a movement was on foot to secure the old home, but she has had nothing to do with the recent purchase, the local members of the society furnishing all the funds required to close the deal.

There are about seventy members in the First Church. Mrs. M. Evelyn Towne is the First Reader. Services are now held every Sunday morning in Wright's Hall, Exchange Street, the Society having shifted from the Christian Church on Silsbee Street, where it has been worshiping. In December comes the annual election, when readers, trustees, and other officers are chosen from the membership in the most democratic manner.—*Lynn Evening News,* November 7.

Christian Science Work in Bedford, N. Y.

On Sunday, June 30, was held the first service in the new and most attractive little building built specially for the Christian Science work in Bedford, N. Y. In addition to the regular lesson, read by Miss Mary Simpson, First Reader, and Mr. Frederick W. Albree, Second Reader, were a few very appropriate remarks by Miss Simpson, and a short address by Mr. John Carroll Lathrop of New York City.

The music was conducted by Mr. Frank A. Hazen, and a solo, "Peace of God," was sung by Mr. H. Vance Swope. The service was well attended, about one hundred and fifty people being present. For the past year the lesson has been read every Sunday afternoon in a private residence, but the steady growth of the work has resulted in securing this delightful place to meet in, and work to obey the one text upon the wall, "Jesus said,—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—J. B. M.

Reading Room at Troy, N. Y.

Transient visitors to the city, as well as residents, agree in admiring the window of plants which attracts every eye at the reading rooms of First Church of Christ, Scientist. No more luxurious display could be imagined. The plants are so very thrifty and beautiful in their shape and coloring, and so exquisitely arranged, that many pedestrians stop daily to look at them. Just inside the window is a fern of mammoth proportions which is quite as beautiful as many palms.

The entire aspect of the rooms is charming in the extreme. The soft, rich carpets, handsome furniture, and the pictures on the walls all contribute to the joy and comfort of those who go in to tarry a while, either for the purpose of reading or to rest. No more restful spot could be imagined, and many ladies who are waiting for trains go in the rooms and are made heartily welcome.

The Northern Budget.

Abide in Me.

When darkness for a season seems
To hide the light whose steady beams
Are shining still, though not a ray
Is seen, and help seems far away,
When loneliness and doubt beset
Our faith, and life becomes regret,
Then, dear friend, know that in this hour
Our God is near, and with His power
His mighty hand with loving sweep
Rolls back the memories that weep
Until the "still, small voice" that said
In olden time, "Be not afraid,"
Is heard again, and speaks to thee,
"Thou art my child, abide in Me."

Anon.

The Lectures.

At Arkansas City, Kan.

Yesterday (Sunday, October 27) was a great day in Christian Science circles in this city, the occasion being the lecture of Judge William G. Ewing of Chicago, on the subject, "Christian Science."

Judge Ewing arrived in our city in the morning and attended the services in the forenoon at First Church of Christ, Scientist. The interior of the little church was tastefully decorated with beautiful flowers and presented a very inviting appearance. A much larger audience than usual was in attendance and after the services many members of the congregation had the pleasure of meeting the distinguished visitor.

The lecture occurred in the afternoon at three o'clock at the Opera House. There was a large audience in attendance who listened attentively to the address. The fact that the lecture was in the interest of Christian Science did not prevent members of other congregations from attending, as it was easy to be seen that a very large portion of the audience was made up of members from other churches. That all were well entertained by the interesting and logical discussion of the Christian Science doctrines is proven by the close attention given the speaker.

It was shortly after three o'clock when the large audience came to order and A. D. Prescott introduced Judge Ewing in a few short but very appropriate remarks.

Judge Ewing is a very pleasant appearing man and when he came forward on the stage and began his address his audience naturally expected to hear a pleasing as well as an interesting talk, and they were not disappointed.

He brought out many points in his lecture, but did not attempt to cover the entire ground, because the time would not permit. He spoke for over an hour and when he had finished, his audience did not appear tired of listening to him.

After the lecture many Scientists and friends repaired to the church and there enjoyed a further talk from Judge Ewing. The Scientists here think that their Cause has been advanced by his visit to our city, and we have but little doubt but that those who heard the address have a different conception of their religion.

Arkansas City Daily Traveler.

Mr. Prescott's introductory remarks were in part as follows:—

Friends:—We have assembled here this afternoon to listen to a lecture on the subject of Christian Science, and I have been honored with the privilege of presenting to you the speaker. While I am not entirely in accord with all the principles of Christian Science, yet it contains many things that I endorse and am endeavoring in my humble way to practise in my life.

Living as we do in the morning of this new century, we look back over the old Jewish religion and it seems to us stern, harsh, and severe, filled, as it was, with forms and ceremonies. And yet, from among the Jewish people came the message of love and peace which has blessed the world and will continue to do so through all the coming ages.

About nineteen centuries ago a young Nazarene passed the last three years of his life on the hillsides and in the valleys of Palestine, teaching the people, not creeds and dogmas, but great living truths. He it was who gave this precept unto the world, "Whatsoever ye would that men should do to you, do ye even so to them." And again he said, "A new commandment I give unto you, That ye love one another." We see him with his great sympathetic heart at the bedside of Jairius' daughter when he restored the little maid to life. To Martha, the sister

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of Lazarus, whom he loved, he said, "Thy brother shall live again; I am the resurrection and the life."

He died the cruel death of the cross, but the truths that he uttered have lived in the hearts of men, lifting them out of the environments of ignorance and superstition into a purer and better life.

Our conceptions of Christ differ. To me he represents the fatherhood of God and the brotherhood of man; and, believing in him, we go through life, not with doubt and fear, not with hesitation and dread, but with perfect trust, confidence, and love. His followers have organized many churches; many of them have attained wonderful growth, and nearly all of them are stamped with the individuality of their founders. As we study the early history of Protestantism, we read the life-work of Martin Luther. The history of the reformation in Scotland is interwoven with the life of John Knox. The early history of Methodism and the life of the Wesleys are almost synonymous terms.

As we investigate Christian Science we are impressed with the personality and individuality of its Founder, Mary Baker G. Eddy.

Christian Science has also attained a wonderful growth. In 1866, its truths and principles were still being pondered in the heart of its founder. The text-book which is used in connection with the Bible was not published until 1875. The Christian Scientists to-day have five hundred church organizations.

The gentleman who is to address us is the distinguished son of a sister state, and an attorney by profession. He has been honored with many positions of trust and responsibility, among them the judgeship of the Superior Court of Cook County, Illinois. His fealty to his religious faith has induced him to forsake his legal practice and devote his time, energy, and ability to the cause he has so heartily espoused.

I take pleasure in introducing to you the Honorable William G. Ewing, who will now address you.

Correspondence.

At Watertown, So. Dak.

The Grand Opera House was taxed to its fullest capacity Tuesday evening (October 29) by an audience composed for the larger part of business and professional men and their families, to hear Mr. Kimball, the Christian Science lecturer. The audience was attentive throughout, for Mr. Kimball is an earnest and impressive speaker. This is the second Christian Science lecture in this city, the first was by Judge Ewing, who also had a large audience.

The lecturer was introduced by Rev. A. D. Chase, one of the early pastors of the M. E. Church in this city. Mr. Chase said in part:—

First Church of Christ, Scientist, of Watertown, under whose auspices this meeting is held, has procured a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass., to address you to-night, and has invited me to make a few remarks and introduce the speaker.

It is said that an American traveler was once descending the foot-hills of the Alps as the evening shades gathered around him, and was trying to return to the village he had left in the morning. Gazing down the mountain he saw what appeared to be a monster in the pathway. If he turned back he would become the prey of wild beasts of the mountain side. If he attempted to go around, leaving the path, he would be dashed on the rocks below. Cautiously he moved downward and came near the supposed hideous monster. He then heard the murmur of a human voice. It is no monster; it is a man. Then he thought of robbers and highwaymen, so numerous in that country, and he was fearful. In a moment there was wafted up the mountain side in subdued tones the beautiful hymn, "Jesus lover of my soul, let me to thy bosom fly." Down the pathway he hastened and grasped the hand of his own brother, from whom he had been separated many years.

My friends, a close and minute acquaintanceship with the various Christian organizations of the world discloses the fact that we are brothers, and one of the objects of the lecture to-night is to acquaint you with the doctrines of the Christian Science Church that unjust and unreasonable criticisms may be avoided in the future. Many elegant and costly temples have been erected within a few years past to accommodate its large and increasing membership. The accumulated debris and error of the ages is being cleared away, and love and truth shine forth as never before. I know you will be pleased to hear the distinguished lecturer already referred to. I now present to you Edward A. Kimball, C.S.D., of Chicago.—*Public Opinion.*

At South Bend, Ind.

Dr. Silas J. Sawyer, C.S.D., of Milwaukee, lectured in the Auditorium Sunday afternoon (November 3), under the auspices of the Christian Science Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston, Mass. In introducing the lecturer Senator Frederick S. Fish referred to the fact that he was talking from the stage of a theatre, yet all who appeared on this stage were not necessarily actors; and while this was a Christian Science meeting in which he was taking a prominent part, yet he was not a Christian Scientist.

Mr. Fish said he appreciated the compliment of the invitation and felt very happy in accepting it. He spoke briefly of the early history of Christ's followers during the first centuries of the Christian era; saying that Christ came into the world to heal as well as to save, and in the early history of the church healing was very common and this power was delegated by Christ and exercised long after his ascension, but that it gradually fell into disuse; and that inasmuch as it existed once it could exist again. Mr. Fish called attention to the remarkable growth of the Christian Science Church, and showed that in faith, as well as in practice, it was similar to the ordinarily accepted Christian religions; and that any religion which brought hope out of despair, happiness out of sorrow, and health from its practice was entitled to its place in the fellowship of the other Christian churches.

The South Bend Sunday News.

Lectures at Other Places.

Hampton, Ia.—Edward A. Kimball, October 18.
Sanborn, Ia.—Edward A. Kimball, October 25.
Granite Falls, Minn.—Edward A. Kimball, October 27.
Clinton, Ia.—Edward A. Kimball, November 3.

How things grow in Hawaii.

How great are the possibilities of Hawaii as a fruit and vegetable growing country will be understood when it becomes known that four crops of potatoes have been produced in succession on the same piece of land within twelve months. Radishes become edible in ten days after sowing. Strawberry vines bear fruit all the year. The berries are of the finest flavor.

Cabbage grows all the year, and it apparently makes no difference whether it is planted in the spring, summer, autumn, or winter. Parsley once sown grows forever apparently. Lima beans continue to grow and bear for over a year, and they have to be gathered every week after starting to bear. Cucumbers bear the entire year, and so do tomatoes, which, with proper attention, bear for years. Raspberries bear for six months. Pineapples come into bearing when the plants are four months old and bear in abundance for years. Lettuce can be planted at any time, and it develops quickly. The same is true of celery.

Fruit Trade Journal.

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From Our Contributors.

Trust in God.

BY WILLIAM CROFTS.

TRUST in God, and be at rest;
Trust Him, what He wills is best;
Let no fears your peace molest,
Trust in God.

Trust in God, and be at peace;
Trust, and all your struggles cease;
Trust, He will your faith increase;
Trust in God.

Trust in God when fears assail;
Trust Him, though your courage fail;
God is all! you *must* prevail;
Trust in God.

He will keep you all the way;
Give you strength for every day;
Trust, and watch, and ceaseless pray;
Trust in God.

A Letter to a Former Physician.

MY heart goes out in deepest gratitude to Mrs. Eddy for the help I have received physically, mentally, and spiritually, from a close study of her book, "Science and Health with Key to the Scriptures."

I recognize the physical healing as only the "Bugle Call," and that which follows, as every true Christian Scientist knows, fills the heart's needs as nothing else has ever done. Therefore, my earnest desire is expressed in Ephesians, 6 : 19, "And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the *mystery* of the gospel [Good spell]."

Christian Science furnishes the key which unlocks this "mystery," but to many who do not earnestly strive to enter the portals of Truth, these utterances seem sometimes obscure.

I sincerely hope the following letter, written to my former physician, will appeal to some one in need of help. Christian Scientists are sometimes accused of exaggeration, but none will think us so foolish as to exaggerate to a physician, formerly employed for the ailments which have been cured by Christian Science.

The letter but poorly expresses the despair I was in a year and a half ago.

New York, N. Y., October 2, 1901.

X. X——, M. D., Brooklyn, N. Y.

My Dear Doctor:—I know that what I say in this letter will seem strange, when compared to that which you daily practise in your profession. I have no ulterior motive in writing you, but wish to be of help and assistance to you and those of your family who are so sadly afflicted, for I fully realize that the mental anguish you and your good wife are bearing is perhaps greater than the physical suffering of your dear boy.

I was in hopes that he would be better after the cast was removed, but hearing that he is not so well I am prompted to write this letter, hoping it may do some good. When I first went to you for help, I know I had your sincere sympathy and interest, and that you did everything that your skill and intelligence could do to give me relief, and I should be lacking in gratitude both to you and to Christian Science if I longer withheld from you the knowledge and help I have gained from these good people.

There was none harder to convince than myself. For a month prior to being treated, I even expressed my conviction that whatever power they had was purely of the devil. A year and a half has since elapsed, and I have found that the class of people connected with Christian Science are not at all useful to that individual, in fact they and he are mutually antagonistic. I have found Christian Scientists, as a body, to be the most loving, kind, tender, and pure-minded people I have ever had the good fortune to meet, and their intelligence is remarked upon wherever they are found.

Perhaps you would be interested in knowing how I have been benefited physically. For over fifteen years I had been troubled more or less by indigestion and nervous prostration, which gradually grew worse and brought on other complications. Constipation developed ten years ago and kept growing steadily worse; six years ago I ceased to have natural passages, and after being treated by Dr. —— of ——, was told by him that he could do nothing more for me. I then tried everything I heard of, and in most cases I was helped for a time, but the treatment lost its power after a short time and left me worse than ever. When I went to you I had indigestion, nervous prostration, constipation, and trouble with my eyes. For the latter trouble you referred me to a doctor whom you considered the most eminent eye specialist in Brooklyn. This doctor very carefully examined my eyes and pronounced the trouble astigmatism, and prescribed lotions and glasses. He told me I would always have to wear glasses,—not only while reading but on the street. At this time I could not read more than ten or fifteen minutes at a time without pains in my eyes which compelled me to stop.

As you know, I only weighed one hundred and twenty-six pounds when I went to you, and for a time through your earnest efforts was helped and increased in weight to one hundred and thirty-four pounds, but towards the last I got back to one hundred and twenty-eight pounds, and the medicines ceased to have any effect for good, though I still kept using them.

About this time I took lunch with a friend on several occasions. He noticed my diet consisted of hot milk, etc., and on hearing of the cause he told me of his wife who had been cured by Christian Science, and recommended me to try it. At first I paid no attention to his suggestions, but after I had gone four days without a passage and had taken seven doses of medicine, an hour apart, without any effect, and was in great distress, I met him again at his office. He then urged me very strongly to take the treatment, saying it could not possibly do any harm, and as everything else had failed it would not hurt to try it. I was thoroughly discouraged and frightened, and ready to grab at almost anything that offered relief, so agreed to try it. I visited a practitioner that afternoon and was treated, and the next morning I had a perfect and natural passage, and have never had any trouble since, eating everything and gaining steadily in weight till I reached one hundred and sixty pounds a year later.

Two weeks after the treatment I took my glasses off and am reading daily, hours at a time, with perfect ease. The nervous trouble hung on somewhat for three months, but that went too, and I am now enjoying excellent health and have not taken a drop of medicine since my first treatment in Christian Science, a year and a half ago.

My boy William, for the past four years, has been terribly troubled with poison ivy. As soon as hot weather came on, it appeared on his hands and between his fingers, and generally remained two or three months, during which time he had to have his hands done up in bandages. Nothing has reached him until this year. When the trouble made its appearance last June he was treated by Christian Science. In twenty-four hours it entirely disappeared and has never reappeared.

Now, to talk of a case which will interest you more, I wish to tell you of a lady and gentleman whom I met last spring while going through a class. The lady was Mrs.

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—— whose little boy was afflicted with the same trouble as your son. As proof that the boy was cured he came with her every day and played around the house. He had been months in a plaster cast, but was worse when they took him out. They then put him in an iron frame that stretched him, but he grew worse. Christian Science then took the case, with quick result, as stated. I was speaking to Mrs. —— of your boy last spring, and she then said she wished it were possible that she could meet you and tell you all the facts of the case and let you talk with their former physician, who knew just what was done. If you would meet and talk with Mrs. —— you could not but be impressed by her sincerity and intelligence. The cures in Christian Science are the rule, not the exception, and I know your son can be cured.

Christian Scientists are willing to have any case fully investigated, and I will help you to get at the facts. Several cases of locomotor ataxia have, to my personal knowledge, been cured, and in fact I have personally met and talked with hundreds of people who have been healed of almost every trouble I ever heard of. The proof coming as it does, from such intelligent, sincere people, must be admitted by everybody who is fair-minded and honest.

I can positively assert from close study and knowledge, that there is nothing in Christian Science of the nature of hypnotism or of the human mind. God alone does the healing as was done in Jesus' time, and Jesus said he could do nothing of himself, but of his Father who worked in him.

If you would like to talk with me I shall be very much pleased to call upon you at any time and tell you all I know.

With kindest regards and sympathy to yourself and wife, I am Most sincerely,

CHAS. G. BLISS, New York, N. Y.

A Lesson from the Life of Stephen.

BY LENA M. HALL.

SOME weeks ago I had a simple, yet beautiful experience, which was so helpful to me that I gladly share it with the readers of our publications.

Five years ago it was my privilege to begin the study of "Science and Health with Key to the Scriptures," and as I gained some slight comprehension of its teachings, various physical ailments dropped away from me, and I came into a sense of bodily freedom which had never been mine before. There was one exception, however, to this rule. A physical difficulty, which had been my constant companion from childhood, not only did not yield, but seemed to become aggravated, after my acceptance of Christian Science. Whenever it made its appearance, it was accompanied by a sense of depression, which quickly manifested itself in a mournful cast of countenance. This undesirable manifestation held its ground in spite of the repeated rebukes of friends, and my own somewhat half-hearted efforts to remove it.

In this condition of mind and body, I was calling upon some friends, when the conversation turned to the early Christians. The methods of persecution in use during their lifetime were compared with those so much in vogue at the present time, and many points of similarity between our own experiences and the experiences of those who followed Christ in those early days, were mentioned.

As an illustration, the experience of Stephen was cited, and the remark was made that, although he was not able to make a complete demonstration, although he was delivered into the hands of his enemies, and false witnesses bore testimony against him, yet such was the help which he received from his knowledge of Truth, that those who looked upon him "saw his face as it had been the face of an angel." As I walked home that night, the experience of Stephen seemed to become my own.

I was in the hands of my worst enemies (mortal beliefs), and false witnesses (the personal senses), were testifying against me; but here the similarity ceased, for those who looked upon Stephen "saw his face as it had been the face of an angel."

This made me very thoughtful. Was not the God of Stephen the God of Christian Science? There came to me a great longing to approach sufficiently near to this God who was Stephen's help, to reflect in some measure the joy which found so full an expression in him.

The next morning this thought was still with me, and came to me often during the day. I had no thought of getting rid of my physical trouble. My desire was so to rise above it, that it should not hide from me the eternal harmony, which alone is real.

But God has said, "Before they call, I will answer," and His promise was beautifully fulfilled in this instance, for before night I was rejoicing not only in a clearer sense of the omnipotence of Good, but in freedom from bodily discomfort as well, a freedom which has continued to bless me since that day.

No words can express my gratitude to our Leader, Mary Baker Eddy, for this glorious teaching of Christian Science, so simple, yet so profound, which has created for me a new heaven and a new earth, a new conception of God as both Father and Mother, and a new and glorified sense of His infinite idea, man.

Daily Light.

City of Mexico, October 13, 1901.

Editor of the *Christian Science Sentinel.*

Dear Brother:—In reading "Daily Light" a small book containing Bible texts arranged for morning and evening study, I often find helpful and inspiring lessons. To-night's selections were so appropriately and beautifully corroborative of our text-book, "Science and Health with Key to the Scriptures," that I was impelled to write you.

On page 322 of our text-book we find the spiritual interpretation of the Lord's Prayer, as given by Mrs. Eddy, the fourth section of the prayer and interpretation reading as follows:—

"Thy will be done in earth, as it is in Heaven.
Enable us to know,—as in Heaven, so on earth,—
God is All in all."

To-night's reference in "Daily Light," after quoting that fourth section of the Lord's Prayer, is from Ephesians, 5 : 17: "Understanding what the will of the Lord is."

Of course in our daily reading of the Holy Scriptures we find renewed corroborations of the inspiration and truth of our text-book, but this was so clear and beautiful I thought I would send it to the *Sentinel,* to help others as it has helped me.

Very truly yours,

E. C. BUTLER.

"Hosanna in the Highest."

BY ANNE DODGE.

SHEPHERD, Thou hear'st us when we call to Thee,
Tossed on the billows of an angry sea,
And from the darkness of a hopeless night,
Thou lead'st us gently to Thy glorious Light.

All fears are stilled, when pillowed on Thy breast,
Leaning on Thee, we find in Thee our rest;
No storm is heard, O Father, in Thine arms,
Safely we're borne above all earth's alarms!

Deep from the Fountains of eternal praise,
Voices and hearts in gratitude we raise,
Wells of salvation through our Being spring,
"Hosanna in the Highest" to Thee, our God, we sing!

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Testimonies.

Prejudice and Fear Overcome.

It is about six months since I first received Christian Science treatment through the persuasion of a sister who is a Scientist. She had tried in vain to show me the beautiful and good in Christian Science; but I, being a member of the Presbyterian Church, which I dearly loved and love still, was both prejudiced and afraid of a religion which did not, as I thought, believe in Christ. It was always a mystery why poor, suffering humanity could not be healed in the present age as they were eighteen hundred years ago.

I was in very poor health for more than fourteen years. About nine years ago I broke down completely and gradually grew worse. I tried many good doctors with but little benefit. They claimed I had a floating kidney, also eczema, enlargement of the liver, catarrh of the kidneys, liver, stomach, and bowels, and several kinds of female trouble. About a year ago the physician told my husband that there was no help for me; he said I would never be any better. I was advised by another physician to try change of climate, though he could scarcely hope for relief.

Three different physicians told me the only help for one trouble, a floating kidney, was an operation; but they could not advise it, as I was not strong enough to undergo the operation. My stomach was in such a condition that I could not drink cold water, could not drink anything with meals, which consisted of very light food. I finally became badly bloated and heart trouble set in. My friends became very much alarmed concerning me, and my sister came to take care of me.

I then decided to try Christian Science. My sister took me to her home, a distance of forty miles by rail, and sent for a practitioner. In about ten days my husband and son came to see me. He told a friend of how he found me, as follows: "She came downstairs, helped me put up my horse, gathered her arms full of bundles and carried them upstairs; ran all over town with me and ate more for supper than I did. I was so astonished I can't tell it."

I have been improving ever since. I have laid aside glasses which I had worn for more than six years. About six weeks after my first treatment I went coasting with my twelve-year-old son, who had no remembrance of me except as being sick. He said to boy friends, "It is so nice to have a mother like other boys."

I have astonished my friends ever since. For four months I have been doing my own housework, house-cleaning, washing, and running the sewing machine, which I had not done for over nine years. But all this does not compare with the spiritual food which Christian Science gives my hungering, thirsting soul. Work is a delight and life seems strangely beautiful to me.

My gratitude and love to our Leader, Mrs. Eddy, to my loving sister, and my dear patient healer, is unbounded. To God be all glory and praise for making them His instruments to express and demonstrate His wonderful love shown in this religion, which is all Christ (Truth), instead of Christless as I supposed.

MRS. IDA E. CARPENTER, South Haven, Mich.

How I got my Science and Health.

About five years ago I was troubled with dyspepsia, and finally my condition became such that my father advised me to see a doctor. The doctor said my trouble was produced by irregularity with my meals.

I was very much interested in my business, and as I cared little about eating, I would sometimes leave my lunch till three or four o'clock.

The doctor gave me some medicine and put me on a course of dieting. He also told me to eat regularly at twelve o'clock each day. I did this for some time and felt better, but if I were a half hour late with my lunch I suffered on account of it for a day or so.

About this time I heard of Christian Science and became interested. I wanted a copy of "Science and Health with Key to the Scriptures," but did not think I could afford it.

One day I thought, I am not hungry and it is inconvenient for me to leave to get my lunch now. I am going to put aside the money that I use for lunch each day until I can get Science and Health, and I will do without my lunch. From that day to this I have had no trouble from dyspepsia. I purchased a five dollar edition of Science and Health, and after that for about three years I omitted my noon meal and the latter year I was in a position where none of my meals were regular; so that I had a very good test, and proved that the trouble was mental and not material or physical.

Since that time I have had many triumphs over so-called physical ills, for all of which I am truly thankful, but much more than that, is the understanding of God, which I have received from the study of the Bible and Science and Health. I could get nothing practical from the Bible until I read Science and Health. Now I can use it and do use it. It helps me in my business and in every way.

I had the opportunity this spring of class instruction from one of Mrs. Eddy's loyal students, and I esteemed it a great privilege. I am learning more and more the Truth which makes free.—E. M., Mt. Vernon, N. Y.

Christian Science as a Schoolmaster.

My mother was left an orphan when very young and was brought up with no tender regard, and scarcely an opportunity of obtaining an education. About five years ago, when she was then fifty-five years of age, at the time that directions were sent out to use the Scientific Statement of Being at the close of the Sunday services, she expressed the desire to learn it for herself unaided. As she was not familiar with figures, the page in "Science and Health with Key to the Scriptures" on which the Scientific Statement of Being is found, was marked for her. In a very short time she could not only read and understand it, but could read and understand other paragraphs as well. In less than one year she was able to read the *Quarterly*. She now reads and studies all the literature of Christian Science and is able to demonstrate for herself.

All we have, we owe to Christian Science, and have learned that age has no power to hinder a right desire. How can we be otherwise than grateful to God and our beloved Leader for these and other untold benefits.

A. M. J., Los Angeles, Cal.

Message from a Little Child.

At our Wednesday evening meeting recently a sweet message was sent to me from a little five-year-old girl. There were only four present at the meeting, and but two of these were Christian Scientists, but it was a helpful and happy occasion.

A mother, not a Scientist, said that she came to the meeting at the request of her little girl. The child said: "Tell Mrs. H. that I learned the little verse she gave me and have taught it to my brothers and sisters. My cold and cough are well and I am not going to have whooping cough." The verse referred to was the sweet New Year's gift from Mother to the little children.

One of the others present asked for the book with the verse so that she could teach it to her little grandson.

The other testimonies were helpful and very encouraging.

How grateful we are for the dear *Sentinel!* It does a work that nothing else can do.

EDITH M. HUTCHINSON, Phoenix, N. Y.

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Religious Items.

ABOVE THE STORM.—To the heart that lives by its higher nature; that finds its inspiration in love, and faith, and hope, and conscience; that works straight on, with or without sight, with or without fruit, praised or blamed—to such a one there is a superiority over all ordinary experiences of life, that can hardly be thought of except by those who have felt it. There is a great difference in a mighty storm, between a ship that sails below the clouds and that air ship, the moon, which sails so placidly far above them. The waves roar upon the ship, and roll it and pitch it shivering and trembling under its thunder-strokes; the clouds darken it; the winds tear at it, and hiss like airy serpents through its whistling rigging. And though it may outride the storm-whirl, it is with groans and strainings; and when the light of calm comes again, it lifts up its crippled spars and goes on its weary way, wrenched, leaking, and with the melancholy sound of the pumps night and day.

The same clouds, the same raging winds, to our eye, seem hurled against the moon; but leagues uncounted of peaceful ether lay between the storm and the bright orb. It rolls in peace. And so do hearts that travel close by the side of God; whose life is hid in Him; whose hopes and treasures are in heaven. Storms are always too low to reach those who are so high as this; while men who live upon the present, and by sin, and under the inspiration of their lower faculties, are storm-ridden.

HENRY WARD BEECHER.

He who holds nearest communion with heaven can best discharge the duties of every-day life.—*Selected.*

Says Alexander McLaren, D.D., in *The Examiner*:—

"How different were the thoughts of Christ and of his disciples, as they sat together in the boat, making their way across the lake! He was pursuing a train of sad reflection, which just before they embarked had forced him to 'sigh deeply in his spirit' over a generation which was blind to him and greedy after 'a sign.' In the boat he had warned the disciples, bidding them beware of the leaven of the Pharisees. While he was thus meditating in the stern, they, sitting forward on the thwarts, were taken up with the omission, very natural in the hurry of pushing off, to lay in a supply of provisions. They were so much occupied with that petty trouble that they twisted Christ's warning into his rebuke for what they were rebuking themselves for. So apt are we to interpret the words of others by the thoughts uppermost in ourselves. Their slowness of apprehension deeply moved Jesus, as is shown by the remarkable and unique hail of questions with which he met it."

Says Rev. C. Day Noble in the *New Church Independent*:—

"Man boasts of his reason, but idly. Reason is good for nothing to discover truth; it only confirms it. The revelation of truth comes first, either by an objective way through the lips of others, or by a subjective one through one's own soul, and afterward we set to work to explain and substantiate it. The great and true theories, or, if you please, principles, which men suppose they have thought out and which govern them in art, science, and life, were not thought out in germ, but only in application. Some sudden flash of perception, some idea, as they call it, some happy suggestion, that is, some revelation, made it known to them. Newton did not reason out the law of gravitation; he suddenly saw it in the falling of an apple. Reason only follows and is subservient to perception; it can never replace it."

An out-and-out Christian is an embodied conscience. He shows it forth by life and testimony. The one endeavor of ungodly men is to drown the voice of conscience. The positive Christian is a righteous man. His righteous life and speech arouse into unwelcome activity in the heart of the unrighteous those convictions of duty which they have done their best to silence. The aggressive Christian testifies against the world that its works are evil, and if there is one thing above another that the world does not want it is to have the light thrown upon their sinful deeds. This and many other reasons there are why a positive Christian must receive persecution. It could not be any other way as long as evil is what it is and righteousness is what it is.—*The Standard.*

A vast amount of time and thought and erudition have been expended in the effort to defend the Word of God against the assaults of its enemies. We do not say that this is effort foolishly expended. Certainly the divine book is worthy of all the labor that has been put forth to maintain its integrity; and doubtless good has come of the endeavors of those who love it to save it from destruction. But, after all, the best witness to the truth of the Bible, the strongest attestation of its superhuman origin, lie between its own lids. The stamp of divinity is on it. No other book bears such witness to its own worth.

The Examiner.

Each one of us lives a many-sided life. Body, mind, heart, suggest some of the varieties of that life. Material food nourishes the body; truth contributes to the intellectual life; love, friends, sympathy are the basis of the heart-life. With a well nourished body, an active mind trained and fed with truth, the love of friends, and sympathy for his fellow-men, a man may live a large, full, rich life.

Jesus Christ came to give a fulness of such life, to be for us an abundant life. He declares that to know him is "eternal life." The life which he gives is "the life indeed."

CHARLES S. BROWN.
In *The Standard.*

When you see a person loving vile company exchanging confidences with such persons, and courting their intimacy, we do not need to have any one prophesy that the results of such "faith" as that will be the certain deterioration and finally the ruin of character. We should be as ready to apply this principle on the side of good as of evil. When a man gives his personal confidence to Jesus Christ; when he trusts him and this close personal tie is formed between his own soul and his Master's, it should not be hard for us to believe that there is a force at work in that man's soul to make him a better man; nay, to make him over.—*The Watchman.*

Among the cries of the present day are two which rise high and clear above the rest,—the cry for social justice and the cry for religious faith. Whatever may be our opinion as to the relation of the Christian Church to social justice, we must all admit that the function of the Christian Church is to preach, teach, illustrate, and make beautiful religious faith. This is what the Christian Church is for. And is it not true that the world is calling on the Church and the institutions it fosters to do their duty?

The Christian Register.

Let the believer always bear in mind that however difficult or perilous the task or duty assigned him, and however seemingly inadequate his own means or resources for its accomplishment, he has yet no occasion on that account for despondency or despair. There is always more in every crisis to sympathize with and help him than he dreams of. If he is right, he should be undaunted, for as was the case of Israel, the very stars in their courses fight for him.

Southern Christian Recorder.

A GOOD RULE.

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing, to you, is sin."

The Christian Advocate.

A learned man may easily become so interested in his theories that he loses the perspective of common sense. There are some theories of the construction of the Bible painfully elaborated by intelligent men that are more incredible than Joseph Smith's doctrine that the Book of Mormon was written in heaven.—*The Watchman.*

True peace and rest lie not in outward things. There liveth no man on earth who may always have rest and peace without troubles and crosses. Wherefore yield thyself willingly to them, and seek only that true peace of the heart, which none can take away from thee, that thou mayest overcome all assaults.—*Theologia Germanica.*

Crowd not religion into a corner of the day. Would men spend those hours they wear out in plots and devices in communion with God, and leave all on Him by venturesome believing, they would have more peace and comfort.—JOSEPH ELIOT, 1664.

The only real relief is in absolute conquest; and, the earlier the battle begins, the easier and the shorter it will be. If one can keep irritability under, one may escape a struggle to the death with passion.

JULIANA H. EWING.

When we speak of Christ as a friend we do well to remember that he is the friend of our better selves, he is the enemy of our unworthy selves.—*The Watchman.*

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SUPPLEMENT

To the CHRISTIAN SCIENCE SENTINEL

Christian Science, The True Idealism.

By ANNIE M. KNOTT.

[*The following is a reprint of the lecture published in* THE CHRISTIAN SCIENCE JOURNAL *of July, 1901, as revised by Mrs. Knott, together with important additions thereto.*]

In standing here to-day to speak to this large assemblage of earnest men and women on the subject of Christian Science, I should be overwhelmed by the greatness of the task assumed, did I not know that the simplest utterances of Truth have behind them such infinite depths of reality that thought needs but be touched and awakened in order to perceive that all Truth, understood, is self-evident; and the task becomes a joy through knowing that at every one of these lectures burdens are lifted from weary hearts, and many are led to accept the healing power of the Christ-Truth.

In one of Mrs. Eddy's books Christian Science is thus defined: "The law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony."

When Christian Science first came to my notice, it was with the startling statement that these people claimed to heal the sick by the same method which Christ and his apostles practised. Although the words were spoken with scorn, they kindled anew my faltering hope and faith with the ardent desire that they might be found true, for who is there that has known sorrow or sickness, but has longed for such ministration as they were wont to bestow? None can deny the world's great need of something more definite than the teachings of either past or present, for human want and woe are but ill-concealed, or, at the best, bravely endured.

If any apology were needed for a woman's speaking of the limitless possibilities of Christianity, we might recall the fact that the religion itself began with the adoring song of a simple Jewish maiden. We should do well to remember, also, how eagerly the women followed the footsteps of the great Master; how they were healed by him and ministered unto him of their substance. We are told in the Gospels that when the tragedy of Jesus' life was approaching, when he was pursued by the hatred and scorn of men; when a traitor amongst his own disciples was watching for the opportunity to give him over to his foes, a woman came and poured upon his head and feet a costly ointment, less precious than her great love for the world's Redeemer, and he accepted at her hands this sacrament, and immortalized it by saying that wherever the Gospel should be preached throughout the world, this that she had done should be told of her. It is well to recall, also, that to woman—last at the cross and first at the sepulchre—was given the commission to announce to the world the triumphant news of the resurrection. We are told, too, that the women were present at the founding of the first Church, praying with the disciples for the coming of the Holy Ghost, and St. Paul speaks of some of them as his co-laborers in the ministry, and says in his epistle to the Galatians, "God sent forth His Son, made of a woman, made under the law." It is very clear, also, that when the world has gone forward with rapid strides, woman has been in some degree conscious of her mission, and man has in a measure accorded to her her divine rights.

In looking over the audiences which assemble at these lectures, one cannot help being impressed by the thought that more than mere curiosity is needed to bring together so many people, representing the widest area of religious belief, to investigate the claims of Christian Science. The Delphic Oracle gave a wise admonition to the seeker after truth when it said, "Know thyself," and it has not been unheeded, for mortals have been looking into every conceivable mirror in order to discover something of their origin and destiny. They have taken the model of clay and subjected it to the severest scrutiny; have worked with scalpel and microscope; but to this hour no trace of the soul has been found therein; and from this we conclude that one must look higher to find immortal being and learn what man is.

Jesus of Nazareth gave the true definition to thought when he declared that to know God aright is life eternal. And so we begin with causes, and bend our energies to know what God is; and while at work in this new sphere a change comes over the spirit of our dream, and we at last begin to awaken in His likeness,—to know something of God and man. Then we learn how to pray, for prayer becomes our vital breath, whereby we draw our conscious life from the Divine Principle of the universe; for aspiration and prayer are inseparable from life. Man may pray well or ill, but pray he must, since life without some conception of God is impossible. So the nations have gone their way from the cruel sacrifices of the earlier days up to a nobler and truer sense of Deity. In the celebrated Westminster Confession of Faith, God is declared to be "Infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, most loving, gracious, merciful, and long-suffering," etc. In the same Confession, later on, the doctrine is taught that this same God decrees the eternal misery of millions of His creatures, including infants, many of whom never even heard His name.

The tendency of this teaching has all been toward making man unmerciful and unjust, and it has darkened the human mind in all ages, and will continue to do so until the true idea of God takes the place of the mere belief and opinion about Him.

In all lands and ages there have been earnest seekers after the God of our Lord Jesus Christ, catching glimpses of the eternal sunshine through rifts in the heavy storm clouds, but the best word of promise seemed to be this: "Expect nothing here, for it is vain to do so, but beyond that gloomy portal, awaiting you and all, some at least will find what they have never found here, peace and rest." That this was at best an uncertain sense is most evident from the awful grief which overwhelms those whose friends die, for surely none would indulge in such distress did they believe what they have been taught, that their dear ones had gone to heaven.

To the New England shores came, nearly three hundred years ago, a band of men and women, seeking a place of shelter from the storm and tempest of political and social tyranny—the necessary resultant of religious intolerance—and there they laid the foundations of a faith which had in it life enough to grow, and to prepare human thought for the reception of a final revelation of God and His law, "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

In the midst of such surroundings Mary Baker Eddy, the Discoverer and Founder of Christian Science, was born and reared, her character, even from childhood, being a rare product of all that is best in the moral and intellectual realm of national thought. Keenly alive to the greater problems of life, she was ever seeking their solution,—treading with reverent footsteps the galleries of thought where the sages and philosophers had gone,—seeking as they had sought, but finding not the Truth of Being. At length, when hopelessly ill according to human decree, the light, long sought, burst upon her vision, and the thrill of divine Life told her that she was healed, and by the power of God alone. Without hesitation she rose from her bed, dressed herself, and proclaimed to the first one she met the great truth, which I here to-night urge upon your acceptance, the fact that Christ has never left us.

I should love to linger over the wonderful story of the unfolding of this new idea,—the reappearing of the Christianity which heals the sick as well as reforms the sinner, just as of old; which binds up broken hearts and makes the dreary wastes of mortal existence bloom with newly awakened hope and faith, but time passes, and I can only say this, that Mrs. Eddy learned that Christian Science, as revealed to her, was the Truth taught and practised by Christ and his apostles, because it was characterized by the signs which he said should follow them that believe. She knew that nothing could hinder her mission, because the Science of the Bible had been discovered and the law of healing demonstrated as a law of Mind. She had learned how Christ and his disciples healed the sick,

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how their work was the necessary outcome of all that the ancient prophets had achieved; and how the religion of the present time must be characterized, as was his and theirs, by victories over sin, sickness, and death, to be consistent with the fundamental idea of the Bible, namely: the omnipotence of God, Good, and the consequent powerlessness of evil.

Of the difficulties which beset her whilst engaged in this work, I need not speak now, though if it were told it would but add to the honor in which she is held by the thousands who are reaping the results of her unparalleled courage and unflinching devotion to a lofty ideal.

To this I would add that I know of no other person who has such marvelous powers as hers to demonstrate and explain the teachings of the Bible and of "Science and Health with Key to the Scriptures;" and I must also say very reverently, as one who has sat at her feet and heard her inspiring words, that no one can listen to her without at least desiring a nobler life and feeling ashamed of all that is unlike Christ. Her power to inspire others with new hope and faith in God, to impart something of her own sublime courage, and to unfold new and unsuspected capabilities in her students, is the secret of her great success.

Now we find ourselves face to face with the question: Wherein does Christian Science healing differ from the accepted methods and beliefs; in what is it so superior to them that its adherents forsake all else and cleave to it?

Materia medica builds its theories upon the mistaken belief that man is material, primarily, and it absolutely ignores the permanent element in life; *i.e.*, the moral and spiritual. But I would go still further, and say that, so far as mortal man is concerned, there is not a single drug known or used, but has a disastrous effect upon the mental and moral constitution, in belief. No intelligent physician would deny this of opiates, and all deplore the seeming necessity for their use, but the various substitutes which have been offered them in recent years are open to the same objection, and wherefore? because they wholly overlook the one all-important fact; *viz.*, that man is primarily and ultimately a moral and spiritual being, and he can never be made whole until this is understood, acknowledged, and demonstrated.

A further objection to the material theories of disease and its cure is their tendency to limit man's possibilities. We are taught in Christian Science that man may expand into self-completeness because he is the image and likeness of God, and is governed by a perfect and divine Principle; but *materia medica* begins to limit even the babe in the cradle with fear of disease of every sort, thus shutting out the unceasing and untiring presence of Divine Love.

Friends, is it not wholly inconsistent with the teachings of the Bible to tell our children of the glorious promises contained in the word of God, and then to tell them that night and day they are surrounded by bacteria, microbes, and all sorts of disease germs? that though man is supposed to be at the head of creation, having dominion over all things, he is in constant danger from cold, fatigue, and accidents? Need any wonder at the scepticism which comes so early, and stays so late, the doubt which so haunts to the very portals of the grave?

Associated with all these is the belief in mind as limited to the brain, or matter, and a veritable slave to the body. If, according to these theories, the stomach or liver is disordered, the man is irritable and cannot help being so; if he is studious and diligent beyond others, he is liable to nervous prostration or loss of his mind,—and such cases are by no means infrequent. So long as mortals believe such error, they are held down by self-made limitations, one generation going no further than its predecessor in the matter of exemption from sin, sickness, and death, for this should be the standard of progress, not the fine houses, the comfort, or the luxury—these are the merest externals—but man's individual growth out of all limitations into health, harmony, and immortality.

I do not for a moment deny the philanthropy and fair motives of a large number of physicians, but this does not alter the fact that their methods are wrong, because they are not based upon divine Principle, and they ignore the fact that man is a spiritual being both primarily and ultimately. The correctness of this statement is fully sustained by the Bible. Jesus said: "Take no thought for your . . . body," and why? Because on the body only effects can be found, in mind the cause, and until this is understood and acknowledged, no system of healing will be either scientific or successful.

If, instead of devoting so much time to the study of bacteriology and pathology, doctors would study man as a moral, spiritual, and intellectual being, not merely "so much lung, liver, integument," they would begin to discover what has been so long hidden from the scientific gaze; namely, God's man, endowed with limitless powers and possibilities, having embodied in his true consciousness all needed remedies, because he is the reflection of God. If they would turn the lens of Truth upon the secret and open sins of their patients, which blight the moral nature and so react upon the body, they would see the need of studying the great therapeutics taught by Jesus. He said: Make clean that which is within, and that which is without will be clean also.

One phase of opposition with which Scientists have to deal is the prejudice against their receiving pay for their services. People very thoughtlessly say, "Why do you not heal as Jesus did without making any charge?" If we are to take as authority the statements given both by Matthew and Luke, we shall see that Jesus told his disciples not to take with them any money when they went out on their mission of healing, but to depend upon the return made for the work. He made for them the application of the principle of justice which governs all human affairs, and said, "The laborer is worthy of his hire."

There are some who would limit the return to what they think they can see in the way of results, but that would not satisfy the demands of justice, for suppose we were to pay schoolteachers only for the bright pupils they turn out of the schools, or the ministers so much apiece for the persons really Christianized as a result of their labors, or the doctors for those whom they bring into permanent health! The probability is that many estimable members of the learned professions would be seeking other callings. The truth is, that all work well done is deserving of due compensation. Some one said to a student of Christian Science, "Why do you not give this healing freely, since God gives you the power?" The student replied, "My friend, the water in the river is free to all to take, but the city is at great expense to bring it to the individuals, and because they cannot go and bring it to their homes, they must needs pay for it." So it is with Truth. You can go and take it if only you know where it is found. Until then you should not hesitate to make the proper return to those who through toil and sacrifice bring to you what is so much needed. The Bible says, "The price of wisdom is above rubies." Who is there willing to pay such a price for the knowledge of God and of his own being? The Christian Scientist is, for each succeeding period of experience shows him more and more clearly the priceless value of this wonderful Truth.

So much has been said about the treatment of so-called contagious diseases by Christian Science methods, that it may be well to view the subject dispassionately in the light of reason and of revelation, and see whether these do not coincide in pointing to the probability of greater success in the treatment of such ailments than has ever been attained through material practice. There are many persons who are willing to admit at this period that Christian Science may be, nay is, successful in overcoming what are popularly called nervous diseases, but why should we limit the Divine power in such a way, when it is declared most emphatically in the 103rd Psalm, 3rd verse, that "God healeth all thy diseases."

The question to be answered at this point is whether disease has any reality in the scientific sense of the word, whether it expresses or possesses entity in any sense. I think that the most highly educated physicians would unhesitatingly give the negative to such a proposition; indeed, many who know nothing at all of Christian Science have done so, and declare that disease is simply the absence of the life principle. No one could claim for a moment that disease is a manifestation of life or intelligence, and we thus have it reduced to a purely negative condition of mortal consciousness, and this statement may be further explained if we use light as an illustration. Now light represents an intelligent principle; but darkness, which is merely the absence, or supposed absence, of light, has no centre from which to radiate, and it would be impossible to bring darkness into a lighted room, but it is easy to show that light, which is positive, can replace darkness instantaneously, and it is equally easy to see that when light takes the place of darkness, the latter does not require any other space in which to manifest itself; in other words, it is not necessary to take the darkness out of the room to make place for the light.

Now disease has no principle any more than darkness, and this statement is susceptible of the same proof as the former proposition; *i.e.*, when the belief in disease

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is removed from man's consciousness, from mind and body, you have not taken anything from the sum-total of his existence; disease is not needed to bring out the full expression of man's being, but health, rightly understood, is inseparable from the true being. It ought to be very clear that the man who is a sound moralist could not be contaminated by association with those on a lower plane than himself; on the contrary, his influence ought to extend as light does, and affect, favorably at least, the thought and conduct of all those who come within the radius of his thought; and there can be no question that this is the best of all reformatory work; it must come from above, from a higher and purer condition of thought, which is always a divine influence reaching out toward human need.

Christian Science teaches that the one Divine Principle governs the universe alike in the spiritual, moral, and physical realms so-called, and that the same law must of necessity govern on every plane of human consciousness. An illustration of this is to be found in Jesus' treatment of the lepers. In one instance he put his hands upon them, which was contrary to the law relating to the isolation of lepers, and it is really most important that we should know why he did this. Was it merely to show his disregard of all human law? This is not supposable for a moment, but it seems very clear indeed that in this act he illustrated and demonstrated what St. Paul calls, "The law of the Spirit of life in Christ Jesus," which sets free from the law of sin and death.

It would have been impossible for sin to have invaded his pure consciousness, even though he were constantly associated with the impure, and equally impossible for disease to have affected him through contact with those suffering from its most terrible forms, and why? The answer is to be found in the apostle's words: "In Him dwelleth all the fulness of the Godhead bodily." Did this Truth apply to him alone? it is well to ask. The apostle who declared it also prayed on behalf of all Christians, "That ye might be filled with all the fulness of God." If we are filled with the fulness of God may we not resist both moral and physical contagion, and is it not also possible that the light which shines through us may go out with healing power and glorify our Father in Heaven?

In the long and dreary struggles of humanity toward the light, it is not surprising that the deepest thinkers are continually seeking to understand what life is, and many of them are ready to admit that life itself is quite distinct from the phenomena of existence, that there is a wide difference between the things which seem to live and Life itself. It is hardly supposable that life can be that which is manifested by savage beasts and scarcely less savage men, and yet where is life to be found?

The late Professor Drummond wrote: "Nature cannot say what spiritual life is. Indeed, what natural life is remains unknown, and the word life still wanders through Science without a definition." While still wandering through these mazes of thought a remarkable passage from a favorite author was read one day, and it kindled anew the fires of hope upon the hilltops until the day dawned in Christian Science and the shadows began to flee away. It was this: "Shall life itself be less beautiful than one of its days? Do not believe it, young brother. Men call the shadow thrown upon the universe where their own dusky souls come between them and the eternal sun, life, and then mourn that it should be less bright than the hopes of their childhood. Keep thou thy soul translucent that thou mayst never see its shadow; at least, never abuse thyself with the philosophy which calls that shadow life. Or rather I would say, become thou pure in heart and thou shalt see God, whose vision alone is life."

Now let us take the statement made by the great Teacher almost at the beginning of his earthly career: "I am come that they might have life, and that they might have it more abundantly." If we study the gospels closely we shall find that life was the theme upon which Christ dwelt continually, and toward which he directed all thought. He told them of the bread of life, and of the water of life, and he even said: "For as the Father hath life in himself; so hath He given to the Son to have life in himself." In Christian Science we soon learn that these statements are of the most vital importance to every human being, because we discover that it is this divine Life which heals the sick, and at the same time saves from sin; and this scientific understanding becomes such a mighty transforming force that it sweeps away fear and everything which does not represent God.

In the history of the unfoldment of human thought in the past, and no less at the present time, it is simply astonishing to see the scorn and contempt with which idealists have been treated by their realistic contemporaries. Few seem to be aware of the fact that existence itself could scarcely be perpetuated without ideality of some sort; and the question is ever presenting itself, What are our ideals?

In Science and Health this remarkable statement is to be found: "Through trope and metaphor, the Revelator—immortal scribe of Spirit, and of a true idealism—furnishes the mirror in which mortal mind may see its own image." Now suppose we start with the idea Home, and witness its unfoldment in human consciousness. How much does it mean to the average man and woman? It would be difficult, perhaps, to give a satisfactory answer to this question, but there can be little doubt that all would agree that the home should be a place of shelter from the storm and tempest of the world's toil and strife. We must admit on the start that this is a mental or spiritual, and not a material concept, dispute it who will, and it is easy to prove that this concept is inseparably connected with the true idea of life itself.

Now let us return to the average thinker and worker who would build for himself a home. He has his designs prepared and outlined on paper. By some accident the plans are destroyed, but the idea has not been lost thereby, and accordingly new plans are prepared, which, in the process of time, are transferred from paper to brick, mortar, and wood. Assuming that the edifice has been completed and furnished, it may disappear within an hour by a disastrous fire, but has the man therefore lost his home? It is quite likely that many would say that he had, but if we think more deeply we shall see that the true idea can never be separated from its expression; for both represent and embody the necessities of existence. So we find sooner or later, another, and possibly a more spacious and elegant place of abode, occupied by the one who has before seemed to suffer from the destruction of his home, and it is well to enquire again whether the costly and sumptuous mansion is, after all, what the heart craves for and seeks to realize as home. Now the true conception of home should embody, like the old baronial residences, the idea of stronghold and sanctuary; and where these are not realized in a measure at least, you have but an empty shadow where a solid reality ought to exist. If that splendid abode is not lighted by the sacred light of Love, and made pure and healthful by Truth, it can never be a resting-place for the weary heart. If its walls are not strong enough to shut out sickness, sin, and corroding care, you may have nothing better than a prison house where the weary inmates sigh, and sigh in vain, for release, finding little consolation in the thought that their splendid possessions are looked upon with envy by every one who passes by.

Now suppose the owner of the home to have the true understanding of Mind and its transcendent power; and suppose that he also has the right idea of what constitutes true riches, he will build and build securely, and it matters little whether his home be a simple cottage or a princely mansion, he will rest secure both night and day in the realization of the eternal fact, that the Lord God, who made heaven and earth, and all things therein, defends him and his loved ones, not only from danger, but also from the fear of possible harm.

If it is true, as the Bible teaches, that "Righteousness exalteth a nation," it is surely no less true that righteousness, which means right thinking, right speaking, and right acting, will give to every man who understands God, courage, intelligence, and integrity in working out the great problem of life; and his ideals will be continually advancing in the ratio of his understanding of God—the Divine Mind. He will come to know unmistakably that he carries his home with him wherever he goes, and will remember oft the profound saying of the Hebrew bard, "Lord, thou hast been our dwelling-place in all generations." He will not merely believe, but know what absolute security there is in dwelling in "the secret place of the Most High," and "under the shadow of the Almighty." He will learn in the great light of Christian Science, that neither pestilence, nor destruction, nor any other form of evil shall befall the one who makes the Most High his refuge, though thousands and tens of thousands of those who doubt and deny the all-protecting power of omnipotence shall fall at his right hand.

The true Idealism, then, begins and ends with God, and no element is found wanting in it; for those who understand God and keep His commandments, build securely upon everlasting foundations, that neither the vicissitudes of time, nor changing circumstance, can ever wear away. It is true that our human ideals, even at their best, must be enlarged, uplifted, and purified by the transforming power of the spirit of Truth, and when they are so uplifted, there will be no disappointments nor wrecked lives floating down the stream of time, for that which is perishable will be known as unreal, and men will no longer cling blindly to that which can only disappoint them, when they come to know that the real and the perfect is, in the good providence of God, within the reach of all His children.

Christ said nearly two thousand years ago: "Upon this rock I will build my Church." Did his disciples, think you, understand his words? for neither rock nor Church were there in the literal sense, but both were there to his spiritual consciousness, and they have never disappeared from the world, despite all mortal belief to the contrary.

Now Christian Science holds most persistently to this thought: that the right idea springs from an imperishable and intelligent Principle revealed to us as God, Good, and whether it is the idea of health or harmony or of true prosperity, it may be perfectly realized by faithfulness and untiring energy. The world will come to see ere long that all true ideals come down from above, and it is well for us that we are compelled to look up to catch even a glimpse of that which exists in God; but St. John did this, and the humble fisherman who toiled on the sea of Galilee became at length a seer who foretold the coming down to humanity of the City of our God.

Christ told the disciples whom he sent out to heal the sick to declare the presence of this kingdom; but there were few, if any, ready to behold it. In spite, however, of the world's persistent denials of this essential

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Truth, St. John wrote at the command of the angel what he saw in spiritual vision, a condition of things embodying all the essentials of existence but shutting out therefrom sickness, sin, and death. When and where are such conditions to be found? Christian Science answers now and here, if only we are willing to accept the Truth of our own Being and to give up the belief in that which has not its origin in God.

Throughout the whole of the Scriptures we see that the spiritual idea or idealism, if you choose, is the ruling thought. A most wonderful lesson may be learned if we read the story of Jesus' resurrection as given by St. John. Mary, disconsolate and almost broken-hearted, stood at the entrance of the tomb and looking in saw two angels in white, and what was their greeting, think you? Even this, "Woman, why weepest thou?" What a question to ask a woman who had witnessed only three days before the most awful tragedy that the world has ever known! Mary gave her human reason for the sorrow, but when she turned her about and saw her risen Lord, his words were the same, "Woman, why weepest thou?" This lesson ought to be written deep in the consciousness of every human being, so deep that nothing could ever efface it, for as we are taught in our text-book, "Science and Health with Key to the Scriptures," there is no cause for sorrow or fear when the true idea of life is gained in Science, for this robs the grave of its victory, and reveals Life eternal to the awakened spiritual understanding.

The great poet and prophet, King David, asks in one of his incomparable psalms, "What is man, that thou art mindful of him?" and an English poet and philosopher of modern times thus voices the same query:—

What am I? Whence produced and to what end?
Whence drew I being, to what period tend?
Am I the abandoned orphan of blind chance
Dropped by wild atoms in disordered dance?
Or from an endless chain of causes wrought,
And of unthinking substance born with thought?
Am I but what I seem, mere flesh and blood?
A branching channel with a mazy flood?
The pipes through which the circling juices stray
Are not that thinking I, no more than they;
This frame, compacted with transcendent skill,
Of moving joints obedient to the will,
Nursed from the fruitful glebe like yonder tree,
Waxes and wanes, I call it mine, not me.
New matter still the mouldering mass sustains;
The mansion changed, the tenant still remains,
And from the fleeting stream repaired by food,
Distinct as is the swimmer from the flood.

Can this perpetual questioning of human heart ever be answered, except as Christ taught when he said that to know God is life eternal? Remember that each individual must answer for himself this momentous question: What am I? The Bible declares man to be God's image and likeness, and as God is not subject to sin, disease, and death, man, as His likeness, cannot be.

One of the most glorious promises in the Bible is this: "He that overcometh shall inherit all things." Now what is to be overcome, and how are we to do it?

When all the shadows of error shall have passed away from human consciousness it will be evident to all that nothing real has been lost, but everything gained. Then when God calls to man, "Where art thou?" he will answer through spiritual understanding, "Here am I, redeemed from the bondage of material belief by the Truth which sets man free, resting ever upon that word of promise which says: 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'"

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

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Items of Interest.

National.

The growth of the rural free delivery service in the United States has been phenomenal. It was started in 1896 with an appropriation of ten thousand dollars. The first route was in the vicinity of Charleston, W. Va. The appropriation for the service during the present year is $3,500,000 and the Postmaster General will ask Congress to appropriate $6,250,000 for next year. It is estimated that when the service has been perfected it will cover one million square miles of territory and have over thirty million patrons. November 1st there were six thousand routes in operation, and by the first of next July the number will be increased to about nine thousand.

There is only about forty-two million dollars worth of silver bullion left in the United States treasury. Under the act of 1890 the treasury purchased 168,674,682 ounces of silver for $155,941,002. This has been constantly depleted by coinage, and at the present rate there will be no silver bullion left in the Treasury in two years. If coinage of silver is continued the Government will again become a purchaser of silver bullion by special act of Congress.

President Roosevelt read his first message to Congress to the members of his cabinet on November 19, and they were much pleased with it. It is said that the message is conservative, contains no surprises, and is very forceful, but quite lengthy. One of the most earnest paragraphs is that in which he urges the national legislature to take vigorous steps for the suppression of anarchy.

President Roosevelt has issued an order restoring to the classified service about sixteen hundred civilian positions of the quartermaster's, medical, ordnance, and engineering departments of the army. The present appointees will be incorporated in the civil service without examination.

W. A. Havemeyer, a Chicago representative of the American Sugar Refining Company, predicts that Congress at its next session will remove the duty on raw sugar, and that within a year the refined product will sell at three cents a pound.

The Secretary of War has ruled that Christmas presents intended for officers and men of the army and navy in the Philippines and Cuba shall be admitted free of duty, but those sent to civilian employees of the civil governments must pay duty.

Fifteen hundred delegates from all parts of the State of California met at San Francisco November 21, and started a movement in favor of the re-enactment by Congress of the present Chinese exclusion law, which will expire next May.

New Mexico is making an energetic effort for admission to the Union. Her population is two hundred and fifty thousand, and she has been a territory for more than half a century, having been one of the fruits of the Mexican war.

The new Isthmian Canal treaty was signed by Secretary Hay and Lord Pauncefote November 18, and is now ready for atification by the Senate.

Foreign.

The Commercial Pacific Cable Company, which was recently organized in New York to lay a cable from San Francisco to the Philippine Islands, has awarded the contract for the manufacture and laying of the first section, from San Francisco to Honolulu, to an English company. The contract price is nearly three million dollars and the company guarantees to complete it within ten months.

Aguinaldo has written to General Chaffee, the military governor of the Philippines, asking his permission to go before Congress and express the desires of the Filipino people. He further requests to be accompanied by eight friends whom he designates. Four of these are prisoners at Guam and the others are prominent in Manila.

The Filipino Central Committee has addressed a lengthy appeal to the President of the United States. In the appeal they have endeavored to present a clear understanding of the real situation. They state that they are fighting in the spirit of the American Colonies and ask for their independence.

The women suffragists of Paris propose to abolish the term "mademoiselle" and to apply "madame" to all women alike, and thus wipe out the nominal distinction between married and unmarried women.

The administrative council of the Court of Arbitration at The Hague has decided that it is incompetent to consider the Boer appeal for intervention in the war in South Africa.

King Edward has issued a decree to the effect that, except in an official capacity, none but British subjects are to be present at the coronation ceremony.

The Empress Dowager of China has issued an edict eulogizing Li Hung Chang, and ordering the erection of a memorial arch near his birthplace.

Information is received from Madrid that the Spanish Senate has passed a bill prohibiting the coinage of silver.

Industrial and Commercial.

A company of capitalists will attempt to reclaim a large area of land in the vicinity of Albuquerque by sinking artesian wells in the more elevated part of the Rio Grande valley in that vicinity. They have obtained sufficient evidence of the existence of a good water supply to encourage them in making the adventure.

The *Sugar Trade Journal* says that the removal of the duty on sugar would make a saving to the consumers of this country of about eighty-five million dollars a year. The consumption of sugar in the United States for the year 1900 was 4,972,457,280 pounds, a per capita consumption of about sixty-five pounds.

A resident of Illinois has purchased 180,000 acres of land in western Kansas which will be converted into the largest wheat field in the world. He will plant wheat with steam drills and use steam binders to harvest it.

A five months' strike of the Union iron moulders of San Francisco was ended November 20. The employees returned to work on a nine hour day with an increase in wages of two and one-half cents per hour.

According to a recent report issued by the industrial commission at Washington, D. C., there are nearly one million railway employees in this country.

Fred Wellhouse, the Kansas apple king, has 1,240 acres of orchards and his apple crop this year will amount to sixty thousand bushels.

General.

Former Queen Lilliuokalani of Hawaii has again visited the United States. It is said that the purpose of her visit is to consult with the federal authorities relative to the crown lands in Hawaii which were sequestered by the revolutionary government at the time the monarchy was overthrown. No attempt has been made to reimburse her for the loss of the revenues resulting from these lands, which amounted to about one hundred thousand dollars yearly. The crown lands are more than a million acres in extent and are valued at about fifteen million dollars.

Last June President Roosevelt delivered an address before the Long Island Bible class, which was subsequently published in a leaflet and had a very large circulation. It has also been translated into several languages and has been circulated in Mexico and the Argentine Republic. Because of his services in making the address, Mr. Roosevelt has been elected first vice-president of the society.

It is reported that Governor Van Sant has decided to invite the governors of all States having laws similar to those in Minnesota, which prohibit the consolidation of parallel and competing lines of railroad, to join in a united effort to defeat the Great Northern Pacific consolidation scheme.

It is estimated that the English language is now spoken by nearly twice as many people as any other European language. English is spoken by 125,000,000; Russian and German, 70,000,000 each; French, 50,000,000; Spanish, 40,000,000; Italian, 30,000,000, and Portuguese, 13,000,000.

The National Women's Christian Temperance Union adopted resolutions approving the army canteen law of the army and calling upon the churches of all denominations "to help actualize in the law, in custom, and in political institutions, the teachings of our Lord and Master, Jesus Christ."

The finance committee of the recent national Grand Army encampment at Cleveland has recommended that a surplus of eight thousand dollars collected for that occasion shall be used to erect a bronze statue of heroic size, to the late President McKinley in the business portion of the city.

A new route for mail from Sydney, Australia, to London, England, has been established via San Francisco and New York. The time consumed in the transmission of mail over this route is about thirty-one days, a saving of four days over the Suez Canal route.

The formal opening of the Charleston, S. C., exposition will take place on Monday, December 2. President Roosevelt and his cabinet have accepted an invitation to visit the exposition on February 12, Lincoln's birthday.

Sunday, November 17, thirty-four members of the Woman's Christian Temperance Union, which was holding its annual convention at Fort Worth, Tex., occupied pulpits in different churches in that city.

The Postal Telegraph Cable Company has announced a reduction of cable rates to all points in British East Africa from $1.33 per word to $1.19, the same to take effect December 1.

A woman's national auxiliary of the Spanish-American War Veteran's Association was organized at Trenton, N. J., November 18.

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CHRISTIAN SCIENCE SENTINEL

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

The Niagara Falls.

A LARGER number of persons have gazed with wonder and delight upon the marvelous beauty of Niagara during the present summer than ever before saw it in a similar length of time. It has been a very potent supplementary attraction to the Pan-American Exposition, and has played a most important part in the bringing together of so many thousands of people at Buffalo. Indeed, but for the presence of Niagara at or so near to Buffalo, the Pan-American Exposition might not have been held in that city, and, perchance, it would not have been held at all, so necessarily does all thought and subsequent action depend upon suggestion.

Considering that this has been the first year in which Niagara has really kept "open house" for the whole world, it is fortunate that its condition and appearance have been better than ever before, or, at least, better than during all those years when all manner of despoilers were permitted to encroach upon, and impair the beauty of, this greatest of our natural wonders. But it was not that Niagara was "expecting company" this year that it put on a comely appearance. It began prinking up fifteen years ago, and the work of adding new beauties to its surroundings and of restoring some of the old-time charms not hopelessly and forever destroyed by the devastating hand of man, is to go on indefinitely.

The latest report of the commissioners of the state reservation at Niagara brings out the fact that the agitation for the sovereign ownership of Niagara, which began in 1877 and ended July 15, 1885, on which date the state of New York entered into possession of the lands on the American side, was not an entirely new conception. Yet the idea, as then suggested, assumed such a tangible and business-like form, and appealed so strongly to all lovers of nature and of its unique and beautiful scenery, that it was at once encouraged by the influence of many prominent men in numerous paths of life throughout the state and nation, and by reason of the world-wide love of Niagara received the indorsement of men of great eminence from across the ocean.

The report to which we have referred tells us that in 1834 the Revs. Andrew Reed and Thomas Mattheson, as a deputation from the Presbyterian churches of Scotland, visited the Presbyterian churches of America, and in their journeyings came to Niagara, and fully appreciated its wonderful beauty. In the history of their travels, in addition to expressing their admiration thereof, they left on record the following statement, which stands as the earliest public suggestion of an international reservation at this place: "Niagara does not belong to Canada nor America. Such spots should be deemed the property of civilized mankind, and nothing should be allowed to weaken their efficacy on the tastes, the morals, and the enjoyment of all men."

Fifty years later their suggestion became a reality, and what in 1834 was the far-sighted opinion of two eminent divines, became in 1885, by the action of the State of New York, supplemented in 1888 by the action of the province of Ontario, an accomplished fact. Sanctioned by the hearty indorsement of leading men everywhere, and enacted by the votes of the elected representatives of the people, its fulfilment has been applauded and valued more and more each year by all the world, but never before to such an extent as during the present season, when tens of thousands of visitors have stood in awe and admiration of the mighty spectacle.

However, in expressing our appreciation of the wonderful beauty of Niagara we are again reminded that opinions differ. Hennepin, the famous Jesuit father, who, in 1697, published the first description and the first picture of Niagara, did not find it beautiful. He says: "The waters which fall from this horrible precipice do foam and boil after the most hideous manner imaginable, making an outrageous noise more terrible than thunder."

To-day a good many persons find fault with Niagara on another account. They do not agree with Hennepin that it is "vast and prodigious." They say they expected something larger. While the seventeenth century hated the large, the wild, and the awesome in nature, the people of this, dare we say "strenuous," age, cannot find anything too great, too wild, too awful, too anything to suit them. Man himself is constructing such marvelous mechanical wonders that he expects nature to outdo anything she has heretofore done.

However, as one writer has well expressed it, "When nature began to build Niagara she planned a display of the grandeurs and the fascinations of falling water. When, by her patient processes, she got it as it stands to-day, she must have felt contented with herself. And modern man, discontenting her in many ways by his treatment of her masterpiece, can hardly offend her more than when his most emphatic cry is, How wonderfully large! This is not the right exclamation, and it does not express the right anticipation. Put magnitude out of your mind when you approach Niagara. Think of beauty instead. Think of the most beautiful things you have ever seen. Expect to see things still more beautiful. Unless your senses are benumbed, you shall not be disappointed."

Whether or not the Niagara River began to cut its way through the higher table-land six thousand years ago or, as some say, thirty thousand years ago, and must in ages to come reach a point where the beauty of the falls may be impaired or quite destroyed, it is reassuring to know that henceforth man will be prevented from doing anything to mar the beauty of Niagara. From now on the purpose will be to add to, rather than to detract from, the charms of free Niagara. The scores of unsightly structures that marred the harmony of the Niagara of old have been removed, and in their stead restored banks, grassy slopes, graceful shrubbery and beautiful natural environments greet the eye. Where formerly a horde of hungry hackmen and others extorted all manner of fees from a none too well-informed public, there are now to be found courteous and intelligent guides employed by the state to point out the beauties and recount the historical incidents of the surroundings of the falls, which have been made free to all comers.—*Boston Herald.*

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Actors Attend Church.

No doubt many friends of the Percy Haswell Stock Company, which Baltimore has just received with open arms, will be much pleased to learn something of the religious proclivities of its members.

When it is known that every one of the company is a church member and attends some place of worship in Baltimore every Sunday, they will be more pleased.

A great many persons, through misinformation, have at one time or other in their lives imagined that members of the theatrical profession have little to do with churches, and still less with religion; that they are wrapped up in worldliness and their non-Christian ideas of life. Nothing could be more erroneous. The truth is, there is not a better-hearted and more pious set of people than that with whom we become acquainted across the footlights. Doubtless many will remember the much-needed lesson Mary Anderson once taught a lady who had risen in church to say ugly things about theatrical folk, not dreaming that one of the most honored daughters of the stage was before her. That same lesson could be taught a hundred times a month at present, were it possible that a champion of the stage could always have the opportunity.

The Percy Haswell Stock Company is a family—a home group. It conforms in every way to the Baltimore idea. Mr. George Fawcett, its director and stage manager, has tabooed Sunday rehearsals, a bit of business considered almost imperative by the majority, if not all, of the metropolitan companies of the day. He and Mrs. Fawcett, known to the stage as Miss Percy Haswell, attend the Cathedral on Sunday mornings. Miss Haswell is a devout Catholic.

Mr. Frank Gillmore, the leading man, is a Christian Scientist of the most pronounced type. He attends either the First or the Second Church of Christ, Scientist, every Sunday morning. The Second Church, formerly in the Lyceum Parlors over the theatre, now worships in its new edifice at the corner of Mount Royal Avenue and Cathedral Street, and Mr. Gillmore expects to attend that church in the future.

Miss Laura McGilray, who made such a hit the opening week by her "Freddie, do subside!" speech in "The Liars," is also a Christian Scientist, and will attend Second Church during her stay in Baltimore.

Mr. Percy Winter is a member of the Protestant Episcopal Church, and is a regular attendant at the services of Christ Church—known to the company as "the church with the beautiful chimes."

Mr. Frank Craven is also a member of the Protestant Episcopal Church and attends the services at Grace Church, Park Avenue and Monument Street.

Miss Alice Butler is a Christian Scientist, and worships at First Church, Cathedral and Preston Streets.

Mr. Frederick Lewis is proud to claim allegiance to the Church of England. He attends services at Immanuel Church, Cathedral and Read Streets, of which the venerable Dr. J. Houston Eccleston is rector.

Mr. Regan Hughston is a Catholic, and is punctual at the Sunday morning mass at the Cathedral.

Mr. Austin Webb belongs to the Church of England and worships at Old St. Paul's, Charles and Saratoga Streets.

Mr. Lloyd Carleton is rather conservative in his religious views, much more so than many others of the company. He has arranged to attend Immanuel Protestant Episcopal Church.

Miss Agnes Everett is an Episcopalian and attends the services at Mount Calvary Church, Madison Avenue and Eutaw Street. Miss Everett was for many years the leading singer in the choir of one of the more fashionable New York churches.

Miss Juliette Atkinson, who made a hit in Baltimore on the links and behind the footlights at the same time, is a member of the Protestant Episcopal Church and worships at Christ Church.

Mr. Alfred Hudson is a Catholic and attends St. Ignatius' Church, Loyola College.—*News*, Baltimore, Md.

History of Thanksgiving Day.

THE earliest record which we have of an American Thanksgiving Day is found in the New England annals of 1621. In the autumn of that year Governor Bradford, so saith the chronicler, sent out men to procure some game, in order that New England colonists might properly enjoy a day of thanksgiving in remembrance of the fruits of their labors during the year that had passed. Another day of rejoicing was set apart and "solemnized" as "a day of thanksgiving unto the Lord," after an abundant harvest in 1622. It is stated that, on this occasion, Massasoit and his council of braves were invited to participate in the festivities, and that they did so, spending three days in feasting. Evidently the Indian friends of the colonists found Thanksgiving Day a day to be made the most of.

These thanksgiving days were not, however, of official character. The first official public Thanksgiving Day was not until the year 1631; and even this day was not at first intended to be a day of rejoicing and thanksgiving. It had been set apart as a day of fasting and prayer for relief. The colonists were in great distress; famine was imminent; a vessel laden with provisions and long at sea, had not arrived. But just before the day of fasting came, the ship made port; and the day was then officially changed by the authorities from a day of sorrow to a day of thanksgiving. This was the first real Thanksgiving Day of the American people. Thanksgiving days were occasionally observed also in New Netherland after this date; but it was not until February, 1644, that another official Thanksgiving Day was proclaimed. That year Governor Kieft proclaimed "a day of general thanksgiving," the occasion being a victory of the colonists over the Indians. At the conclusion of peace, in 1645, another Thanksgiving Day was proclaimed. We are not told that the Indians were invited to this ceremony.

Occasional days of fasting, prayer, and thanksgiving were kept by the various colonists, at different times; but no general Thanksgiving Day was set apart until 1775, when the Continental Congress adopted the practice of designating such days. The first was Thursday, July 20, 1775. The following Thanksgiving days were also suggested by the Continental Congress: Friday, May 17, 1776; December 11, 1776; Wednesday, April 22, 1778; Thursday, May 6, 1779; Wednesday, April 4, 1780; Thursday, May 2, 1781; Thursday, April 25, 1782. These days were suggested in the form of recommendations to the states, whose governors were asked to issue proclamations to their peoples for days of thanksgiving. Business, with one exception, was suspended on these occasions. Washington also issued a proclamation to the Colonial army for a general Thanksgiving day on Thursday, December 18, 1777; and again on May 7, 1778.

The first national Thanksgiving Day was, by proclamation of President Washington, set for Thursday, November 26, 1789. The second was set for Thursday, February 19, 1795. The honor of the first suggestion seems to belong to Representative Elias Boudinot, who moved, in the House, that the president be requested to recommend "a day of thanksgiving and prayer, to be observed by the people of the United States." There was some opposition to the motion, the objections advanced being that such a thing might tend to imitation of the frivolities and pomps of kingdoms and other harmful doings; but the motion prevailed, and Thursday, November 26, 1789, became the first national Thanksgiving Day of the American people.

Harper's Weekly.

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The Lectures.

At Shawnee, Okla.

The announcement having been made that Judge William G. Ewing, the noted Illinois jurist, would lecture on the subject of Christian Science, caused the Shawnee Opera House to be crowded last night (Tuesday, October 29) with an audience of the very best and thinking class of our citizens, composed of about an equal number of ladies and gentlemen.

Judge Ewing's exposition of the principles upon which the faith is founded and also the illustrations of its power coming under his own observation, was so clear and well chosen as deeply to impress his hearers, and many who came with the purpose of receiving a better understanding of the subject, went to their homes acknowledging that Christian Science as expounded by Judge Ewing would bear the closest investigation both from an ethical and practical standpoint.

The lecturer was introduced in a graceful and eloquent manner by Judge W. M. Harrison, who spoke in part as follows:—

Ladies and Gentlemen:—The cause of one of the marked influences upon the minds and consciences of the people of this age is the discovery and practice of a new faith, whose tenets are the basis of a distinct organization, which has become a recognized factor in religious circles. It is called Christian Science. Its mission is to throw around fallen, suffering humanity, arms of love and sympathy; to soften the asperities of life; to reclaim perverted natures; to lift up man and bid him assume the station it was intended he should occupy, from which there is but one step to the God-head; to exemplify a charity which reveals a million virtues; to make man better in thought and feeling and more generous in action; to heal the sick; to bring happiness and joy to the sad, sin and sorrow burdened heart, and to enjoy a closer union with and a higher understanding of God, "whom to know aright is life eternal."

Its literature, like all who are loyal to its teachings, recognizes religious toleration, advocates the Bible, commends the practice and applauds the exemplification of the Golden Rule, thereby engaging in a work of love and the betterment of the condition of mankind.

From what I know of this Society, from observation and from a study of its literature, I am impressed with the belief that it is composed of a reading, a thinking, and a praying people, the richness and sweetness of whose active benevolence ofttimes comes to us as a hallowed benediction, filling our hearts with emotions of tenderness and love. Can any danger, therefore, arise to Church or State? Will the salvation of a soul be jeopardized, or will human liberties be abridged or threatened by the declaration that Christian Science is the truth about God, Man, and the Universe? a truth, as declared, that is infinite, eternal, and omnipresent, and of which the meek and lowly Nazarene said: "Ye shall know the truth, and the truth shall make you free"?

I am not a Christian Scientist, but I believe in a love that "thinketh no evil;" whose badge is universality, whose realm is the universe, and whose subjects are all mankind; a love so tender and so responsive that it creates a well-wishing heart in all; that corrects a fault as well as commends a virtue; that banishes selfish pride; that blesses with mild beneficence and woos with kind and gentle deeds; a love which we teach in our homes, at our firesides, and in our churches, temples, and cathedrals.

Christian Science has prospered, is prospering, because of the truths it teaches and the good it has accomplished, attracting to its membership, all over the land, many good, noble, and intelligent men and women. Although we may not subscribe to some of its beliefs, yet for many reasons, it commands our respect and challenges our admiration.

To-night, it may be said, Christian Science is on trial in Shawnee; but here, as elsewhere, as I have learned, it courts investigation and is willing to abide the judgment of all thoughtful, candid, conservative, Bible-reading and Bible-loving people.

I congratulate the society in our city upon the presence of this large assembly of our citizens, and I congratulate the audience upon the opportunity thus presented to listen to the speaker of the evening as he declares the principles of his faith. If false, his doctrine will soon pass away, but if he teaches the truth it will live forever, and we shall have profited by this experience; and he, in after years, can look back upon monuments he has reared in the hearts he has made happy and in the lives he has made better.

I esteem it an honor, for which I am grateful, to be permitted to take part in these exercises. It therefore gives me pleasure, ladies and gentlemen, to introduce to you Judge William G. Ewing of Chicago, who will lecture upon the subject of Christian Science.

The Shawnee Daily Quill.

At Reading, Mass.

Rev. William P. McKenzie of Cambridge, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, had an audience in Masonic Hall, Sunday afternoon (October 27), which filled every seat, five hundred by actual count being present. A large number were from out of town, many coming from Boston, and others from Wakefield, Woburn, and Andover. There were a considerable number of representative Reading citizens present not identified with the faith.

Mr. McKenzie was presented by Hon. Charles F. Brown. Prefacing his introduction, Mr. Brown said in effect that he was not well informed regarding Christian Science,—that his limited knowledge was gained through the medium of occasional paragraphs in the newspapers,—but that he believed it should be given a fair hearing and in that spirit he accepted the invitation to introduce the speaker.

Mr. McKenzie talked for about an hour, holding his audience in rapt attention. His subject was "Christian Science, the Gospel of Love."—*The Reading Chronicle.*

Speaking editorially *The Chronicle* said:—

More space than is customarily devoted to lectures or affairs of the kind is given in *The Chronicle* this week to the report of the lecture on Christian Science by Rev. William P. McKenzie. We believe, with the Hon. C. F. Brown, that Christian Science is entitled to a better judgment than can be arrived at through reading the occasional paragraphs in the daily press, which usually emanate from hostile sources. The audience which listened to Mr. McKenzie was intellectual and earnest in character. It was composed of thinking, religious people, of whom it is not difficult to believe that their earnestness in propagating their gospel is due to a desire for the good of mankind. The lecture was a calm, scholarly presentation of Christian Science. It is but justice to state that the local church has volunteered to meet the extra expense of treating the lecture at length in these columns, and that the offer has been accepted.

At Colorado Springs, Col.

The calm serenity born of confidence and faith was the characteristic of Edward A. Kimball's lecture last night (Friday, November 8), at the Opera House, which appealed particularly to his audience. He was so obviously honest, so absolutely sincere, that these qualities alone, apart from the intense interest and logic of his arguments, would have held the rapt attention of his hearers.

The Opera House was filled last night with as cosmopolitan an audience as was ever seen in the city. Ministers were there [illegible] college professors, business and professional

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men, club women, and society women, and women prominent in political and municipal affairs. They were all there and they listened with closest interest while the gentleman on the stage set forth in simple language and unassuming manner the tenets of the faith that teaches that thought rules the world.

Mr. Kimball is regarded as a most capable exponent of Christian Science. He is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, and is now on a lecturing tour of the country.—*Colorado Telegraph.*

Mr. Kimball was introduced by Dr. J. R. Robinson, the mayor of the city, who spoke as follows:—

Ladies and Gentlemen:—I come before you at the kind request of some of our honored citizens, who represent the organization under whose auspices we are met here to-night. I am proud to be mayor of a city so catholic in spirit as to insist upon the right of every person to express his individual views upon all subjects, so long as those views do no violence to orderly, lawful government. We live in a community so intelligent and tolerant that we not only permit but give respectful hearing to the calm discussion of all questions,—social, intellectual, and religious. The time is past when intelligent men fear discussion. Men are no longer imprisoned or burned for holding or expressing views contrary to those held by the majorities in Church or State.

My friends, I believe that truth cannot be destroyed, and that error, no matter how eloquently and plausibly advocated, even if ever so strongly intrenched, cannot permanently triumph.

It may be, sir, that you hold views to which I cannot give intellectual assent, and that you cannot indorse views that I hold; but, sir, we meet here to-night as American citizens, each, I trust, loyal to the highest interests of a common humanity; and, in so far as you may add to human happiness and to the promulgation of truth, I bid you God speed.

Ladies and gentlemen, I have the honor of introducing to you Mr. Edward A. Kimball, a man of commanding ability, and esteemed second to none by the body he represents, and whose doctrines he most eloquently advocates.

Correspondence.

At Jamestown, N. Y.

Sunday afternoon (November 3) in Samuels' Opera House, before an audience which filled nearly the whole of the lower part of the house, many seats in the balcony also being occupied, the Rev. Arthur R. Vosburgh of Rochester, N. Y., an accredited member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., lectured under the auspices of First Church of Christ, Scientist, of Jamestown, on the subject, "Christian Science is Scientific Christianity." The speaker was accompanied to the stage and introduced by Arthur E. Hills, who spoke as follows:—

Friends, Ladies, and Gentlemen:—We are pleased to welcome you here this beautiful Sabbath afternoon. Your presence is a sure indication that you wish a better understanding of this scientific, divine Principle which is interesting the world and is to be brought before you to-day. Christian Science has been in the past greatly misunderstood and therefore misjudged. It is for the purpose of correcting this misunderstanding and establishing the right that these Christian Science lectures are given. We have with us this afternoon an authorized lecturer upon this subject, a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. I now have the pleasure, ladies and gentlemen, of presenting to you the Rev. Arthur R. Vosburgh, C.S.B., who will address you upon the subject, "Christian Science is Scientific Christianity."

The large audience, which included visitors from Buffalo and Bradford, gave rapt attention for an hour to the clear, impressive, and yet kindly words of the lecturer.

Jamestown Evening Journal.

At Cedar Rapids, Ia.

Notwithstanding the counter attractions on Tuesday evening (November 5) the audience that greeted Mr. Edward Kimball of Chicago, was large. The lecturer spoke on the general topic, Christian Science, and he gave a masterly presentation of its principles and its aims. He has spoken in this city before, and the favorable impression he made on his first appearance was strengthened this time. He may always be sure of a welcome from a Cedar Rapids audience. His speech on Tuesday night will undoubtedly have great influence on those who heard it.

Hon. John T. Hamilton, in presenting the speaker, spoke as follows:—

It has been said that eloquence consists of the man, the subject, and the occasion. Christian Science, the subject, like Luther, Calvin, and Knox, has been, and to some extent is still anathematized, ridiculed, and scoffed at by magazine writers, editors, preachers, doctors, and professors. Notwithstanding the prejudice many people have against any new system of healing or worship, Christian Science has, in some thirty years, grown from a mere handful of adherents to more than half a million souls.

The large, intelligent, and representative audience here assembled furnish the occasion, and I doubt not but what the learned and able expounder of this new faith, who is to address you to-night, will eloquently plant the seed of his belief in the hearts of those here present who are willing to prove all things and hold fast that which is good.

It is now my privilege to present to you Mr. Edward A. Kimball of Chicago.—*Cedar Rapids Daily Republican.*

At Davenport, Ia.

The interest shown in Christian Science by people of the city was demonstrated by the large attendance at the lecture delivered by Dr. Silas J. Sawyer, C.S.D., at Science Hall last evening (Tuesday, November 12). The auditorium of the hall was well filled, nearly every seat in the house being taken. A representative audience was present, many of whom were from Rock Island. Many of the believers in the faith were there and many more merely prompted by natural curiosity. All gave an attentive ear to the speaker as he told of the methods of treatment used by the practitioners of this faith and the results which such treatment had accomplished.

The speaker was introduced by J. D. McCormick, who in a few appropriate words, told of the object of the lecture. The speaker of the evening is a distinguished looking man and delivered his arguments in an easy, graceful manner.—*The Davenport Times.*

At Oklahoma City, Okla.

The lecture of Judge Ewing of Chicago at the District Court room last night (Monday, October 28), was given to an audience that completely filled the audience room. The ladies of the congregation here had decorated the room in the afternoon, and it presented a beautiful appearance when the time for the lecture arrived.

The lecturer was introduced by C. Porter Johnson, who, in a few words, paid a deserved tribute to the high standing of Judge Ewing as a jurist and citizen. Judge Ewing spoke in the most flattering terms of the advancement of this city since he was here about a year ago, and of the advancement of the Territory, and prophesied that Oklahoma City would become a city of at least fifty thousand

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people, and that the Territory would soon be one of the great states of the Union.

After the conclusion of this part of the address the speaker went into the subject of Christian Science as a religion and as a cure for the ills of humanity. He gave a fine exposition of the principles upon which the faith is founded and also a great many illustrations that were within his own knowledge of the efficacy of the treatment of diseased persons by the practice of the Science of healing as taught by the Scientists.

The lecture was one that had a marked effect on all those who were present, and those who came to receive a better understanding of the subject discussed, went to their homes satisfied that it would bear the closest investigation, not only from an ethical, but also from a practical, standpoint.—*The Daily Times Journal.*

Lectures at Other Places.

Albert Lea, Minn.—Edward A. Kimball, October 15.
Montevideo, Minn.—Edward A. Kimball, October 28.

Lincoln's Logic.

A man who heard Abraham Lincoln speak in Norwich, Conn., some time before he was nominated for President, was greatly impressed by the closely knit logic of the speech. Meeting him next day on a train he asked him how he acquired his wonderful logical powers and such acuteness in analysis.

Lincoln replied: "It was my terrible discouragement which did that for me. When I was a young man, I went into an office to study law. I saw that a lawyer's business is largely to prove things. I said to myself, 'Lincoln, when is a thing proved?' That was a poser. What constitutes proof? Not evidence; that was not the point. There may be evidence enough, but wherein consists the proof? I groaned over the question, and finally said to myself, 'Ah, Lincoln, you can't tell.' Then I thought, what use is it for me to be in a law office if I can't tell when a thing is proved?

"So I gave it up and went back home. Soon after I returned to the old log cabin I fell in with a copy of Euclid. I had not the slightest notion of what Euclid was, and I thought I would find out. I therefore began at the beginning, and before spring I had gone through the old Euclid's geometry and could demonstrate every proposition in the book. Then in the spring, when I had got through with it, I said to myself one day, 'Ah, do you know when a thing is proved?' and I answered, 'Yes, sir; I do. Then you may go back to the law shop;' and I went."

Exchange.

Notices.

Tenets for Branch Churches.

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 the 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.

Ninth Annual Catalogue.

Our ninth annual catalogue, containing a descriptive list of all the writings of the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, also all the publications of The Christian Science Publishing Society, is now ready for distribution and will be sent to any address on request.

The Publishing Society carries a full line of Bibles, a complete list of which is given in this catalogue. Many of them are new additions this year, and two are deserving of special mention. Number 01440x, found on page 20 of the catalogue, is a special binding to match the pocket edition of Science and Health. On page 25 is a reference Bible, number 03267x, which is about the same size. Both these Bibles are printed on the celebrated "Oxford India Paper."

Our friends will doubtless find many things in this catalogue which will make very acceptable gifts for the coming holiday season.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Dec. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for January, February, and March.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

Regard yourself as superior to the evils which surround you. Learn to dominate your environment, to rise above depressing influences. Look for the bright side of things, not the dark and gloomy side.

A pebble in a tiny stream will turn the course of a river; so the seemingly unimportant habit of inaccuracy has kept many a man from success by changing the current of his life.—*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.

More about the Remarkable Case.

IN *The Christian Science Journal* for September, 1901, we published a testimony from Mrs. Jay Scott, Fresno, Cal. In the *Sentinel* of November 7, 1901, we republished Mrs. Scott's testimony together with a letter from her in corroboration thereof, containing additional data. It seems that further letters of inquiry, and some of incredulity, have been written to Mrs. Scott, and also to some of those who witnessed what transpired in her case. It is not strange that the circumstances of this case should tax the credulity of any who measure things from the standpoint of the material senses or human wisdom. It is only when one rises above these and is led to accept the supremacy and power of Spirit, that one can lay aside doubt and questioning. The case before us is so well authenticated that even the doubting are driven to one of two positions; namely, that the result was accomplished either through human agency or through Divine power. Those who are disposed to attribute it to human agency are not only doubting but denying Divine power or, at least, endeavoring to place limitations on that power; yet those who believe in God at all, admit His power to be supreme and unlimited. Let the incredulous make their own choice. Christian Scientists, meanwhile, abide confidently and securely in the deep conviction, which to them amounts to knowledge, that although the work accomplished in this case seemed to have been wrought through human agency, it nevertheless was God who worked "to will and to do of his good pleasure."

After all, is there anything more mysterious or incomprehensible about this case than there is about myriads of facts coming within the range of human knowledge and experience? The same limited intelligence that would deny the possibility of such an achievement as we are considering might, with as much consistency, deny any other fact in connection with this mortal existence. How many facts pertaining to mortal birth and life can this intelligence explain? It cannot explain its own existence nor account for it. It cannot explain nor account for the existence of a single animate or inanimate thing. It cannot trace a single tree to its primal origin or determine which was first, the tree, or the seed whence sprang the tree; nor can it determine *when* the first tree or the first seed came into existence. It cannot trace the grain of sand to its original source. It cannot truly analyze or account for a single blade of grass. It cannot determine from any method of analysis within its grasp which was first, the apple or the seed within the apple. It can tell us nothing of the origin of the first man or the first woman nor when nor by whom sex was determined. It cannot explain by what mysterious process the same grass growing in the same field will support the life at once of a horse, a cow, a pig, and a goose, producing in the one case one kind of flesh and hair, which we denominate horse-flesh and horse-hair, another kind of flesh which we denominate beef and the hair of the bovine animal, in another the flesh which is called pork, with the peculiar kind of hair manifested by that kind of animal, and in another the flesh which is called goose-flesh, with the feathers peculiar to that fowl. From the limited intelligence of the human mind, these are mysteries, or miracles, if you please, and yet these are the simplest illustrations which we are able now to call to mind.

We might call upon this same intelligence, which arrogates to itself the capacity to judge of Divine power or place limitations upon it, to explain what power it is which holds this earth out in space and causes it to perform its marvelous functions. There is certainly nothing perceptible to the material senses which holds it there. Then we might extend a relative inquiry out into the realm of illimitable space and call for an answer as to the first ten million worlds or planets which are said to make up the stellar universe, and then we might multiply this number ten million times ten million, and continue multiplying in the same ratio until we had passed out of the scope of mathematical calculation, calling upon the intelligence of which we are speaking to tell us what supports these countless worlds, what created them originally, and what determines their characteristics and actions. We might ask numerous questions relative to the mysteries and possibilities of electricity, and whence came the knowledge or intelligence which has brought to view all the wonderful inventions of the past decade, but we have said enough to indicate that it is our view, at least, that all mystery or marvelousness surrounding the case of Mrs. Scott's healing is comparatively small. One who quibbles about the possibility or impossibility of her case may as well extend his quibbling out into the various channels to which we have thus roughly referred. We may add that in view of the inexplicable conditions in which we live, mortally speaking, we are not able to agree with those who maintain that "the days of miracles have passed. If that which we do not understand is miraculous, we are surrounded with mystery.

We publish herewith letters from two of the witnesses to the phenomenon which causes so much incredulity. First a letter from Mrs. Berry followed by one from Mrs. Gorman, which are as follows:—

209 Valencia Street,
San Francisco, Cal., November, 16, 1901.

Editor *Christian Science Sentinel.*

Dear Sir and Brother:—Mrs. Jay Scott of Fresno, Cal., whose testimony is causing so much comment, is my brother's wife. I am the Mrs. F. T. Berry referred to in her last letter, the sister-in-law mentioned in the first. I have already received two letters of inquiry since the *Sentinel* came out, and very likely more will follow, so I would like to add my testimony to hers. There is little I can say that would add conviction to what has already been said, other than that "the half has not been told." When she came to us, she was truly in a pitiable condition. The white of her eyes was fairly green, and the look of death was in her face. She had two treatments that day, and one a day thereafter for just six weeks. Then the cloth spoken of came away in just the manner told by her. I saw it immediately before it was cleansed, as also did Mrs. Gorman, the other lady referred to, in whose house we live.

While the physical healing in this case was indeed remarkable, it was nothing compared to the mental healing, the spiritual uplifting. She had not been on terms of intimacy with her husband's mother and sisters, owing to the fact that they were Christian Scientists, and she considered Christian Science a humbug, and all believers in it cranks. How different it all is now! We are a united, happy family, and my dear brother has a well wife.

We cannot say too much to express our gratitude to God, and to Mrs. Eddy, through whom this blessed Truth has been revealed to us.

Mrs. Gorman gladly adds her testimony.

Yours in Truth,

MRS. HARRIET S. BERRY.

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San Francisco, Cal., November 16, 1901.

Although I am not a Christian Scientist, I gladly testify that everything in Mrs. Scott's letter, as she has told it, is true. I was present and saw the cloth that passed from her bowels.—MRS. D. GORMAN, 209 Valencia Street.

We publish also a letter and an extract of a letter from Mr. Murray, the healer in this case.

644 Merrimac St., Oakland, September 23, 1901.

Editor of *Christian Science Sentinel.*

Dear Sir:—Enclosed please find copy of letter from a Mrs. —— which was forwarded to me by Mrs. Scott of Fresno. Mrs. Scott has answered it, but desires me to answer it also, and if you consider my answer worthy of a place in the *Sentinel,* it might do more general good. If not worthy a place, you may do as you deem best in the matter.

Sincerely yours,

W. JOHN MURRAY.

P. S.—I have never been called on to do anything of this kind before, so leave it to your judgment.

644 Merrimac St., Oakland, September 23, 1901.

Dear Madam:—Mrs. Scott of Fresno has forwarded your letter to me, in which you say your husband can give no credence to her testimonial contained in the September *Journal.* "Why should it be thought a thing incredible with you, that God should raise the dead?" or remove a sponge that has lain in the abdominal cavity for five months? Why limit "the Holy One of Israel"? "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." If your husband will *study* the Principle of Christian Science more earnestly, he will be able to rise above the Nicodemus thought into the realm of spiritual understanding, wherein the question, How can I be born again? is never asked. He will see how necessary it is to be born again, "of the water and of the spirit," in order to be able to give credence to the wonderful workings of Divine intelligence. These workings are wonderful to the carnal mind, only. When man is willing to have that Mind in him which was also in Christ Jesus, he will no longer be appalled at or terrified by appearances, but will rather "judge righteous judgment."

Had Jesus thought it impossible, he would never have attempted to raise Lazarus or the daughter of Jairus, but his understanding of the Principle of Being, was so great that he never doubted his divinely bestowed ability to speak the word of Life. We are told in Scripture, "He sent His word, and healed them;" also "The word of God is quick, and powerful, and sharper than any two-edged sword." When shall we learn that the things which are impossible with men are possible with God; and speaking as the oracles of God, have full confidence that our prayers (our desires to see Truth made manifest) will, *must* be, answered, if we "Pray knowing that we have received." "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." Do you believe this? if so, why say you can give no credence to Mrs. Scott's testimonial in the September *Journal,* and "feel that the publishers did themselves an injustice in printing it"? The publishers have from long experience and careful investigation learned not to doubt the power of God, and I might tell you on good authority that the publisher or editor of the *Journal* has refrained from letting testimonials go to press, not because he did not believe that such things were possible with God, but because there are many things which he could tell you but you cannot bear them now. He deems it wise to feed us on the sincere milk of the word. Even those who have tasted the first fruits of Christian Science in the healing of their infirmities, find it difficult at times to believe some of the demonstrations being made by it. This is not to be wondered at, however, for finite sense will always find it impossible to comprehend the Infinite. To say that a thing, or an act, cannot take place because it never has taken place, is to deny the discoveries of all the sciences, physical so-called, as well as spiritual. Before concluding, I would like to state that there are four witnesses to the removal of the sponge through no other means than Christian Science treatment, two of whom are not Christian Scientists. The sponge itself is a silent witness. May your faith and mine, and by this I mean spiritual understanding, so increase as the result of studying the word of God in its scientific sense, as to render it possible for us to say to every mountain of error, sin, and sickness, "Be thou removed, and be thou cast into the sea" of oblivion.

Sincerely yours in the spirit of Love and Truth,

W. JOHN MURRAY.

In corroboration of what Mr. Murray says with reference to the withholding of healing demonstrations because they are deemed too extraordinary for the eye of non-Scientists, we will say we have received many such, and not infrequently receive them among our current contributions. When we do publish such as may well tax the credulity of those outside the ranks, we take every means we can to inform ourselves of their authenticity, so as to bring them within the rules of evidence which would be satisfactory to any sincere or fair-minded person.

We are informed that an attempt has been made to throw discredit upon Mrs. Scott's case by giving out that Mrs. Scott passed out of this phase of existence some years ago, and that if the facts we have published have any truth in them they must have transpired several years since. We mention this simply to show how ready incredulity is to bolster up its own view.

In addition to the letters above published, we have received others to the same effect from persons more or less familiar with the situation, but yet not eye-witnesses to it. For the present, at least, we withhold these letters.

Among the Churches.

Opening Services at Lockport, N. Y.

The blue sky and bright sunlight of yesterday made more attractive the opening service of First Church of Christ, Scientist, in their new rooms, Nos. 8 and 10 Lincoln Square.

The first impression upon entering was one of sunlight, beauty, and harmony, the rooms being decorated with palms and cut flowers, which, with the color scheme—a combination of green, gold, and brown,—was wondrously effective.

Upon the side walls are panels with the following inscriptions in gold letters, the one on the left being a quotation from Science and Health, by Mrs. Mary B. G. Eddy: "Divine Love always has met, and always will meet, every human need."

The corresponding panel bearing the commands of the Great Master: "Go ye into all the world, and preach the gospel to every creature." "Heal the sick."

The walls are hung with suitable pictures, conspicuous among them being a portrait of Mrs. Eddy.

Everything combined to give a feeling of homelikeness and a consciousness of the presence of divine Love, expressed by the inscription above the Readers' desk, "God is Love."

The usual order of service was carried out, with the addition of an address of welcome given by the First Reader, and a vocal solo.

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The rooms have a seating capacity of about one hundred, and will be used as a reading room as well as for church services. They will be open from two to four o'clock every afternoon. Services will be held Sunday morning at 10.45 and Wednesday evening at 7.45. The public is cordially invited to these services and to visit the rooms through the week, where a Scientist will be in attendance.

The above account of our opening services appeared in the *Lockport Union-Sun*, November 4, 1901. The address of the First Reader was as follows:—

It gives us great pleasure to welcome you to these opening services in our new rooms. We are very joyful to-day, and praise and thanksgiving well from the depths of our being for this manifestation of divine Love.

The call of Christian Science is ever upward and onward, and while we are happy in our new home we do not forget that the material environment is but a symbol of our spiritual growth, and that it is only as we strive for that Mind to be in us "which was also in Christ Jesus," only as consciousness becomes purified and individual character becomes perfected, that the true body can be manifested, the true church be expressed.

Since the organization of this branch of the Mother Church in January, 1893, it has been the aim of each and every member to fulfil the mission of Christian Science, as given by our Leader, Rev. Mary Baker Eddy, "Science and Health with Key to the Scriptures," p. 447: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness, and the allness of God, or Good." To this end the blessed gospel of Christian Science, the gospel of Love, has been carried into many homes, replacing the false sense of fear, doubt, weakness, and pain with the understanding of God as Love, which always brings health and harmony.

Was not this the mission of our Master, our Way-shower? Did he not say that he came to destroy the devil and all his works, and to fulfil the law of Love? and did he not at all times and under all circumstances destroy sin, disease, and death, and bring to light the harmony of health and life through this oneness with God? Then Christian Scientists are simply accepting the divine commission given by Jesus to all his followers, "Go ye into all the world, and preach the gospel to every creature," "Heal the sick," with the promise that the works he did they should do, if they would believe.

We are not unmindful that our progress as a church has perhaps seemed slow. Indeed, many times the clouds of material sense—of discouragement, loss, and opposition—have hung low, but we knew that behind the clouds the Sun of Righteousness was shining, and that we had but to look above the mist to see that divine Love was watching and guiding every step, that if faithful over the few things we should be ruler over the many.

We know that the gospel of Christian Science is the same our blessed Master preached and practised, and not a new one in any sense. His commands to preach the gospel and to heal the sick were one, and if we would be his true followers we must seek the undivided garment and preach by healing and heal by preaching, as he did.

Our Leader tells us it was Jesus' goodness which healed, and if so, we can neither heal the sick nor preach the gospel except as we reflect this same absolute Good. Only as we overcome all sense of malice, envy, jealousy, revenge, hate, greed, avarice, all sense of evil as a reality, can we either preach the gospel or heal the sick, for it is the Good, the Love, the Truth, the Christ, and the same Christ Principle which governed our Master, which is doing the marvelous works of Christian healing to-day. We have proven over and over the words of 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," but we know that it is only this abiding in a sense of the omnipresence and omnipotence of divine Love that brings the answer to prayer and the fulfilment of every promise.

What more comforting, uplifting, life-inspiring message could be given to man than the one which has been given in Christian Science, that God's man is not sick, maimed, halt, blind, helpless, or sorrowing, but is free, fearless, and perfect, the spiritual image and likeness of God, having dominion over all the earth.

I am sure no one here to-day would willingly admit that he was not God's child; then why not put away your false concept and accept the Truth; for Jesus said, "Ye shall know the Truth, and the Truth shall make you free."

It is with a deep sense of love and gratitude that amidst our rejoicing to-day our thoughts turn to her whose patient, persevering, selfless love has given to us, and to the world, this gospel of Love. When nearing the death-valley the Christ-light appeared to her, and she was "not disobedient unto the heavenly vision," but made manifest that spiritual light so clearly in our text-book, "Science and Health with Key to the Scriptures," that thousands to-day are rejoicing in the liberty of the children of God.

May all the members of this church be found wearing the robe of righteousness; may they learn to overcome evil with good, to resist all temptations, to purify consciousness, and be so obedient to the law of Good, that the divine power and presence of infinite Love may so fill these rooms that all the sorrowing, heartsick, and heavy laden may here find rest and peace.—J. L. D.

New Church Edifice to be Erected at Manchester, N. H.

On Monday the contract for the building of the new church edifice of First Church of Christ, Scientist, in Manchester, was signed, and the first sod was turned on the site of the building by Charles D. Reynolds, First Reader of the local Christian Scientist organization. The church will be built at the corner of Harrison and Albert Streets, on a portion of the Straw estate which came into the possession of the Society about two and a half years ago.

It is the purpose of the religious body which is thus preparing to have a home of its own, to erect a building large enough to meet the requirements of the present and the immediate future, and which can be merged into a larger structure when occasion requires. It will, however, be complete in itself, and as it is to be substantially constructed of brick it will be an ornament to the city. It will cost in the vicinity of seven thousand dollars, and will have a seating capacity of two hundred and twenty-five.

The lot of land upon which the structure is to be reared has a frontage of one hundred feet on Albert Street and one hundred and seventy feet on Harrison. It completes the square which is otherwise occupied by the Straw School, and the buildings of the old Straw estate, and which is bounded by Harrison, Chestnut, Brook, and Albert Streets. The Society has contemplated building here for a long time and has waited in order that it might be able to put up a substantial and beautiful church, even if it is not so large as they hope it will be in the future.

The church as it will be built this fall will be forty-seven by thirty-three feet in ground dimensions. It will front on Albert Street where there will be two entrances, one on either side of an ornamented tower which will not be carried to its full height until the entire church is built, and the architectural scheme fully developed. Avoiding temporizing measures, the church has laid foundations for an indefinite future and will build a substantial little structure. Terra cotta brick with New Hampshire blue granite trimmings will be used for the walls, the roof will be slated, and the interior finish will be hard wood. Indeed, the entire building within and without will, it is expected, be not only attractive in appearance, but intrinsically valuable.

The plans for the completed structure call for a building

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one hundred and five feet in length. The tower will then be carried to a height which would be architecturally impossible at present, and the main body of the building will be large enough to have an impressive appearance. There will then be a main entrance on Harrison Street, so the church as it will now be built will give but an imperfect idea of what is intended.

Work will be carried on upon the new church as late as the winter permits. The contract is in the hands of Harry Piper who expects, if the season is an open one, to have the building roofed in by December. The agreement calls for the completion of the chapel by June 1, 1902.

The Christian Scientists are worshiping at present in their reading rooms in the Merchant's Exchange Building. For a long time they occupied rooms in the Kennard, then the meetings were held at the First Universalist Church, and finally they transferred to the present quarters. None of these places has been satisfactory, and the members of the society have for a long time been planning for the step that has at length been taken. If all goes well they will be housed in a dainty, convenient church of their own next summer.—*The Manchester Union,* October 30, 1901.

Progress in Wausau, Wis.

As announced in our last issue, First Church of Christ, Scientist, of this city, will begin holding services next Sunday, November 3, in the Universalist Church, where until further notice the Sunday morning service and Wednesday evening meeting will be held. To these services the public is cordially invited. The Sunday morning service of Christian Scientists is much the same as that of other denominations, except the sermon, which consists of passages from the Bible and "Science and Health with Key to the Scriptures" which are read by two Readers appointed by the church. A Sunday School for the children is held at 12 M.

At the Wednesday evening meeting testimonials are given by those who have been benefited physically, morally, and spiritually through the teachings of Christian Science.

For the present there will be no change of reading rooms, which are located at 311 Third Street. They will be, as in the past, open to the public daily, except Sunday, from one to four in the afternoon, also Tuesday and Friday evenings from 7.30 to 9. The reading rooms are always in the charge of some member or members of the church, who will gladly give any desired information on the subject of Christian Science. All the works of Mary Baker G. Eddy and the books and publications of The Christian Science Publishing Society in Boston, Mass., are convenient for the perusal of visitors, and for sale, at these rooms.—*Wausau* (Wis.) *Pilot,* October 29, 1901.

A Word from Marion, Ind.

The First Church of Christ, Scientist, of Marion, Ind., is faithful to the trust reposed in it by the Mother Church. Though our roster is small, it includes many earnest Christian men and women, and of one I wish to write, thinking that his example may encourage others.

The brother of whom I write has been in Science for many years, and under circumstances that mortal sense would cause him to cease striving for the attainment of a higher sphere of usefulness. His employment is such that he is unable to attend the Wednesday evening meetings, but when the hour for its convening is noted he retires to a small room with only a barrel and a bench for furniture, and there as he states he is "alone with his God." His thoughts and prayers are with us He yearns for work in the Master's vineyard and he finds it.

But a few days ago a gentleman seventy-seven years of age sought him for advice and counsel while he worked on the night shift in a glass factory. I saw the old gentleman after he had had two weeks' treatment and found that he had discarded his crutch and cane; the paralysis had left his foot and leg.

A young lady employed at the same factory was taken ill and, unable to lose even one day's salary, she related her troubles to our brother. The next day she was working and since then has not lost one day's work. Both she and her mother have become students of Christian Science. Others are seeking him because of his understanding of God's love and truth, and not because of his worldly learning. He toils for those who work in the shop and the factory, and God's smile of approval brightens the life of the poor and lowly.

There is work for us all. Our brother's example, so full of goodness and truth, has been a rebuke to many of us who have allowed so many opportunities to pass by in which to do good and bear witness for the Truth.

W. M. C., Marion, Ind.

Report of the Work at New Bedford, Mass.

September 9, 1900, five months after the organization of Second Church of Christ, Scientist, of New Bedford, a church home was secured in a new hall just completed for that purpose. A large room opening from the auditorium was secured, handsomely furnished, and opened to the public as a reading room October 1, 1900. In April it was decided to secure the whole floor of the building for the exclusive use of the church. A very large room with attractive bay window, adjoining the reading room, was placed at the disposal of the committee. An arch was cut through; a handsome brussels carpet laid, and in one week it was beautifully furnished and all bills paid.

As we glance through this suite of rooms, made beautiful with palms and ferns, into the audience room beyond, with its bright carpet and the glorious words of the Master speaking to us from the mottoes upon the walls, it is not difficult to realize that this church has proven to be a "shelter from the storm," and has given "rest to the weary."

At the close of our first year, in the reading room is found a stock of authorized literature amounting to forty dollars, and a balance of $30.19 in the treasury. The sales for the year amounted to $430.50, and 2,135 calls have been registered.

The work is quietly but surely and steadily increasing.

FANNIE C. LOVELL, *Secretary of Reading Room.*

Report of Literature Committee.

The following is an extract from the report of the Literature Committee of the Commonwealth Institute Association of Christian Scientists, Boston.

While it has been an avowed object of our Association, ever since its inception, to forward the progress of Truth, as revealed through Christian Science, by the careful distribution of Christian Science literature, and while this work to some extent has been continuously carried on, yet, two years ago, it was deemed wise to appoint a special committee to supervise more closely this branch of our labor.

During these two years, forty copies of our text-book and fifteen of "Miscellaneous Writings" have been placed in institutions where they will meet the public demand for correct knowledge of the Principle and practice of Christian Science. Numerous subscriptions to the *Journal* and *Sentinel*, as well as several copies of the June, 1901, Message, have been sent to similar places. The great good these may accomplish only eternity can reveal.

HENRY C. LAWRENCE, *Chairman.*

When you find yourselves overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.—KEBLE.

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From our Contributors.

Sweet Sabbath Day.

BY M. E. O.

Soft tints of Light, in purple bars,
Proclaim a new-born day;
Its heralders, the morning stars,
And th' soaring lark's sweet lay
That calls all Nature to arise
This Sabbath morn to greet,
And to the Ruler of the skies,
Give praise and homage meet.

Sweet Sabbath day! It strikes a knell,—
Another week has flown;
Life's harvest-time can only tell,
What kind of seed we've sown.
But loving words, in mercy giv'n,
And nourished by our prayers,
Must bear bright blooms, perchance in heav'n,
To crown the troublous years.

Our hearts yield to the joyful strain
That Nature's voices sing,
And in harmonious refrain,
Chant praises to our King.
Blest Sabbath day! How sweet its rest!
May we its hours employ
In seeking Wisdom's way so blest,
That leads to peace and joy.

Thankfulness for the Three-fold Blessings.

BY J. A. BARHYDT.

I feel it not only a duty but a privilege to testify to the benefits that have come to me and my family, both physically and spiritually, from the teachings of "Science and Health with Key to the Scriptures." For several years I had been subject to chills about every two months, and would be obliged to remain in bed for two or three days and take quinine or some other medicine to produce a perspiration. About two years ago while in Providence, R. I., I met several Scientists, and after having a talk about Science I bought Science and Health, with the agreement that I could return it at any time within a year and the money would be refunded. But I have had it nearly two years, and it is becoming more and more valuable to me each day; I shall never part with it, as I consider it one of the best investments I ever made.

At first I carried the book with me and read it considerably, but did not receive any benefit, as I could not understand it. In October, 1899, I contracted a severe cold and came home expecting to be there for two or three days, but was in bed for two months. After I recovered sufficiently to be around, I did not seem to regain my former health. This condition lasted until July, 1900. I was doctoring all the while, but to no effect.

July 18 a gentleman called to see me on business, and in the course of conversation told me what Christian Science had done for him. The word thus fitly spoken brought forth fruit in three days, as on the 21st I stopped smoking, which habit I had followed faithfully for thirty years, smoking from five to seven cigars daily. On the morning of July 22 I stopped taking medicine (at that time I was taking four different kinds three times a day). I had come to the point where I had lost all faith in drugs, and made up my mind that mine was a hopeless case. This same day I had a chill. I said to my wife, "Now, this would be a good time to try that Christian Science." By the way, she had always opposed it until this day, when she, too, was willing to try anything to better my condition. She telephoned to several Scientists, and at last the Reader in First Church of Christ, Scientist, here, answered the telephone and said that she would come or send some one to treat me. This was about three o'clock in the afternoon. I was determined not to give up and go to bed, and did not until eight o'clock, and as there had come up a very severe rain storm I thought the healer would not come. But she did come about nine o'clock and treated me, and when she left she said she would send some one to see me on the following day, which was Sunday.

But the next morning my wife, daughter, and I went to First Church, and you can imagine how surprised and pleased our practitioner was to see us walking up the aisle. From that day to this I have had no signs of a return of my old malady. Every trouble that I or my family have had since that time, has been met with Christian Science. In regard to smoking, I not only lost the habit, but, thank God, I have entirely lost all desire for smoking.

I am an artist, and I can well remember when a little fellow telling my mother and sister that I was going to be an artist and go to Italy and be a great painter and bring them home nice silk dresses and all kinds of nice presents. But when I grew to manhood my parents wanted me to be a doctor, but I would not, as I was determined to be an artist; and to-day, looking back over my past life and the promises of the future, I am so thankful for that decision in early boyhood, as all through life I have loved the unfolding of the beautiful and artistic in nature. I became a Methodist in early life, but never was satisfied with what it brought to me. Since becoming a Christian Scientist I am conscious of a deep sense of gratitude and love, for its teaching has enabled me to prove through demonstration that the really artistic and beautiful is in Mind, not matter.

I am not only thankful to Christian Science for its physical healing and spiritual uplifting, but also for its inspiration to my artistic nature. It was natural for me to accept the unreality of matter from my own life's work, as natural science teaches that color is not in the blue forget-me-not, the green grass, the bright red rose, or any other object, but that each object absorbs certain prismatic colors and reflects others. The color of an object depends upon how many of the prismatic colors it reflects. As when an object reflects all the prismatic colors, we have the pure white, so it is with us when we reflect all the attributes of God,—justice, mercy, goodness, and so on,—we shine forth in the purity of white garments, clothed as it were in the Love and Truth of Christian Science.

Since being healed, my wife and daughter and I have been through class, and while I have been in Science only a few months, I am very thankful for what it has done and is doing in our home, not only in the physical healing but in its spiritual uplifting and that atmosphere of Truth and Love that is ever-present in the homes of Christian Scientists. Hardly a day passes but we have some evidences of our heavenly Father's love and care. And so I can say, God bless Mary Baker G. Eddy for the Truth that has come to me through Science and Health, and also my teacher, and all who have been instrumental in helping me thus far along in the Christian Science way.

Condemn Not.

BY MARY J. MOORE.

The many demonstrations of the power of Christian Science that we hear from the little children, should be a lesson to their elders, and also to those who make the assertion that Science and Health is too deep for people of ordinary minds to comprehend.

The natural instinct of a child is to put its faith in God. This is the light that is in all men, in every human being; and this light never dies, but as we grow older, it is obscured by false education and by constant contemplation

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of evil, giving evil more and more power until our true sense of good is buried.

However long one may have been a Christian, when he looks at himself in the light of this Science, he will for the first time see how much of his faith is centred in a false god (power) named devil, and all this faith so bestowed must be subtracted from his belief in the one God. Our greatest enemy is our own belief in other gods (powers) than God.

There is absolutely no other unseen power but God, Good, Love. There is the belief in an evil power, built up from Adam's time to this, that must be overcome,—and he will be surprised to find how firmly this belief is fixed in his thought, when he tries to trust his health to his faith in one God. Our health is very precious, and to trust God for it, we must obey the command to have but one God, one power; and to do this we must give up our faith in the world (its opinion), the flesh (false testimony), and the devil (God's supposed unseen opposite). God is Spirit, and there is but one God.

To believe in Jesus Christ with all your heart, and all your soul, and all your mind, means to disbelieve all that is unlike Him.

Persistent untiring denial of our belief in evil by knowing that God is All, will once more uncover for each of us that childlike intuition, which is in us all, and will help us to feel God's presence.

We, as Scientists, do know that our present faith or belief in evil is a belief in the lie. Our faith in God will be a belief in the Truth which will give us the Christ power to obey God.

We must acknowledge but one God, and one Son, and that Son Christ, not Adam.

The first thing Jesus prescribed was faith in God and His Son, this faith was to show its power in healing the sick. Why not fill this prescription?

No matter how strong one's belief in evil, no matter what form it may have taken, God and Jesus Christ as understood in Christian Science will overcome it.

It is our own belief in an unseen power which can cause us against our wish to commit sin, be sick, and break all the commands of Love. That must be overcome, and nothing but the true knowledge of Christ's teachings can do this, and this knowledge is to be gained through Christian Science.

Let those Christians who would condemn Christian Science to oblivion consider for a moment Matthew, 18 : 5, 6:—

"And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Every reform has had its childhood, and is it not true that those who received Luther's thought, or any other infant thought of a higher worship of God, really have received more of Christ than they knew before?

How does he know this Christian Science is not another one of those little ones? Why does he turn his back upon it, until he sees nothing but darkness and fear? Why does he refuse to obey that command, try the spirits,—know what it is he is turning from his door, be sure it is the child of evil, and not one of those little ones loved of God which would help him lift those he would minister to, from the depth of despair, or that worse condition, indifference to Christ?

He had better pray as earnestly as he knows how to pray to be delivered from the evil of condemning that which God has blessed, and his God will answer a prayer from the heart and guide him into more holy ways than those he has been following, to overcome wrong if it be wrong, or open his eyes to see the "Me" spoken of in the text above.

Testimonies.

Grateful for Christian Science.

Christian Science was presented to me about four years ago, after I had suffered from fifteen to twenty years, and the result was so glorious that I feel it is my duty to our beloved Mother, the Rev. Mary Baker G. Eddy, and to my healer, to acknowledge the benefit.

My greatest suffering was from indigestion, which at periods would result in diarrhœa in a most acute form, and for weeks following such attacks I would be completely prostrated. During a greater part of the time I was compelled to conform to the most rigid diet, being unable to digest any substantial food. During all this period I was constantly under the care of physicians.

At a time when life was a burden, and all hope of ever being well had been abandoned, Christian Science came to me. I called on my healer, who had only been in Norfolk a short time, and she was so kind and loving as to impress me in a most favorable manner. She told me to take the text-book, "Science and Health with Key to the Scriptures," and read it, and it would be all I would need; but I insisted upon being treated at once. I was determined to get all I could, so treatment was begun that day. In less than two weeks I felt entirely well.

Exactly two weeks after the first treatment I attended a dinner given to a Sunday School teachers' association. I was at that time connected with an Episcopal Sunday School. I ate fruit cake and ice cream, both of which I had not been able to eat for years. I have had no return of the trouble.

I also suffered a great deal with catarrh. I was very susceptible to cold, and could not go out in cold weather without a chest protector in addition to the heaviest flannel, which was considered a necessity. Both of these things have been done away with for several seasons, and I am free. Changes in the weather no longer affect me, and often of late I have been out in the worst kind of weather without experiencing any ill effects.

I rejoice in freedom from these ills but appreciate most the regeneration of thought, whereby we learn to esteem others more than ourselves. The consciousness that through the study of our text-book we are growing nearer to God and more and more like Christ, puts into the shade all remembrance of our struggles in overcoming error.

One of the most satisfactory subjects for consideration is the growth of the work in Norfolk. When I came for treatment there were only a dozen or so interested. My healer, who is now the First Reader of our church, came to Norfolk between four and five years ago, and at that time there was no one here who knew much of Christian Science. Since my healing I have attended the services regularly, and have seen case after case healed. The congregation has so increased that a few Sunday mornings ago our hall was filled and the cloak-room adjoining had to be used to accommodate the overflow. There were one hundred persons present. This number, however, does not begin to represent the number of cases healed. To me the work which has been done here is marvelous. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

MRS. ANNA L. MORRIS, Norfolk, Va.

A Testimony from Ireland.

I did not come to Christian Science for the physical healing, never having had any fear of illness for myself, or much belief in doctors and medicine.

A friend, while staying in our house, brought "Science and Health with Key to the Scriptures" to my notice, also spoke of it to one of my daughters, who had for many years been delicate. I liked the teaching of love and harmony, of peace and trust. I bought the book at once,

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began to study, and have never for one moment doubted the truth of its Principle, or the grand inspiration of Science and Health.

The first definite idea presenting itself to me as Truth was that "Matter could not feel fatigue," and from that day to this I have had no sense of weariness. I can travel any distance. If necessary, I can do without sleep, suffering no inconvenience whatever, in spite of my having always seemed a frail, though not an unhealthy woman.

Next I took up other more spiritual thoughts, and began to work for others, ceasing to think of my own health at all.

Several times I have thought of writing to the *Sentinel*. Then I came to the conclusion that I would wait a little before telling of the work here, not caring to give testimony of the healing of patients, and holding that, for myself, I never had been really ill, and that though Christian Science had completely changed my life, bringing happiness, harmony, and peace where there had seemed to be neither one nor the other, yet that there was nothing very definite to say. So I put off writing till a more convenient season, all the while not feeling quite satisfied with my lack of obedience.

At last, after about four years of perfect health, I one day, to my astonishment, had an attack of inward inflammation, which was met and conquered at once, but which brought to my memory the forgotten fact that just before coming into Science I had been in a doctor's hands for the same thing, that he had ordered me a drug, begging me to be sure never to be without it.

Next a lady came to spend a day with me, displaying a swelled jaw and enlarged bone, which, she said, were caused by a cyst on her upper gums. For a few minutes I actually puzzled to know where I had seen something of the kind before. Then suddenly bethought me that this also had been a trouble of mine; that I had had one cut and burned three times by two different surgeons, and both said that the wound must be kept open always. There is now no open wound, and no sign even of an old swelling or enlargement of the bone.

A few days ago I was seized with a very distinct attack of lumbago and rheumatism in my back, over which I worked for at least twenty-four hours. I was thereby reminded that this also had been a strong belief before Christian Science had freed me.

For this freedom from material bondage let me give most earnest thanks. St. Paul tells us, "Where the spirit of the Lord is, there is liberty."

We have no longer to inquire of ourselves, "Can I do this or that?" but "Is it God's will that I should do it?"

To me this seems an immense freedom for oneself, to say nothing of the great joy of helping others. I see and realize that when we wake in His likeness we shall be satisfied. We shall have no wish for sin, no fear of sickness and death.

We can never be too grateful to her who has shown us the way.—F. ASHBOURNE, Dublin, Ire.

How I became Interested in Christian Science.

My first interest in Christian Science was aroused in a curious way. I had known of it for some time, and thought I understood some of its doctrines, but was disposed to regard it as theoretical and visionary—beautiful but leading nowhere.

A pamphlet issued by one of the Episcopal churches was brought to me by a member of the family, which reviewed at some length the various charities which the church supported, and was interested in. Among them, I finally came to the photograph of an interior, entitled, "The Home for Incurables." In that moment, the doctrines which I had regarded as impractical, theoretical, and visionary, came to me with such force that I could no longer elude or evade them. I saw the faces of the poor creatures with the expression of stolid despair that the so-called incurables wear, and the priest in his white robes addressing them, doubtless trying to comfort them. I remember writing on the margin of the page, and it came to me with irresistible force: "What a sad commentary on the efficacy of Christ's teachings—a priest of the church, a follower of Christ, preaching to a home for incurables, and having it still remain a home for incurables."

I then saw it all: the religion which Christ taught and suffered for, was, in this material age no longer regarded as practical, or applicable, or efficacious. I saw it all, and I became a Christian Scientist.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 123, we read, "If God had instituted material laws to govern man, disobedience to which would have made him ill, Jesus would not have disregarded those laws by healing in direct opposition to them, and in defiance of material conditions." He taught "Ye shall know the Truth, and the Truth shall make you free,"—free from the law of sin and death. Then irrespective of creeds and dogmas, we should learn the Truth that is to make us free,—free from the imaginings of the carnal mind, which "is enmity against God: for it is not subject to the law of God, neither indeed can be."

G. K. B., St. Louis, Mo.

Great Fear Overcome.

One of the great benefits received by me through Christian Science has been the destruction of the fears which followed me from childhood. I was afraid of almost everything, especially of people, of the dark, of ghosts. The very air seemed filled with horrors. This condition was intensified by the loss of two children within six months, and my mental condition was deplorable. I was unable to sleep naturally, and was tempted to use opiates. Every noise of the night seemed to mean that the house had been broken into, and that something horrible was about to happen.

One day, while pondering over my condition, it came to me: God is our ever-present help and defender, and having seen much accomplished by the declaration of, and trust in, His promises, I determined to commit myself to His care. That night upon retiring, I mentally wrote over every outer door this verse, "The angel of the Lord encampeth round about them that fear him, and delivereth them." On every window sill I wrote, "God is Love," and "God is omnipresent." I slept like a child and have ever since been free from the "terror by night."

I am truly grateful for the many blessings that have come to me through the understanding of God, made possible by the study of the Bible in the light of Christian Science.

JEANNETTE R. MCLELLAN, Chicago, Ill.

I have been wanting to tell for a long time what the power of Truth has done for me, for it has brought me out of the Slough of Despond, out of invalidism of many years' standing, out of the care of doctors who tried to be kind and helpful, out of the use of drugs and restoratives of all kinds, to a life of health and usefulness, such as I never could have realized as possible. It has brought me to see the Scriptures in a new and loving light. Many passages which seemed dark are now illumined. In fact, it would take many years to tell what Christian Science has done for me, and helped me to do for others. I cannot be grateful enough to dear Mrs. Eddy for bringing the light to my darkened life, darkened by illness, for my family and friends could not be kind enough to me. I have wondered at their patient love. I am thankful for Science and Health that brightens my pathway day by day, with its key to unlock the treasures of that Book of Books.—LULIE DEACON, Cambridge, Mass.

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Religious Items.

The Baptist ministry seems to be in a bad way. For a long time the length of pastorates in the Baptist Church has been much below the Unitarian average, which, we believe, is still above that of any other denomination in New England. One thing is certain: any Church which draws a dead line for its ministers and discards them at the age of forty has a dead line of its own and that not very far ahead. Men of ability and foresight will not long enter the service of a Church which can properly be described as in the following clipping from the *Watchman:* "Most of the speakers and writers who discuss the so-called 'dead line' in the ministry observe that there is no such line for men who keep alert and up to date, constantly acquiring and growing. We do not know about that. Most of the pulpit committees that ask us to recommend possible pastors, practically say: 'We do not want a man over forty. There is no use of our presenting the name of a man over forty.' Now that is a condition, and not a theory, no matter what the theorists may say, there is a real and growing discrimination against men on account of their age, irrespective of their ability or effectiveness. The man of fifty does not get a chance. Too many pulpit committees will not even consider him. He is ruled out as soon as his age is mentioned. To cite the call of Dr. Lorimer to New York at the age of sixty-two is not to the point. There are very few Lorimers; and, if the majority of our ministers above fifty have got to be Lorimers in order to get a pastorate, their outlook for a place in which to work is very slim."

The Christian Register.

FOLLOWING THE PREACHER.—A recent editorial in one of the leading daily papers, in referring to certain religious tendencies toward centralization of forces in some of the larger Churches, significantly and suggestively says that "the drift has been toward literary and ethical preaching." This drift in itself may not be deplored, but the eloquence of such preaching has attracted many people from the more obscure Churches lying outside of these great centres, and has virtually led them to look upon the Church as a sort of spiritual hotel for transients, rather than the spiritual home which it should be. The plea of those who drift about after the intellectual preaching which most accords with their religious fancies, is no evidence of any real gain in spiritual knowledge, for in the end, this habit only leads to spiritual loss; their religious convictions, if any, consisting of layer after layer of things having no unity or consistency.

The effect of this itinerant habit is also seen upon the preacher, who to catch and hold this transient element is led by the force of his literary ability "to put a little more dash and flavor into his sermons and, in a measure unconsciously, to trim his sails to catch every little breeze of current religious opinion."

The tone of this editorial is worthy of consideration on the part of those who drift after the popular treatment of religious themes in our times, and is a forceful and unexpected argument in favor of those who stand by their own local Church interests.

The Standard.

There are many occasions when the environment can be changed, improved, made more congenial. It may be in the house and its furnishings or in the location of the home. It may be done at times in the matter of the business or professional field of action, and when a change would plainly be advantageous it can safely be made. More frequently, however, the better thing to do is to place self in juster relations to the conditions already existing. The story is told of a couple, man and wife, who had lived long in the same home and they concluded to sell it and go elsewhere. They put it in the hands of a real estate dealer. Soon they read in print a glowing description of their property. Both said at once that if the place was such as the advertisement pictured it they had better keep it, and keep it they did, for they were led to examine its real value more carefully and to appreciate points that had been overlooked before. It is not so much where we are as what we are that makes life seem attractive and full of good cheer. If the great blessings are noted and rightly estimated, the small annoyances will cease to annoy.—*The Universalist Leader.*

THE CHURCHES AND THE CRIME QUESTION.—The number of arrests for crime in Massachusetts is substantially one for every thirty of the population. More than ten per cent of all the money raised by taxation is expended for the detection, conviction, and punishment of crime. The number of wives, children, and other relatives of prisoners is nearly or quite equal to the number of prisoners, and a vast amount of poverty and suffering come to these innocent ones through crime. If these things were inevitable, if no means could be found to reduce these evils, the Churches might be excused for ignoring the crime question. But there are remedies which, if applied, will lessen the number of criminals, the poverty following on the trail of crime, and the cost of crime. They are to be found in the adoption of Christian methods of dealing with crime. The two central principles underlying such methods are prevention and restoration. They are generally accepted theoretically, but not adopted. Definite, scientific, well-considered efforts for the prevention of crime are not the rule, and the prisons are not yet organized with the distinct purpose of restoring those who have gone astray.

The Congregationalist and Christian World.

"Tell me something that will help me toward a higher Christian life." To this sincere inquirer (and there are many others who have the same desire), I would say, turn to the closing verse of the first chapter of John. In that verse Christ tells Nathanael that he "would see heaven open and the angels of God ascending and descending upon the Son of Man." The allusion here to Jacob's vision at Bethel is very clear. Jesus describes himself as a sort of connecting ladder between heaven and earth. By his divine nature he reaches to the throne of the Godhead; by his human nature he reaches down to our weakness and guilt. His atonement for sin opens a way upward by which we can find pardon, peace, and power—by which we can climb from a lower into a higher and holier life. By Jesus Christ, and by him alone, we can attain fellowship with God; and Jesus may become to us "wisdom, righteousness, sanctification, and redemption."

REV. T. L. CUYLER, D.D.
In *The Standard.*

"THE GOD THAT ANSWERETH BY FIRE."—The religion of the Bible differs from all forms of philosophy, ancient and modern. They make a great show of learning and contain much valuable truth, but lack inspiration. It differs also from all forms of false religion. These make a conspicuous display of ceremonies, but are destitute of that inward force which animates and moves men. The God of the Bible is not like other gods. They are dumb and dead. There is no spirit in them, and they communicate no living energy to their worshipers. Jehovah appeared to his people again and again in a pillar and a flame of fire in order to indicate that His truth and love constitute the chief power in the earth. He still answers by fire. We do not see literal fire falling from heaven in answer to our prayers. We expect no miracles, but an inward inspiration which answers to the outward flame is everywhere manifest.

The Christian Advocate.

The Christian religion is immeasurably broad; the Christian life is infinite in its possibilities of experience, in the complexity of its relations, in the scope of its outreach. The holiest saint who ever lived has never yet realized in thought or life more than a fraction of his spiritual heritage as a Christian. The greatest saint knows the truth of God only "in part," and while here on earth he can only enjoy a part of the fruition of the eternal life which is already his.

The Church Standard.

Truth is indispensable to religion, and without it there cannot be any religion worth the name. We are all children of an Infinite Father, in whose home we dwell and from whose care we cannot escape; and only to the extent that we realize this truth and live in this relationship are we religious ourselves or the teachers of religion to others. The devout spirit which realizes the sacredness of life, must be possessed before it can be communicated.

The Christian Register.

A man may think he is doing God's work when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by hewing stones or sweeping streets as by preaching or praying. So the question means just this: Are we working out our common, every-day life on the great lines of God's will?

HENRY DRUMMOND.

President Roosevelt has this characteristic sentence in his proclamation appointing November 28 as a day of national thanksgiving: "We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow-men."

The Congregationalist and Christian World.

The eagle that soars in the upper air does not worry itself as to how it is to cross rivers.—*Selected.*

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

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Items of Interest.

National.

The first session of the Fifty-seventh Congress began Monday, December 2.

Delaware's two seats in the Senate still remain vacant. The third party men have determined to go into one or the other of the old parties. Of the eighty-eight Senators fifty-six are Republicans and thirty-two Democrats.

In the House there will be 197 Republicans, 152 Democrats, and eight independents, who it is thought will vote with the Democrats. Since Congress adjourned nearly two-hundred and fifty thousand dollars has been expended in refurnishing and redecorating the House and its committee rooms and offices.

The report of the third assistant postmaster-general states that for the year ending June 30, 1901, the postal receipts were $111,631,193.39 and the expenditures $115,554,920.87, making an excess of expenditures over receipts of $3,923,727.48. The most important question considered in the report is that of second class mail matter. The publishers' rate of one cent a pound for second-class matter constitutes about two-thirds of the weight of all the United States' mail, but it furnishes only about four per cent of the postal revenue. The net profit to the government from the special delivery business was $167,727.73.

A bill will be submitted to Congress providing for the revival of the grade of vice-admiral, with four numbers in it. The bill provides also that the number of rear-admirals shall be reduced from eighteen to fourteen and that these officers shall have the same rank and pay as major-generals in the army. At present nine of the rear-admirals have the rank and pay of brigadier-generals and others that of major-generals.

General Wood has bought for the Government the principal portion of the San Juan battle-field, including San Juan Hill, the site of the blockhouse. The tract comprises two hundred acres and cost fifteen thousand dollars. It will be considered a United States reservation, and it is stated that the Government intends to lay out a park on the old battle-field.

The examiner of interferences in the Patent Office at Washington has handed down an opinion awarding to Professor Carl Linde of Munich, Germany, the priority of invention for the self-intensifying process of making liquid air. Professor Linde's method was discovered in 1895.

President Roosevelt has issued an order placing the rural free delivery under the classified service. This order affects about sixty-five hundred agents, clerks, and carriers.

The increase in the postal revenues the past year shows that the free delivery service has become self-sustaining. Of the gross postal revenue $74,295,394 came from 866 free delivery cities. The total cost per annum for free delivery service is fifty cents per capita.

According to the annual report of the Secretary of the Interior, the total Indian population of the United States, exclusive of New York and the five civilized tribes, is 178,919. They are located on 156 reservations containing 55,127,000 acres.

Congress will be asked to appropriate ten million dollars for improvements in Hawaii.

Foreign.

It is said that the Australian commonwealth will pattern after the United States in that she will select no metropolitan capital. Her reasons for so doing are much the same that in 1790 caused the Federal Government to locate the capital on the present site of Washington rather than in one of the prominent cities of the country. It is said that the jealousies of the States was the chief reason why the American officials decided upon such a course.

A German manufacturer has invented a new process for the production of steel which promises to produce a revolutionary effect on the world's metal industry. The new process imparts to all grades of iron a percentage of strength and hardness nearly double that imparted by the best processes in present use, while the cost of production is decreased about fifty per cent.

The experiments in wireless telegraphy which were conducted by the Swedish navy during the autumn manœuvres were so successful that the Swedish Government has decided to erect an extensive system of postal signal stations. Swedish engineers are credited with several inventions which have greatly increased the efficiency of wireless communication.

The American residents of Berlin, Germany, will erect a union church in the centre of the American colony in that city. The corner-stone was laid on Thanksgiving Day by United States Ambassador White. In his speech Mr. White emphasized the broad and liberal character of the undertaking, which ignored all denominational bounds.

The Philippine commission in their report to the President state that the island contains seventy-three million acres of arable and timber lands. Less than five million acres of these are held by private ownership.

M. Jules Siegfried, in a recent lecture in Paris, predicted that during the present century the United States would become the greatest and most powerful commercial and industrial nation in the world.

It is stated on reliable authority that Germany and Russia are about to unite in assembling an international congress to devise plans for the suppression of anarchy.

The Ludwig Loewe Company, in Berlin, has the finest machine shop in Germany, and possibly in all Europe. It contains nothing but American machinery.

Industrial and Commercial.

It is reported that a system of exchange mileage between the larger railroads east and west of Chicago will be established to replace the passes that are to be abolished on January 1. The proposition is to supply mileage for representatives of the railroads traveling on other lines. If at the end of the year it is found that one road has used more mileage than the one with which it has an exchange, the excess will be paid for in money. It is estimated that the abolition of exchange passes will do away with not less than sixty thousand annual passes.

Cornelius Vanderbilt has just taken out a patent for an improved locomotive tender. The new tender has many points of excellence which have won the highest praise from competent mechanics and railroad men. Mr. Vanderbilt has practically reconstructed the locomotive, and is without doubt the leading inventor in that line to-day.

The Industrial Art League of Chicago proposes to erect a free workshop to be known as the Chicago Guild of Industrial Arts. It is designed to give the artist the chance of manufacturing his own wares without financial outlay, and selling them with no other expense than the cost of the material and the rent of the tools.

California's oil output for this year will be about eight million barrels. The railroads of California are using upwards of three million barrels of oil a year on their locomotives and in shops. There are eleven refineries in the State which use 1,500,000 barrels a year.

By the consolidation of two lumber companies Chicago now has the largest lumber yard in the world. It has a storage capacity of seventy-five million feet. The amount of capital invested is upwards of $2,000,000.

An agent of the American Federation of Labor has begun the work of uniting the various industrial organizations in Porto Rico, and will ultimately have them join the American Federation of Labor.

The State of Iowa has 14,819 manufacturing and mechanical industries having a capital of $102,733,103. The annual product amounts to $164,617,877.

General.

The Chicago House Wrecking Company has purchased every movable thing on the Buffalo Exposition grounds for $130,000. The same company bought the World's Fair buildings for $80,000; the Omaha group for $50,000, and the greater part of the Paris Exposition buildings for $70,000. It is possible that either the national or state memorial association will endeavor to secure the Music Hall and erect it in some public place, either as a museum, art gallery, or memorial building. It is stated that the material of which it is made will permit of its being taken apart in sections and erected permanently elsewhere.

In reply to numerous inquiries which have been directed to the members of the national commission for the Louisiana Purchase Exposition, as to the probability of the postponement of the opening of the Exposition, the secretary has stated that the law requires that the exposition be formally opened to the public on April 30, 1903, and that no effort has been made nor is any contemplated, looking to the postponement of the opening.

Jacob A. Riis recently delivered a lecture in Carnegie Hall, taking for his subject "Theodore Roosevelt, an Example of Citizenship." The address was delivered under the auspices of the Young Men's Christian Association. Mr. Riis said that President Roosevelt's motto is, "Better faithful than famous."

A resident of Richmond, Ind., has discovered a substance which is abundant and easily produced, which will absorb heat rays and hold them until given out again. The method is similar to the making of ice only the process is reversed.

A satisfactory test of the Holland submarine boat, Fulton, was recently made in New York harbor. The boat, carrying six persons, remained submerged for more than fifteen hours without the slightest discomfort to the men.

Dr. William R. Harper, president of the Chicago University, will be the director of universal educational conferences at the World's Fair in St. Louis.

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CHRISTIAN SCIENCE SENTINEL

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

At the Cradle of the Monolith.

Granite Quarries of New Hampshire a Titan Industry.

THE white, dream-like beauty of First Church of Christ, Scientist, corner of Ninety-sixth Street and Central Park West [New York City], that day by day grows in its magnificent proportions as the workmen swing the snowy blocks into place, is a part of the epic of granite. It is the culmination of a strenuous beginning in the quarry, channelling where, to the music of the machine and the thunder of the blast, the granite is torn from the earth, and there begins the marvel which develops to perfect beauty. The New Hampshire cradle of the monolith, near Concord, is a place of massive achievements, supplied with all the magic of modern science, all of which the workers take as prosaic matter of fact, but which is an impressive wonderland to the outsider.

The great increase in the granite trade of Concord this year is due to three large contracts, the first of which is for the stone of the New York church; the second is for the Frick Building of Pittsburg, the largest all granite business building in the country; the third is for the Marshall Field Building of Chicago. The last two contracts are keeping eight large and twenty small quarries and sheds in Concord busy; while to the work of supplying the material for the church structure the company having the contract is devoting its entire force of three hundred and twenty-five men, night and day.

The work for the church involves not only the quarrying of some forty-five thousand cubic feet of granite, but a vast amount of artistic work as well. The stone must be of symbolical whiteness, and in this respect it is a significant circumstance that, not only is Concord the home of Christian Science, but in its granite is found the peculiar bluish tint which gives it a lustre and purity possessed by no other granite in the country.

It is sometimes necessary to go far beneath the surface to obtain stones of the required whiteness and size, and much prospecting is done. Two of the huge blocks now ready for placing in the church weigh no less than twenty-two tons.

An order is received for a monolith, its proportions, say, twenty-two feet long, four feet wide, and four feet thick. It must be pure white and flawless. The order is put into the hands of the boss of the quarry, who, full of the pride of responsibility, goes immediately about its execution.

Such a stone as he is ordered to supply must be sought in the ledge far beneath the surface, for the vegetable stain percolates through the granite sometimes to a depth of twenty feet, giving it the "checker board" appearance which the inartistic sometimes affect to admire.

Vegetable matter thus filtering through the stone becomes an active agent in disintegration, and when the stone is exposed renders it much more susceptible to the influences of climate than the absolutely pure stone would be.

Each great stone must be separately sought. It is as impossible to tell what quality of granite lies beyond the vision as it is to foresee the assay of quartz in a gold mine, and the work is said to possess much of the fascination of mining operations. Therefore the foreman may have to do much "grouting" and developing before the stone for which his eager vision longs lies breast-bare to the sun.

And now the ravishment of the rock begins. The channelling machine sings sonorously as it violates its virgin sides; and the relentless tapping of the air drill as it pierces its flinty heart and the ultimate explosion are echoed from wall to wall of the quarry, until the whole geological world takes up the refrain and rejoices that the mountain writhes and a monolith is born.

About a hundred years ago our ancestors, who, not without reason, had much faith in the virtue of good black powder, used when blasting to bore a hole, fill it almost full of powder and savagely ram the charge home. The result was, when it was "touched off" it shattered things in all directions, and more rock was rendered fit for the "grout" heap than for building purposes.

At such times, too, those who were engaged in the blasting, used wisely to seek shelter behind some convenient tree or boulder. To-day the round drill has taken the place of the wedge-shaped tool of seventy-five years ago.

The genius of man has compelled obedience from the very rock. He decides which way it shall break, and it breaks that way. If a large stone is to be blasted out holes are drilled at regular intervals about five-eights of the way down. A reaming tool is then driven into each hole, leaving two opposite V-shaped grooves, which indicate the required direction of cleavage. About a gill of powder is poured in and, say two feet above this, or at a distance proportionate to the depth of the hole, some hemp wadding is rammed and the hole then tamped tightly to the surface.

It will be seen that a large air chamber has been left above, and thus the air acts as a cushion when the powder is converted into gas, the pressure rending the stone apart, rather than shattering it. In regard to this, Mr. Hudson Maxim, the expert on explosives, says:—

"It is well known that if a muzzle loading gun be charged with powder and ball, with the powder rammed well home and the ball only a short way down the barrel, the gun will kick with terrible violence, even if it does not burst on firing. The reason for this action is that the burning powder charge and gases are thrown violently forward upon the projectile, and before the projectile has time to be displaced the pressure mounts very high, and a return wave rebounds from the projectile toward the breech of the gun.

"This is what is known as wave action in guns. In blasting stone, this wave action is produced by leaving a considerable air space or air cushion between the explosive charge and the tamping which stops the mouth of the hole. The effect is to lessen the intensity and shattering effect of the explosive, and to vastly increase its propelling or moving effect, which renders this method of loading of great value in breaking granite from the quarry."

Of course, it is necessary to reduce the stone as much as possible before transporting it to the sheds. When one of the huge blocks is required to be split a very simple process, called "deep holing," is resorted to. Holes are driven two

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feet deep at regular distances apart, filled with water and plugged. Between these, holes three or four inches in depth are made, into each of which a sort of split, deep steel collar, called a "shim," is placed to protect the granite. Then steel wedges are driven in, and the mighty block gradually yields its integrity under the insidious operation of this slender instrument in the hand of man.

Conquered, but not crushed, the geological giant now lies helpless in the hands of his enemy, and can exert no resisting force save that usually used by the smallest of human beings—dead weight. But as a fifty ton block would not phase one of the great derricks in the quarry this is not so formidable a matter as the case of an obstinate child has sometimes proven.

When an ordinary stone to be used for building purposes is brought to the sheds a cutter takes it in hand, "points" the surface off, cuts in his plumb holes, takes it out of "wind," and then takes a pean hammer and removes point marks.

The bush hammer is next used for producing the surface usually seen on the exterior walls of granite buildings. If it is to be polished the block is squared up and sent to the polishing mill. Here it is made perfectly level, a wooden frame is put around it which projects slightly above its level and the cracks stopped with plaster of paris, thus forming a shallow receptacle for the slush and other materials used in reducing the surface of the block to a condition of smoothness.

Two brawny armed, strenuous faced, very much begrimed and beaproned men direct this process. A cast iron scroll wheel is lowered face down upon the block and with unerring touch searches out the little points and grinds them down. Then chilled iron, finer than bird shot, and made by spraying molten iron into cold water, is sown over the surface of the rock to add zest to the appetite of the scroll wheel.

Next a powdered substance, called carborundum, which is similar to emery, but of smaller grain and having more of a cut to it, is applied, and this brings the stone down to a fine surface, with a dull gloss to it. The block is now thoroughly cleansed and dried, and a felt buffer, which revolves the same as the scroll wheel, is run over the surface, while putty powder is put on and the highest gloss produced.

Now the great steel claws of the derrick reach into the shed, and the huge stone is swung across the yard and put into the charge of other men, who fall upon it with pneumatic tools which resemble miniature steel drills and make a noise louder than that of a sewing machine, yet not up to the pitch of a lawn mower. This tool is one of the most important of modern inventions.

It is perhaps six inches in length, and is operated by compressed air, with which it is supplied through a small rubber tube leading to the main pipe above. The cutter holds it in one hand, and with the other directs the chisel, the end of which is slightly inserted in the tool.

The little plunger within the tool makes twenty-two hundred strokes to the minute, and the cutter may use as much or little of its force as he desires. When the dust has accumulated so as to obscure the work the operator need only turn the little instrument end for end, and with one breath from its iron lungs it blows the place as clean as a whistle.

When the stone is bushed and bedded a V-shaped hole is made in it with the opening smaller than the bottom, and into this a Lewis bolt is placed, which is so constructed in sections that when the lifting strain is felt the mouth of the cavity so presses the wedge-shaped parts together as to cause it to hold fast.

The ingenuity of the New Englander is manifest on every hand in the quarries and cutting sheds, from the minute carving tools to the great travelling cranes that lift fifty ton blocks from one corner of a shop, transport them the length of the building, and deposit them in another corner.

Up and down, east and west, these monsters go, waiting upon the demands of the workmen with silent promptitude. In the yard of one of the great granite works is a derrick, run by electricity, that will left an eighty thousand pound block.

In these works also is a lathe for squaring granite balusters, which does the work of a hundred men. Its neighbor is another lathe, capable of turning a column twenty-two feet long by three feet in diameter. As the weight of Concord granite is one hundred and sixty-five pounds to the cubic foot, the reader can determine the weight of such a column for himself. This giant lathe was made in Scotland.—*New York Herald.*

Characteristic Sayings of Theodore Roosevelt.

FROM *Social Service,* a monthly publication, of New York City, we republish the following collation of sayings of President Roosevelt:—

"President McKinley has had to face the most serious and complicated problems that have been faced by any President since Lincoln, or by any President for more than a generation before Lincoln. I do not see how there could have been any material improvement in the way that he has faced and solved each problem."

"We live in a period of great social discontent and unrest. Every man who, by his actions, fans the flame of that unrest is a traitor to what is best in our national life and deserves ill of the country."

"Peace cannot be had until the civilized nations of the world have expanded in some shape or other over barbarous nations."

"No nation, no matter how glorious its history, can exist unless it practises—practises, mind you, not merely preaches—civic honesty, civic decency, civic righteousness. No nation can permanently prosper unless the decalogue and the golden rule are its guides in public as in private life."

"Money is a good thing. It is a foolish affectation to deny it. But it is not the only good thing, and after a certain amount has been amassed it ceases to be the chief even of material good things. It is far better, for instance, to do well a bit of work which is well worth doing."

"I think one of the greatest dangers is the tendency to deify mere smartness, to deify mere success without reference as to whether it has been honorable or obtained by methods which should scar the soul. We cannot rise to the level of our inherited traditions until public opinion turns so that the man who won wealth or political success by dishonorable means should feel the scorn of every man whose opinion is worth having."

"The successful man, whether in business or politics, who has risen by a conscienceless swindling of his neighbors, by deceit and chicanery, by unscrupulous boldness and unscrupulous cunning, stands toward society as a dangerous wild beast. The mean and cringing admiration which such a career commands among those who think crookedly or not at all, makes this kind of success perhaps the most dangerous of all the influences that threaten our national life. Our standard of public and private conduct will never be raised to the proper level until we make the scoundrel who succeeds feel the weight of a hostile public opinion even more strongly than the scoundrel who fails."

"I wish to preach, not the doctrine of ignoble ease, but the doctrine of the strenuous life; the life of toil and effort, of labor and strife; to preach that highest form of success which comes, not to the man who desires mere easy peace, but to the man who does not shirk from hardship or from bitter toil, and who, out of these, wins the splendid, ultimate triumph."

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The Lectures.

At Iola, Kan.

There was a large attendance at the Iola Opera House, Thursday evening, October 24, 1901, to hear a lecture on Christian Science by the Hon. William G. Ewing of Chicago. The audience was very attentive throughout the lecture. The speaker was introduced by Major Forest, a prominent lawyer of Iola, in the following remarks:—

Friends:—From time immemorial, covering all past known ages, among all nations, tribes, and clans—whether in the snow-capped frigid, the mild and genial temperate, or the jungles of the torrid zones of the earth, as far as discovered, from the lowest known intelligence to the highest of intellectual attainments, the great problem, "If a man die, shall he live again?" has been propounded, discussed, and answered, according to the environments and intelligence of the respective localities. We find implanted in every class of human beings a desire to worship something animate or inanimate, real and tangible, or mythical and spiritual, but always as merely typical of something beyond.

In the fulness of time, by direct inspiration from the Creator, the world received the old dispensation through the prophets of ancient times, and later, the new dispensation of the meek and lowly Nazarene, through his disciples, thus giving to the whole human family that book of books, treasure of treasures, the Holy Bible, which from Genesis to Revelation, is accepted by Christian people, the world over, as the divine as well as the revealed law of Almighty God; as the guide of our faith and the rule for its practice; and all Christian people recognize it as their duty to search the Scriptures. This is one of its admonitions; it is the duty, as well as the highest privilege of every one, to search the Scriptures diligently and honestly in order to ascertain the truth.

The members of the profession of law, of which the gentleman who will address you this evening is an honored member, are, at the very threshold of their studies, taught that "Law is a rule of action," and that the whole subject of the law is divided into four general divisions; *i.e.*, 1st. The law of nature, which is defined by all the old and eminent law writers: Littleton, Coke, and later by Blackstone, "as a rule of action prescribed by the Creator, and discoverable by the light of reason." 2nd. The Divine or revealed law imparted by God Himself, as contained in the Holy Bible. Then follow the two other classes, that of "Municipal or Civil Law," and the "Law of Nations." The profession is further taught that no law, however formally passed and approved, can have any force or efficiency if it contravene either the law of nature or the Divine law, before defined. Hence, I say, this the common law of England being of full force and effect in Christian United States of America, except as modified by statute, and in this respect, I assure you, it never has and never will be modified, stamps this as a Christian nation, and its foundation is the Holy Bible. As a nation, it has never sought to evade, but on the contrary has stamped upon its coin, "In God we trust."

These general principles and suggestions are known, and I think recognized, by all; but secondary to these arise other questions among which I would suggest: 1st. That while we, as a Christian people, hold in reverence the Holy Bible, and believe it the result of direct inspiration from God, yet we freely accord to each individual the right, as well as believe it his duty, to study the same, and place such interpretation thereon as his honest, conscientious judgment prompts.. 2nd. That as a result of these premises, we have various denominations and creeds, each taking the Holy Bible as the foundation, and placing their own construction thereon, all doubtless equally honest in their views, and certainly entitled to entertain such belief, arising as it does from an honest, conscientious search of the Scriptures. It is the duty of all Christian people to exercise the broadest charity for the views of others honestly entertained.

We are here this evening upon the invitation of one of the Christian denominations of the world, the Christian Scientists, one that takes as its foundation the Holy Bible. I have been invited by a committee of that denomination to preside at this meeting, and while I am not a Christian Scientist, and have read but little concerning their doctrine and discipline, yet being fully persuaded, and believing that they are a band of Christians, having the Holy Bible as the guide for their faith and rule for its practice, and honestly seeking for the truth, this is sufficient for me, and I have cheerfully accepted such invitation, and deem it an honor to preside at any meeting where the avowed purpose is to seek honestly for the truth.

As we have with us this evening one who is fully informed and advised as to the doctrines of Christian Scientists, one who speaks *ex cathedra,* one who is deeply in love with his church and its doctrines, one deeply in earnest and thoroughly honest in his convictions, one who, for the love of his church, has left a lucrative practise in his profession to further the objects of his church, and realizing that you have come to hear him, I will not further trespass upon your time or his.

Therefore, I take great pleasure in introducing to you my friend, Hon. William G. Ewing of Chicago, Ill., who will now address you.—*Correspondence.*

At Rochester, N. Y.

Carol Norton, C.S.D., of New York City, delivered a lecture on "The Rise and Progress of Christian Science," at the Lyceum Theatre, Rochester, N. Y., Sunday afternoon, November 17. Mr. Norton was introduced by Rev. W. C. Gannett of the Unitarian Church, who spoke in part as follows:—

It seems to me, friends, that it is a part of the higher religion of our new day to be able to recognize the essential religiousness of systems of faith and thought that are not one's own. It would be a very pitiful sort of Judaism that should say to the Christians of Rochester, "You are not fit to worship the Father in heaven with us, because you make a God of one whom we have to call our teacher, or prophet, or Rabbi." It would be an equally pitiful kind of Christianity that should say to the Jew, "Although you gave us our Psalms and our Prophets, you are not fit to worship the Father in heaven with us, because you call your teacher or prophet the one whom we call a God." It would be a very unhappy sort of Rochester, filled, as it is, with our differing kinds of churches, if each church, looking askance at its neighbor across the way, should have a feeling toward it that would be represented by the gesture, "Avaunt!"

Now here is a new candidate coming among the religions for our consideration, our interest, our sympathy. It comes with a good name that combines in itself two things that stand high in our thought,—Christianity and Science. It marries the names, and calls itself "Christian Science." It comes with certain features about it that seem strange to us of the outside. It comes with a strange philosophy, that apparently denies the existence of the ache and the pain and the gloom, and perhaps of the sin, which all seem so tragically real to most of us. It is a new faith, relatively speaking, a young faith, and so it is possibly too early to ask of it those credentials which we do ask of all the older faiths of the world: "How much do you love your fellow-men? what new form of service have you invented, or secured in a larger realization? this culture of the soul, which we recognize as real culture,—how deep down does it go into unselfish living? how much have you, in your new system, of that love of man which gives up everything for him?

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Perhaps I may hope that Mr. Norton will take up some of these questions and answer them; for these, and other questions like them, we of the outside feel rising in our minds as we think of the words, "Christian Science."

But I repeat, it is a mark of higher religion of our day to be able to recognize the essential religiousness of systems of thought and faith that are not our own. And now, on the other hand, leaving aside all these criticisms or wonderings over Christian Science, here is this fact: that within a generation thousands of people brought up in the churches of the common Christianities have for the first time *realized* the fact of a God living in their midst —living in their own individual being, living in the society around them to which they belong. Thousands of persons baptized in the every-day churches, trained in their Sunday Schools and Bible-classes, received into church membership, have for the first time, I say, realized the fact of a living God,—*thanks to this new faith;* and any faith that can say *that* for itself, and prove it by the devotion of its adherents, is essentially religious,—one with the highest or lowest church of the outside. Of course it is one with them; for that faith in the living God, is it not the essence of all religiousness? Not only that, but this new faith says, "In virtue of this new grip on the hand of God [for it amounts to just that]—in virtue of this new grasp on the Spirit, we claim,—and we offer abounding testimony to make good our claim—that men are healed of all manner of diseases." We may, or may not, believe the whole of these claims, but there is a vast array of them gathering before our eyes and often within our own thresholds.

Now I say, shame on the church, and shame on the minister that does not esteem it a privilege to introduce an apostle of this faith in the living God, this faith by which so many of our friends are getting the hold of God's hand. Shame on the church or the minister that is not glad to stand by the side of one of its apostles and say, "God speed you in your apostleship!" and to give him welcome in the name of the people who are to listen. And therefore it is a very real pleasure that it falls to me (who, let me say, gave fair warning to the inviter that I should have to speak frankly in order to represent myself truly on this platform), it is a very real pleasure that it falls to my lot to introduce to this Rochester audience on this Sunday afternoon, Mr. Carol Norton, one of the official board of lecturers upon Christian Science; one of the official apostolate; one of the men who are going about the country in this Pauline way (Paul took a synagogue, we take a theatre) to announce to the public the principles of their new faith.

I have the pleasure to introduce Mr. Carol Norton.

Correspondence.

At Omaha, Neb.

Edward A. Kimball, C.S.D., of Chicago, delivered a lecture on Christian Science, in the Boyd Theatre, Omaha, Neb., Tuesday evening, November 12. The subject of the lecture was, "The Cause and Scientific Cure of Disease." The theatre was crowded and the large audience listened very attentively.

Mr. Kimball was introduced by Mr. C. W. Chadwick, who spoke as follows:—

Friends, Ladies, and Gentlemen:—In behalf of First Church of Christ, Scientist, of Omaha, I extend to you all a most cordial welcome.

You have been invited here this evening to listen to an official lecture upon the subject of Christian Science by a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass.; frequently referred to as the Mother Church of our denomination; and knowing how thoroughly practical this gentleman is in his presentation of the subject, I can assure you that your time will be profitably spent.

Your presence is indicative of a desire to know more of what Christian Science teaches, and if you have come with hearing ears, you will not go away with any sense of disappointment.

Some of you may think you are opposed to its teachings. If such be the case, let me encourage you from the outset to lay aside all prejudices and misconceptions originating from mere hearsay testimony upon the subject, and to listen reverently to the simplicity of its logic as it will be presented to you by the speaker of the evening. Christian Science is more than a theory to be grasped intellectually; it is practical Christianity, and to understand it aright is to love it and to live it; and *all* mankind *would* love it if they only understood it.

The prayer of our church is that this evening's lecture may be the means of quickening many a slumbering thought from its dream of life in matter to the contemplation of the God of Spirit, who, in the language of Scripture, "forgiveth all thine iniquities; who healeth all thy diseases." May it cause us all to think and to think right.

Our first authorized public lecture given under the auspices of our church was from this platform in the spring of 1898, and by the same distinguished lecturer who will address us to-night.

It is again our happy privilege to have him with us to testify of an enlarged faith and understanding, gained from obedience, patience, and experience.

Friends, I now take great pleasure in introducing to you the speaker of the evening, Edward A. Kimball, C.S.D., of Chicago, whose theme will be, "The Cause and Scientific Cure of Disease."—*Correspondence.*

At New York, N. Y.

Rev. Arthur R. Vosburgh, C.S.B., delivered a lecture on "Christian Science is Scientific Christianity," in the Second Church of Christ, Scientist, New York City, Sunday afternoon, November 17. Mr. Vosburgh was introduced by Mrs. Laura Lathrop, C.S.D., First Reader of the church, who spoke as follows:—

My Friends:—No revelation, more pregnant with good to human consciousness can come to it than the possibility of demonstrating, with mathematical certainty, that God is what the Bible represents Him to be.

God has always been omnipotent, omnipresent, almighty, the all-in-all of the universe; but to be in very deed a refuge in every time of trouble, this must be capable of proof.

Christ Jesus, the world's greatest teacher, came to bring *full* salvation; then surely it must be possible to obey all his commands if his teachings are understood. The fact that all these commands have not been obeyed has not been from lack of desire, but from lack of understanding. "Ye shall know the truth, and the truth shall make you free," said Jesus; but how *can* we know the Truth, how can we say what *is* the Truth, unless it be demonstrable.

This is an age of inquiry, an age of scepticism. Christianity must now be something more than sentimentality. The hungry, unsatisfied heart, reaching out for a more intimate acquaintance with its Father-Mother God, can no longer be satisfied with promises of a solution of all problems beyond the grave. The teachings of Jesus must be made applicable here and now, to every need of the human heart. It must be proved that the God of the Christian is more powerful than the god of the materialist, if we would satisfy the awakened thought of the twentieth century.

We believe that Rev. Mary Baker Eddy, in her inspired book, "Science and Health with Key to the Scriptures," teaches how to do this. Our lecturer this afternoon will make clear to us that Christian Science is indeed Scientific, therefore provable, Christianity.

I have the pleasure now of introducing to you Rev. Arthur R. Vosburgh, member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston, Mass.—*Correspondence.*

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At Denver, Col.

Edward A. Kimball, C.S.D., of Chicago, lectured at the Broadway Theatre last Sunday afternoon (November 10). The theatre was filled and many of those who desired to attend were not able to obtain admission.

The speaker was introduced by Mrs. Frances Mack Mann. She said:—

Before time was, there went forth a command from the Eternal, Infinite One, "Let there be light." It was obeyed and "there was light."

Down through the ages as the children of men have risen above earth's discords in thought, they have caught glimpses of this glory celestial, and attempted to express it in poetry, music, and art. Abraham hears its sweet strains as he sits in his tent door at eventide and listens to the angels. Jacob sees its glory at Bethel as fear is transformed into love for his brother. David feels its impulse divine and sings his pæans of praise.

History records that the primitive Christians so reflected this light that the sick were healed and the dead were raised. It was lost. But to-day there has come to those who sat in darkness and the shadow of death, a great light.

There has been written a book which contains the lost chord and has revealed to mankind its Principle.

He who is attuned has caught its pure rhythm, and commences to step to its stately measure of "Peace on earth, good will to man." "Hear, O Israel, the Lord our God is one." We have had given to us heralds of righteousness, messengers of this coming light. We have one with us to-day in the person of Edward A. Kimball of Chicago, a member of the Board of Lectureship of the Mother Church, who will now address you.

The Denver Post.

At Barre, Vt.

A fair-sized audience gathered at the Opera House last evening (Thursday, November 14), to listen to the lecture by Rev. William P. McKenzie, C.S.B., of Cambridge, Mass. The lecturer was introduced by F. A. Walker, president of the local Christian Science Church, in the following words:

Friends:—The lecture this evening is given under the auspices of First Church of Christ, Scientist, of this city, and on behalf of the church I bid you a hearty welcome.

The lecturer is a member of the Board of Lectureship, established by The First Church of Christ, Scientist, in Boston, Mass., for the purpose of correcting wrong ideas of Christian Science held by the general public. People oppose their own misconceptions of Christian Science and not what Christian Science really is; for through the spiritual interpretation of the Scriptures as given by Christian Science, the sick are healed and the sinful reformed and regenerated.

It gives me pleasure to introduce to you Rev. William P. McKenzie, C.S.B., of Cambridge, Mass., who will lecture on "Christian Science, the Gospel of Love."

The thoughtful attention given by the audience indicated the interest taken in the subject.

The Barre Daily Times.

True Living.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

BONAR.

Notices.

Ninth Annual Catalogue.

Our ninth annual catalogue, containing a descriptive list of all the writings of the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, also all the publications of The Christian Science Publishing Society, is now ready for distribution and will be sent to any address on request.

The Publishing Society carries a full line of Bibles, a complete list of which is given in this catalogue. Many of them are new additions this year, and two are deserving of special mention. Number 01440x, found on page 20 of the catalogue, is a special binding to match the pocket edition of Science and Health. On page 25 is a reference Bible, number 03267x, which is about the same size. Both these Bibles are printed on the celebrated "Oxford India Paper."

Our friends will doubtless find many things in this catalogue which will make very acceptable gifts for the coming holiday season.

Tenets for Branch Churches.

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 the 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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Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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 and Money.

THERE is an impression among some outside the fold of Christian Science that Christian Scientists are a money-making people. This impression arises from the fact that Christian Scientists present the appearance of being prosperous. They are, as a class, fairly well dressed and have about them an air of sprightliness which usually pertains to people who are free from financial stress.

The conclusion is, therefore, that they make money because they are Scientists, and that they make it out of their Science work. This will bear examination.

In the first place many who come into Science are of the well-to-do class. They are not, as a rule, among the very wealthy. They, of course, are not less well off because they have become Christian Scientists. Many, nevertheless, become more liberal contributors to good purposes than formerly because, through Science, they have become awakened to a keener sense of the necessity and blessing of so doing. They lose the desire to hoard for the sake of hoarding. With the change from sense to Science there comes a change of view as to the office of money. There is a greater desire to appropriate surplus means toward helping their fellow-beings. Naturally the Cause nearest their hearts, and which they believe to be the best Cause, comes first. The fact that there is a more liberal giving than of old creates the impression that, somehow, through Science, they make more than before, and the inference is that they make it out of Science or through Science work.

The fact is, that many of those who contribute most liberally to the building of churches and various other purposes in connection with the movement realize not one dollar from Christian Science work, not being practitioners. Nevertheless it is often true—no doubt it is the rule—that the net income of the Scientist is greater than before he became such, because his tastes and habits have become simpler. He has dropped many practices, mayhap, which were a source of no small outlay. Often there is much saved to him in the way of drugs and physicians' bills. This, in not a few instances within our knowledge, has made a vast difference in the net income. But beyond all this there comes with the understanding of Science a new sense of trust in the omnipotent care, a lessening of anxiety in reference to the future, an enlarged point of view, and a new-born zeal, which bring with them, as we have said, an increased desire to render aid where aid is truly needed.

This accounts for the generous contributions to the erection of Christian Science church edifices which so astonish our non-Scientist friends.

As to the classes coming into Science whose earthly means are small, sometimes indeed *nil*, the rule above indicated obtains in relative degree. Many of this class have been held in the bonds of poverty and adversity through sickness, sorrow, and despair. With this class the release from the incubus of drugs and doctors' bills, has been truly a freedom which brought with it a complete change of circumstances for the better. Hundreds and thousands who, because of their invalided condition, were unable to obtain a livelihood, have, through their healing in Science, suddenly become able to earn a fair competence. Naturally they are more prosperous than before; and naturally, too, they show the happy change in improved personal appearance and that peculiar sprightliness which is the legitimate result of such a change. It is an invariable rule also that, as the result of renewed hope and a higher conception of life and its meaning, the convert to Christian Science becomes more careful of his personal appearance than during the days of despondency and hopelessness. Although his wearing apparel may be inexpensive, it is clean and bright, and he looks the well-dressed person.

We may here parenthetically remark that there is not a more cleanly class of people on earth than Christian Scientists, notwithstanding the silly attempts of some critics to make the contrary appear because Mrs. Eddy, in Science and Health, mildly remonstrates against bowing down before bath-tubs, flesh-brushes, etc., and making gods of them as health-giving and health-restoring agencies. For purposes of cleanliness she does not disparage, but advocates, their use, as every fair-minded reader knows. No person will look upon an assemblage of Christian Scientists and sincerely say that they are strangers to the lavatory and bath-tub.

In our own experience we know of persons who have come to Scientists for physical help, so hopeless and careless that they were shabby in dress and uncleanly in person. As the result of a single talk and treatment they became so changed in thought and purpose that upon their second appearance they were scarcely recognizable. Not only in countenance, but in dress and demeanor, they had undergone a wondrous transformation. We have repeatedly seen this, and testimonies to like effect are numerous. We have published not a few.

As to the Christian Science practitioners, it is doubtless true that, as the result of their healing labors, some have improved their material conditions. Yet the charge for their services, or rather for the time devoted to the service—as this is what they charge for—as compared with other professional charges, are modest in the extreme. So much so, indeed, that persons who have been accustomed to paying the bills of the higher-priced physicians, are amazed at the difference.

The habits of the Christian Science practitioner are, of course, simple and inexpensive, and they often present an appearance of prosperity—and in a sense are prosperous—where under old conditions, on a much larger gross income, they might have presented—and correctly too—the opposite appearance.

While it is true that some practitioners and workers in Science realize, perhaps, a larger net income than before they became such, it is also true that many who left their former avocations to devote their lives to Science work, have thereby greatly reduced their financial receipts. They love the work more than they love money. Nay, they are moved to engage in the work by an impulsion above and beyond themselves, an impulsion born of deep religious conviction—a divine impulsion.

A Manly Man.

EVERY one admires manly men. When a man does a thing in a manly, straightforward way, he is always the gainer thereby.

Some time since the Rev. W. A. M'Elphatrick, a Methodist minister of Grand Rapids, Mich., published an article in the *Grand Rapids Herald* against Christian Science. He severely criticised it, expressing his opinion that it was of the devil.

After publishing this article it seems Mr. M'Elphatrick looked more carefully into Christian Science than he had done before, with the result that in the *Herald* of November 22, 1901, he published the following manly apology:—

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Editor of the *Grand Rapids Herald*.

Some time ago you kindly granted me space for an article on Christian Science. I now ask space to make some modification of statements contained in that article, which was written without very mature deliberation and in a spirit which was not promotive of Christian brotherhood nor of the advancement of truth. In my zeal for what I conceived to be the truth I went beyond what I actually knew to be true. As to the source of Christian Science, which I confidently affirmed to be from the devil, I will say I am willing that the tree shall be judged by its fruit. If Christian Science makes people healthier, happier, and better, as its adherents confidently claim, then the "fruit" is good and the "tree" must be good. Whether such be the real fruit or not, it cannot be questioned that there are a great many people who honestly believe that it is such, and it does not promote the cause of truth violently to attack their opinions, especially without positive proof that these opinions are wrong. It is the same spirit of intolerance which kindled the fires of the Inquisition and which has always hindered the onward march of truth. While I still might differ from the Christian Scientists on many points, yet I am now willing to tolerate their opinions without calling them hard names or affirming that they are deluded by the devil. I make this statement, not at the solicitation of any one, but because I believe that fairness and justice demand it. W. A. M'ELPHATRICK.

Herein Mr. M'Elphatrick shows the true Christian spirit. In doing so he has not only won the respect and friendship of all Christian Scientists, but has raised himself in the estimation of good and fair-minded people wherever his act shall become known.

In addition to publishing his apology, Mr. M'Elphatrick appeared at a Wednesday evening meeting of Christian Scientists in Grand Rapids and made a public apology there, saying that he had made his attack without duly informing himself and upon misapprehension.

This act of fairness and real Christianly meekness is indeed to be commended, and for it, and on behalf of all Christian Scientists, we hereby return to Mr. M'Elphatrick our sincere thanks and extend to him the right hand of Christian fellowship.

We trust Mr. M'Elphatrick's manly example will be followed by others who have quite as mistakenly assailed Christian Science. There is here presented a grand example for some other members of the clerical profession. By following such a precedent, they can add to the weight of their own characters as Christian gentlemen, as well as aid in furthering the cause of Christianity.

If the latter class of clergymen would adopt the judicial attitude of Ex-Judge Bell (now member of Congress) of Colorado, they would do themselves and the cause they represent vastly more credit than they have done by their extreme attacks on Christian Science, which were based on utter misapprehension and misrepresentation. In introducing Judge Ewing, when he lectured at Montrose, Colorado, Judge Bell said:—

"I may say in leading up to this introduction, that the greatest obstruction to human progress is human prejudice, and the greatest security for fundamental error is an unwillingness of some people to hear both sides of a question. A just and conservative man never disputes or plays at another's game until he thoroughly understands it. He never takes the tenets of another's faith from an enemy of the creed. He never decides a question until he has thoroughly considered both sides, and never assumes that any great question is wholly one-sided. He never permits insinuating fancy or prejudices incident to old traditions or sacred forms to usurp the god-like functions of imperious reason, which should always be upon the throne."

These sentiments are so broad and generous, so wise and manly, that they well deserve a place in the history of this age and of the great religious movement with reference to which they were uttered, and we are glad to do our part toward preserving them to history. We commend them to the earnest perusal of all who desire to establish and maintain their character for fairness and Christian tolerance.

An Israelitish View.

THE following editorial in the *American Israelite* of Cincinnati, gives thinking people much food for serious reflection. In a few words the editor sounds the depths of a mighty subject.

The interrogatory is itself a syllogism. The terse propositions following it are worthy the attention of every Christian in the world. No Christian should rest until he has solved them:—

"The Chicago clergyman who is preaching a series of sermons upon 'Colossal Frauds under the Guise of Religion,' and under that head classifies Christian Science, had better study his New Testament. Which of the many Christian denominations has its foundation in the Gospels upon better approved authority? If Christian Science is untrue, then there is no truth in Christianity as it has been taught since Paul took it upon himself to eliminate the Judaism taught by Jesus. Christianity must stand or fall with Christian Science, the two cannot be logically separated. If the one is true, so is the other. The probability of both being false is not under discussion."

Among the Churches.

Circulating Library at Utica, N. Y.

About four years ago a little work was started at Utica, N. Y., under the auspices of the Christian Scientist Association. This work was the establishment of a circulating library for the purpose of loaning Science and Health to strangers. At the suggestion of our teacher, we began with one volume, which was added to as occasion demanded, until now we have eighteen copies of Science and Health, and two of "Miscellaneous Writings" in almost constant circulation. We have used our Association fund to buy books for this library. Each volume is numbered, and has a neat paper cover. A librarian is in charge after service on Wednesday evening, and our text-book is loaned to any stranger for two weeks, with the privilege of one or even two renewals. At the close of the meeting our leader mentions the books and invites strangers who would like to do so, to take one. We keep a record of all books, and so far not one copy has been lost, or even defaced. We are often asked to send Science and Health out of town, sometimes to quite a distance. Frequently we hear the question, "Will you soon have a book for me?"

While we feel that our library work is yet in its infancy, we are very grateful to know that the books have been read by nearly five hundred families, and because of this, Science and Health is a household treasure in many homes to-day. That which was purely experimental in the beginning, is proving a grand success. We thank God for every opportunity to place this message of Truth before the world, and we know that Love giveth the increase,—*always*.

The history of our four years' work is replete with incidents most interesting, often pathetic, always encouraging. To see the tender love shown for our dear Leader's works, is of itself touching, and cause for thanksgiving. To watch the self-sacrificing spirit of many that they may own the book, to learn that earnest seekers for Truth read early and late, to hear the sincere thanks, and occasionally the ready offer even to pay for the use of our books,—all these encour-

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aging facts impel us to say with David, "Now therefore, our God, we thank Thee, and praise thy glorious name."

It is impossible in one short article to give an adequate idea of the progress of this work. The testimonies of moral and physical healing are many. A gentleman who borrowed Science and Health said, "I *need* physical healing, but I am hungering, and thirsting, and *longing* for something better than I have spiritually, and I am sure Christian Science will meet the need."

A lady asked, "Will Science and Health show me how to govern my children? if so, I want it." Another said it helped her to be more patient and manifest greater love toward every one.

A gentleman who was too ill to work, stated that he was healed of a serious form of catarrh and rheumatism. He regained strength and ability to work through reading Science and Health a short time. A lady laid aside glasses after faithful reading a few weeks, and another was healed of dyspepsia of twelve years' standing.

In July, 1901, a Scientist offered Science and Health to a youth who, according to a doctor's verdict, had consumption. His mother said, "To look at him you would not think he could live two weeks." He reads the book faithfully, has gained appetite, peaceful nights, and strength. He is again able to ride his wheel, is working daily delivering dry-goods, and attends night-school. He hopes soon to have a book of his own. Such is the brief history of one little visit of the Love message.

In closing these testimonies I will quote from a note recently received from a lady who says, "I am much helped by the interpretation of the Lord's Prayer, and use it every day."

If we faithfully and lovingly place our literature before the people, God will take care of the full fruitage of this seed-sowing. The sunshine of His presence is never-ceasing; and in proportion as we reflect it, will poor humanity turn from the shadows of mortal belief, to grasp the Love and Light which will lead it Heavenward. Day by day we thank God for "Science and Health with Key to the Scriptures," which the spiritually illumined consciousness of our dear Mother, Mrs. Eddy, has made it possible for us to have. Love is teaching us *how* to "offer the 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). May we be so faithful that we see Love's helping hand, and do not *miss* our opportunities.—MRS. FANNIE S. O'CONNOR.

Progress in Spencer, Ia.

In the winter of 1894 a party of four, who were interested in knowing something of Christian Science, gathered together at the home of one of their number to read the Lesson Sermons as outlined in the *Christian Science Quarterly*.

This move resulted in the organization of the "Christian Science Society of Spencer, Ia.," in 1897. Meetings were held at irregular intervals from that time on; nothing further being accomplished till 1899, when a student from a distant point located here and the work of bringing order out of chaos was begun at once.

In October, 1900, rooms were procured for our own use, and from that time on our work has progressed. The rooms formed at once a church home, reading room, and a centre from which to work. The full order of service was soon carried out, and later, steps were taken to have a notice of our services appear in *The Christian Science Journal*.

This was followed by a lecture, which we feel was one of the greatest of the many blessings that have been bestowed on us. The contributions for the lecture were voluntary, and far exceeded the amount requisite to meet all expenses. The large audience in attendance upon the lecture paid marked attention to the speaker, Mr. E. A. Kimball, C.S.D., of Chicago, and a general rousing and awakening of the thought has resulted.

As a society whose purpose it is to bring out, as we understand it, the truth about God and man, we are full of thanks for this proof. Indeed, if after our struggles in the dark and the way in which Wisdom and Love have lighted our way out, step by step, we were not now ready to give thanks, we would be most ungrateful children.

FRANCES ROGERS, *Secretary*.

Church Site Purchased at Colorado Springs, Col.

Colorado Springs, the city of beautiful homes and fine churches, will soon have another handsome edifice to sustain its reputation as a city of artistic architecture. The Christian Scientists will soon build a church in this city that will be a credit to Colorado Springs and to the cause which they represent. Wherever the Scientists have erected temples of worship, they have crowned their faith with the highest expression of practical belief. Their churches are the most beautiful and the most simple, architecturally; neither cost nor time have been spared in the erection thereof.

The church will be located on the southeast corner of Cascade and Boulder Streets. It embraces five lots, with a frontage of one hundred and twenty-five feet on Cascade and one hundred and ninety feet on Boulder Street. It is one of the most desirable sites in the city, as this part of Colorado Springs will always remain in the heart of the fashionable residence portion. The church will directly face the mountains, and the location is such that nothing can ever be erected to obstruct the view. No definite plans for the church have yet been made, and it is not likely the plans will materialize very soon. Although the cause of the Scientists is growing very rapidly, not alone in Colorado Springs, but all over the west, it is thought to be more fitting to wait before the church is erected. The site for the future church cost fifteen thousand dollars.

The Scientists will continue to hold their place of meeting on Pike's Peak Avenue until the church is erected.

Colorado Springs Gazette.

A Word from Lima, O.

We are always delighted to hear from any point of the vast territory covered by Christian Science. That the Field may know, in part, the progress Christian Science is making here, we desire to contribute our mite to the *Sentinel*.

The directors of our church have made an effort recently to place "Science and Health with Key to the Scriptures," the *Journal*, *Sentinel*, and other Christian Science publications in the Public Library established here not long since. A letter of late date from the library association explains itself and reads as follows:—

"The members of the library association wish to extend their hearty thanks to the members of First Church of Christ, Scientist, of Lima, O., for the literature they have given to the library and for their good wishes for the success of the same."—M. E. BOYSELL, *Clerk*.

Make sure that, however good you may be, you have faults; that however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.

RUSKIN.

We talk about the telescope of faith, but I think we want even more the microscope of watchful, grateful love. Apply this to the little bits of our daily lives, in the light of the Spirit, and how wonderfully they come out.

FRANCES R. HAVERGAL.

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Weekly Testimonial Meeting at Fourth Church of Christ, Scientist, New York City.

THE regular Wednesday evening testimonial meeting held at Fourth Church of Christ, Scientist, New York City, October 30, was especially interesting, both to Christian Scientists and to inquirers and visitors present. The range of testimony, experience, and remarks was wide, and the different aspects of Christian Science set forth the significance of its universal application in the affairs of life.

After the usual opening exercises the First Reader, Mrs. Caroline W. Frame, C.S.D., opened the meeting by giving two interesting cases of physical healing through the operation of Christian Science. One an instance of an elderly woman, upwards of eighty years of age, who had been blind for about three years and who regained her eyesight through the treatment. The other case was that of a gentleman who in an attempt to adjust an electric revolving fan had a thumb virtually severed from his hand. The bone was cut straight through and the end of the thumb hung by a small portion of the flesh. Two other fingers were badly lacerated. A surgeon was called who expressed great fear of blood poisoning unless the thumb was entirely removed. The gentleman's sister was a Scientist and to her he went for help. Notwithstanding the great fear expressed by the surgeon as to the fatal results of any attempt to put the separated portion of the thumb in position to knit, the gentleman put his case in the hands of the Scientist and had the physician sew the wounded member, with the result that in a few weeks not only the lacerated fingers were healed but the severed member assumed its normal and natural conditions, and to-day, five months after, the thumb is as perfect as the other.

The testimonies given by the First Reader were followed by some remarks on the growth and work of Christian Science in the Field by a member of the Board of Lectureship, who made some significant observations of work as observed during a recent lecture trip. The growth of the work and church at East Aurora, N. Y., was spoken of, and the fact mentioned that the Chapel Hall of the famous Roycroft Book Shop, located in that town, was freely put at the disposal of the Scientists for a recent lecture, though it was not large enough for their use. He also referred to a telling incident connected with a recent lecture given at Bracebridge, Ont., where there is a faithful band of Scientists at work, who now own a church lot and expect in the reasonably near future to commence the erection of a church building thereon. At the close of this public lecture given in the Town Hall and presided over by a Canadian barrister, the judge of that judicial district, a prominent man in that section of the country and sitting in the audience, arose and proposed a general expression of appreciation and thanks to the lecturer and to the Scientists of Bracebridge for the valued efforts made by both to put Christian Science before the people. His Honor spoke with deep appreciation of the generosity of the Scientists expressed toward the people of the community. A leading business man of the city seconded the motion and the entire audience united in unanimous approval of the motion.

The Town Hall was packed and this public manifestation of interest in Christian Science and appreciation of the Scientists' efforts to promulgate their ideas in a dignified way was in striking contrast to the indifference often met with in the early days of the lecture work.

A Christian Science business man testified of the practical value of Christian Science in the details of daily life. He told of the successful healing of a finger wounded by a hammer and a forehead scratched and lacerated by unexpected contact with an electric fixture.

A member of the Third Church of Christ, Scientist, of Chicago, spoke of having the almost age-abiding "chip on the shoulder" attitude of thought cured by Christian Science, and of being cured of lung trouble. He also referred to the practical results that he had seen in denominational church work, and especially the harmonious building of a group of churches through an understanding reliance on metaphysical methods of work.

A former clergyman of the Methodist Episcopal Church told of seeking Christian Science and its text-book in an hour of great need, and of being so stirred by the book that he cast it to one side for the time being and gave up any attempt to investigate the subject further. In the mean time his physical sufferings increased and nothing availed. He broke down in health and was forced to give up his ministerial duties. He traveled and tried the usual methods for cure. All these failed him and he again took up "Science and Health with Key to the Scriptures" and entered into a persistent, prayerful perusal of the same, with the result that he received a great spiritual illumination and experienced the healing of certain troubles which had afflicted him greatly. He spoke of his determination to persist until Truth is demonstrated as victorious. He paid especial tribute to the self-interpreting power of the teaching of Science and Health.

A member of the church spoke, quoting "Miscellaneous Writings," of "true health as synonymous with the true consciousness of life;" and showed in a clear and concise way how a physical change is of necessity a mental change, and that strictly speaking there is no physical realm antagonistic to or apart from the mental, but that all diseases are to be cured by mental processes, and that the body is to the mind what a sensitized photographic plate is to the objects that it receives to be reflected upon it.

A member of the reading room committee spoke of the growth of the reading room work of the church, and expressed the wish that all Christian Scientists would put the interests of the Cause above all personal considerations and personal interests.

The meeting was closed as usual by brief selections from Mrs. Eddy's book, "Miscellaneous Writings," read by the First Reader. In listening to the trend of the remarks and testimonies, it was both happifying and inspiring to hear of the dignified progress of this world-wide scientific sense of Christianity, and a genuine baptism of gratitude and brotherly affection swept over the entire audience as the general indebtedness to the selfless and Christianly persistent work of Mary Baker Eddy was thought of.

May these Wednesday evening object-lessons in Christian Science continue to tell the public that Christian Science stands for Principle, not person; for faith manifest in works rather than faith manifest in opinions, and that Love, the Healer and Transformer, is the governing genius of Christian Science.

Getting Our Dominion.

Man was made to lead, to rule, to dominate. There is nothing cringing, sneaking, or apologizing in the normal being made by God. A weak, discouraged, disheartened, discordant being is no more the man God made than is the harshest jargon sweet music.

Man was made to hold up his head, to assert his God-given birthright,—to be a man. Success is as much his normal element as water is the normal element of a fish. He was not made to live in an atmosphere of doubt, to be haunted and dogged through life by fear and uncertainty.

Let us be masters of circumstances and surroundings, not their slaves. Let us fight poor, weak, sick thoughts as enemies of happiness and success. The thought that one is a victim of circumstances, that his success and happiness depend on chance,—the habit of looking on oneself as a poor, miserable, fallen creature,—is demoralizing to mind and body, and absolutely destructive of all noble character-building.—*Success*, November, 1901.

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From Our Contributors.

Shadows.

BY ANNIE MARIE BLISS.

In my path a shadow lay,
Stretched before me long and dark;
And I feared the next step onward,
With a heaviness of heart.

And I tripped and stumbled blindly
Over stones I could not see;
When a voice of silver sweetness
Called from overhead to me:—

"Turn about, O weary traveler,
Face the sunlight of God's day;
'Tis yourself that casts the shadow
That is darkening your way.

"Face the light, so shall the shadow
Lay behind thee,—seen no more;
And the stones o'er which you stumbled
Shall lead up to Heaven's door."

As I turned to hear the message,
Slowly moved the shadow, too.
"Could it be," I thought in wonder,
"That the angel voice spake true?"

Yes, 'twas self that cast the shadow,
I have proved it many a time;
For I'm facing God's bright sunlight,
And the shadow lays behind.

Principle.

BY CHARLES E. ORCUTT.

I APPRECIATE so much the help received from the *Sentinel*, that I desire to express my gratitude, not only to that paper, but also to Christian Science for the blessings which have come to me through the study of the Truth as revealed in "Science and Health with Key to the Scriptures."

It is four years since this book was placed in my hands. At first my comprehension of its passages was obscure, but after a few weeks of reading, I experienced an instantaneous healing of a severe physical trouble of long standing. Before turning to Christian Science, I had not given the attention and time to reading the Bible that all men should give, not only for their own spiritual enlightenment, but also for the good influence that that enlightenment in themselves would have upon all with whom they associate; but reading Science and Health impelled me to read the Bible, and by studying the Bible in the light of Christian Science, I find the Truth that makes me free from sin, disease, and sorrow.

The teachings of Christian Science have placed the standard of morality on a much higher plane in my consciousness. The spiritual uplifting is greater than all else. I now see that in the degree in which I live in harmony with Truth that I not only gain that peace of mind which brings health and happiness, but also those near and dear to me are benefited by the love which is reflected by this harmonious state of consciousness.

I will relate an incident which proves that God is our help on every occasion. A young friend of mine, a boy, appeared to me quite suddenly one day in a much shaken condition. I did not know that he was in the room with me until he spoke, and as I turned to look at him his appearance was quite startling. He was trembling and looking very pale. His face and hands, and his clothes on one side, were covered with mud and dirt from the street. He said, "I have been run over by an express team, two wheels went over my ankle." I immediately but silently denied the accident and treated him. This occurred about noon, and three hours later he went home. I saw him the next morning at eight o'clock and he said, "I did not even limp when I went into my house yesterday, and there is no soreness, pain, or inflammation; what has cured me?" I explained to him that Christian Science treatment healed him. He was very grateful and I heard him remark several times afterward, "Christian Science cured me when I was run over."

I find that the study of Christian Science leads to the source of all science, or the Principle upon which is based all thought, all force, and all action; and that this Principle can be applied to all things and is for our use in all walks of life. The question is asked, Why do you call that which teaches us about Principle and the all-governing power, Christian Science? According to the definitions given in dictionaries, science means an exact knowledge, truth ascertained. Christian means pertaining to Christ (Truth). Our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, says on page 17, "Christian Science is pre-eminently Scientific, being based on Truth, the Principle of all science." We learn by demonstration that there is one law, one power, governing all life and action, and if we conform to this law we shall obtain perfect results.

We learn also by demonstration that this same Principle understood and applied will bring about perfect results in healing sickness. The cause or Principle that always produces perfect results must always be good. Therefore we call this great cause God, which means Good. This same Principle heals men morally, destroying sin in all its forms, including profanity and the use of tobacco and liquors, lying, hatred, envy, revenge, malice, and the whole long list of evil acts, words, and thoughts. This Principle can be carried into all the details of business, hence the value of Christian Science to business men.

Christianity is based on Love. The two greatest commandments are "Thou shalt have no other gods before me," and "Love thy neighbor as thyself." If these two commandments were obeyed by every one all differences and strife between men, families, communities, and nations would be no more, and peace and harmony would be established on earth.

I can only show my gratitude for what Christian Science has done for me, by striving every day to be obedient to our Leader, and to keep the commandments of our Master.

Underneath are the Everlasting Arms.

BY G.

"LEANING on the sustaining Infinite, to-day is big with blessings,"—Mary Baker G. Eddy in the preface to "Science and Health with Key to the Scriptures."

This morning I have filed away in my desk six hundred dollars worth of notes given by myself to personal friends for temporary loans in a business way, which this week's mail has brought me cancelled and paid. Five rather oppressive debts to personal friends, which represented in amount nearly or quite one half of a year's income; debts which had come down to me as heir-looms of the old mortal-mind period of my life; debts which were the sole remains of business transactions undertaken before, through Christian Science, I learned to consult divine Love in *all* my business matters. Five such obligations have been lifted in the past ten days, and I am deeply moved with an awesome sense of the power of God, when I acknowledge here and now that I owe my present freedom from the chains of this old financial claim, to the strength and power and courage that have come to me in the endeavor to *practise* the faith and understanding of the true Scientist, as taught by Mrs. Mary Baker G. Eddy.

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I am constrained to bear witness to the all-power of God in caring for this sort of human need, because I am convinced that mortal mind obtains its hold on the thought of most people in our day through the failure of our old-time teachers to recognize and teach to others the power of God (Love) in smoothing out the question of how to pay for what we need. If one is frugal, watchful, industrious, and with it all unselfish and Christian, one will not be extravagant, careless, vacillating, mean, or envious. The first state is that of the true Scientist, and is bound by the unchanging law of Good, to produce harmony, peace, tenderness, and joy. It has been tried. The second state is that of mortal mind, and it produces debt, discord, and frantic attempts to recover lost ground by senseless efforts, which only plunge one deeper in the mire of trouble and invites disaster. This also has been tried. Frugality, watchfulness, and industry, *without* unselfishness, will not produce the fruits of which I speak. Our work will fail without that Love which clothes our operations in such a mantle of sweetness, that no suspicion of self-seeking shall be manifest to those with whom we labor. This understanding came to me only through the study of Science and Health, and the attempt to practise what I read. The endeavor to *obey* brought such results as to encourage me to lean more and more upon that Immortal Mind in which men truly live, and move, and have their being. What had been a half-hoped-for good in the old way of thinking, became, through the study of Christian Science, the vitalizing, pulsating energy of every-day life. With no desire to call attention to personality, but that I may voice the impersonal Truth as it has become known to me through experience, I wish to bear grateful testimony to the fact that a family of five persons has for over two years been led through Christian Science, without medicine, into health never before known, into a remarkably improved conception of life and what it really means, and into a wonderful realization of the truth as quoted above, "Leaning on the sustaining Infinite, to-day is big with blessings."

Lessons.

BY ETTA HELENA CHASE.

"How can Christian Science help me when the doctors have failed?" "How does Christian Science cure the sick?" "I have read Science and Health, but I do not understand the book." Such were some of the remarks of a woman who was willing to try Christian Science treatment if she could know in a moment just how she would be helped.

The woman was educated and cultured, and these thoughts came to me: Suppose a pupil should say, "I am willing to study algebra if you will show me now how to solve this quadratic equation. I have looked over the algebra, but I do not understand it." Or, suppose the pupil said, "I will begin the study of Latin if you will show me how to translate this passage in Virgil." The teacher is not at fault if she cannot comply with her pupil's request. If one is willing to begin at the beginning in the study of mathematics or of a language, ought not one to be ready to take the first steps in the study of Christian Science?

"And they sung as it were a new song before the throne: . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Man must be redeemed before the new song can be learned. He must realize that he is healed, before he can know fully just how the victory was won.

We must take far more time to prayer than we have ever yet taken. I am certain that the secret of much mischief to our own souls and to the souls of others lies in the way we stint and starve and scamp our prayers by hurrying over them.—ALEXANDER WHYTE.

Testimonies.

Healed by Reading Science and Health.

In October, 1895, my husband was urged by our daughter, then living in Owosso, Mich., to try Christian Science for a disease that had troubled him for many years. He suffered greatly at times. The doctors had operated on him and he had used every kind of medicine that was recommended to him, but all did no permanent good. Finally he consented to go to Owosso and see a Christian Scientist, but, as he told her, without any faith whatever in the work. She remarked that he was interested enough to come and express the desire to be healed, that he had taken the right course. She gave him treatment and some reading matter, which he brought home with him. He was healed in a very short time. I at once began to read the Journals and tracts. I soon began to see that a new religion was being revealed to me. I had been a member of the M. E. Church between twenty-five and thirty years, and during those years had been trying to live an honest, consistent, Christian life. Soon after conversion there was a better and brighter side to mortal life, but after long years of Christian labor, I could not realize that any real progress had been made. At times I experienced a clearer view of divine ideas, and there seemed to be a reaching out for something that would give me a better understanding of God. I read my Bible and loved it dearly, but the greater part was difficult to understand.

After I began to study Christian Science there was a great change. The God of the Bible was a God of love, and not a revengeful God. As soon as I could I purchased "Science and Health with Key to the Scriptures." I have never for one moment doubted a statement in that book. I have been healed of many ailments,—sick headache in its worst form, neuralgia, stomach trouble, rheumatism, and corns, by reading Science and Health.

Soon others became interested. Two or three met at my home to read the lesson. We have purchased a number of copies of Science and Health, and all Mrs. Eddy's other works are being carefully and prayerfully studied.

I have seen almost every form of error destroyed by the power of divine Love. I will mention two or three cases. A young man who was cutting logs in the woods, was taken with a terrible pain in one of his feet. It soon became so severe that he could not step on the foot and he crawled on his hands and knees to a house nearly half a mile. Two men brought him to my home in the evening, and his suffering was great. The third day he was walking apparently as well as ever. He said he had the same trouble two years previous. The doctors called it inflammatory rheumatism, and he was laid up with it a number of weeks.

My husband was taken with what the doctors called gravel. He was treated by a physician two weeks. Two years after we came into Christian Science he had another severe attack and was relieved in less than two hours.

A few days ago one Saturday morning I called on a lady who was suffering with pain in her right foot. She had not worn her shoe with any comfort for three years, and most of the time was obliged to go hobbling around with her foot done up in cloths. I talked with her a little while, and mentally denied that error had any power. The following Monday afternoon I met her at a neighbor's house, and she said that morning she put on her shoe without any trouble, and did her washing. She was greatly surprised and did not know what to make of it. I explained to her as well as I could that it was the result of the little talk we had the Saturday morning before, and that it was the still small voice of the ever-present Truth which healeth all our diseases. She is reading Science and Health and attends the services.

I cannot close without saying something in favor of our

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Journal and *Sentinel*. They are true messengers of Love, and I always find in them many helpful thoughts to encourage me in this beautiful work of Truth. I could not get along without them. May the all-wise Father bless, strengthen, and encourage, our beloved Leader, our Lesson Committee, and our Publishing Society.

MRS. B. INGALLS, Swartz Creek, Mich.

The Bible became a New Book.

I wish to acknowledge, with grateful thanks, the many blessings that have come to us through Christian Science. When we first heard of it my husband was suffering severely from what some doctors called gall-stones, others suggested appendicitis, and gave him no hope of immediate help. The attacks came as frequently as every four weeks, then ten days. He suffered intensely and was confined to the house for days.

At this juncture, at the solicitation of a St. Louis friend, we attended a Wednesday evening testimonial meeting. While everything seemed strange, brought up and accustomed as we were to the Presbyterian Church, yet we were impressed by the genuine ring of the many wonderful testimonies of healing which were given and the bright, hopeful faces all around us.

My husband then determined to give Christian Science a trial. He obtained the name of a practitioner, and in one week he was cured. We then purchased Mrs. Eddy's wonderful book, Science and Health, and commenced studying it, in connection with the Bible. Since then many of my own ailments have disappeared, among them sick headaches, to which I had been a martyr since girlhood. But the greatest blessing of all is, that since we have commenced reading Science and Health, and trying to put its teachings into practice, the Bible has become a new book, and has revealed God as nearer and dearer, a very present help at all times. I am trying to overcome hate, selfishness, pride, and all other errors of mortal mind, which are uncovered to me.

I am thankful to God for giving us this wonderful Truth, which we can prove and make our own, and which is able to solve all the problems and perplexities of life; and to Mrs. Eddy for her unselfish and tireless efforts in behalf of the world. I cannot close without mentioning the pleasure and benefits received from the *Journal* and *Sentinel*, which come with their many helpful articles and words of cheer.

MARY D. MCKAY, Chicago, Ill.

Right Thinking an Effectual Help.

I had been an invalid for over ten years from dyspepsia and liver trouble, and for six years I lived on the simplest diet and drank nothing but hot water. My trouble took a very peculiar form. I consulted many physicians and they all told me a different story and all failed to cure me. They told me that if I was not more particular about my diet I would become paralyzed. I lived in constant terror all the time.

I began to investigate Christian Science in October, 1900. It came about in this way. I had a friend who was a Scientist, but as I never heard her say anything about it, I concluded that there was not very much in it. One evening I was telling her about my liver trouble and she smiled and said, "Perhaps if you did not think in the way you do you would not have any liver trouble." It struck me at once as being a very strange and new idea, and I asked her if she really meant it. She replied that she certainly did. We did not say anything more about it that evening. In the morning I asked her to tell me something about Christian Science. She did so, and I knew at once it was what I wanted. I soon got "Science and Health with Key to the Scriptures" and commenced to study it. In less than two months I was free from stomach and liver trouble. Now, when I am at all out of harmony I ask myself, "What condition of mind produced this?" I know that food has no power to harm one, and when Truth corrects my thought my physical condition is changed. "As a man thinketh in his heart, so is he."

I have been able to help my brother, who believes in Christian Science because he sees what it has done for me. He had an abscess which had caused him a great deal of suffering for more than ten years, and his physicians told him that the next time it gave him any trouble he would have to have an operation performed. We tried Christian Science and there is no more abscess, he is completely healed.—ALICE P. HANSON, Seattle, Wash.

Operation not Needed.

A person who had been told by the physician that there was no possible help for him unless he submitted to an operation for appendicitis, was asked by his employer if he would try Christian Science before giving up hope. With very little faith that he would receive help, he finally consented. Without going into the particulars of the case he was entirely healed in less than a month, and during the time of treatment never lost a day's work. He is a well man and has been ever since. This was three years ago. He can be found any day at his post of duty in Beverly where he and also his employer will verify this statement.

Many years ago a case of consumption was treated by Christian Science. The patient was pronounced by the doctors to be in the last stages. She began to recover at once. In six months she was a well woman and is living to-day.

Last spring the mother of an actress went to a Scientist requesting her to go at once to see her daughter, who lay at the point of death. She had been attended for a week by a physician who had that day said he could do no more. She was suffering from acute pneumonia. The Scientist went at once to the hotel and found the daughter as the mother had said, quite unconscious. After giving treatment, as the Scientist was about to leave, the mother said, "I will see you to-morrow." True to her word she came the next day and joy beamed in her face. She said, "My daughter is up, and singing, and well, and we shall travel this afternoon with the company."

A week later a letter was sent asking treatment for her youngest daughter, whose voice left her suddenly while singing. In one treatment it was restored. Many more recent demonstrations could be given, as evidence of good work which is being done in Salem.

MRS. EMMA J. MARVIN, Salem, Mass.

I had been a faithful worker in the Congregational Church for twelve years. I held the position of deaconess, and in this capacity made many calls on the church members. I was greatly impressed with what an unwell and unhappy set of people they were. Every home seemed to have a tale of woe. In the mean time I had become interested in Mental Science, and for a time that seemed to satisfy; but finally a friend led me to see that Christian Science was the Science of religion.

I have been in Christian Science not quite two years, but the Truth that has been revealed in that time is marvelous, especially the understanding of the Bible. Though I had read the Old Testament through twice, and the New many times, there was much I could not understand, but with "Science and Health with Key to the Scriptures," even the parables were made plain.

As I look back on my search for Truth I see at first it was a drifting from one path to another, but since I came into Science it has been a climbing up out of the material into the spiritual, and the way grows brighter and brighter unto the perfect day.

MRS. SARAH B. KENYON, Hartford, Conn.

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Religious Items.

THE FEEDERS OF INIQUITY.—The *New York Tribune* in a late editorial on "Civic Righteousness," in which it treated of the horrors of wickedness to be found in our great cities, brought out the point that the villages of the country and its purely rural communities are the sources from which the cities are fed, and that the terrible forms of wickedness which flourish in our great municipalities are only the full development of what in more moderate form is allowed to begin and maintain itself unrestrained in the smaller places. Only by an aroused sentiment in every town and hamlet can the evil of the cities be effectually cured. It thus sets forth this idea:—

"The same apathy which is responsible for evil government in the large cities is to be found in the village and rural life of the country. Little or nothing is done for the suppression of nuisances that retard the moral and material life of the community, for the removal of untoward conditions that tend to produce the village hoodlum and idler, for the repression of drunkenness or other allied forms of vice, for the securing of better sanitary regulations or for the promotion of civic pride and nobler ideals of citizenship. In the village and rural community, just as in the city, the good people are often unorganized for the promotion of the general welfare, and are sometimes found working at cross-purposes."

But these most true words apply equally to the individual who, while he shrinks in unaffected horror from the awful crimes that find expression in the lives of abandoned men and women, yet practises little forms of selfishness whose logical outcome is in these very iniquities which so shock him. Little transgressions which do not transgress the law, and the little injustices which yet do not bring one into the courts, are the sources from which come, as children from a parent, the vast wrongs of the criminal world. If we would have righteousness on earth we must begin at home; we must begin at the beginning. If we would not have wolves and tigers, we must destroy the cubs of these animals. He who would not have robbery and murder in the world, must put away from his own heart the envies and the hatreds of which these crimes are the ripened fruit.—*New-Church Messenger.*

THE FLOOD OF NEW BOOKS.—A man of much intelligence was asked a few days ago if he was reading any new books. He said that he was not; his mind was entirely exhausted and his eyes blinded by merely reading the names and the summaries of the contents of the multitudinous flow of books that have sailed out into the currents since the first of September. "My son, be admonished: of making many books there is no end; and much study is a weariness to the flesh."

In the midst of the outflow Lord Rosebery, of England, lifts up his voice: "At present the mere fact of holding an open book on which eyes are fixed covers a multitude of sins. Fond parents are proud and satisfied if only they can see their children reading. A reading adult is an object of regard, a middle-aged adult is an object of veneration, but what does it all amount to? In many cases very little."

Robert Southey, poet, historian, literateur, raconteur, explained to a Quakeress how his time was divided up, showing that he was reading twelve or fifteen hours in each twenty-four, and when he finished she said, "But when do you get time to *think?*"

The Christian Advocate.

If the purest form of religion in any of the churches could be united with the perfect freedom which exists in the world outside the churches, and if some religious organization could be made strong enough to become the natural home and working-place of all those devout souls who are hoping and praying and willing to bring religion into its rightful place as the supreme interest in human affairs, a church would arise such as the world has never seen; and religion would come to honor and exert a power which would make all previous epochs of religious progress seem barren and unfruitful. We do not say that our Unitarian church has any divine commission to bring about this happy union of religion and liberty; but we do hold that it ought to have this for its aim, and should be content with no achievement which will fall short of it. No Church has now any excuse for being unless it can do something which no Church has ever done and which no other Church can do so well as itself.

The Christian Register.

As civilization advances, we tend toward what is conventional in conduct and ideas, to what is artificial in manners, and, therefore, to what is insincere in life. In the early times of our country, men were far more generous, spontaneous, and natural than they are at the present; and they were more sincere, more in earnest, and perhaps more honest and just. With increase of wealth, with the enlargement of the means of culture, with progress in refinement, there has come degeneration in moral aims and deterioration in intellectual sincerity. That the pioneers were more generous and brotherly in conduct toward each other than men are now, more willing to share all that they had, no one can doubt who knows a y thing about them. Nor can we doubt that they were more outspoken, less willing to compromise themselves in conduct and character, and more willing to bring profession and deed into harmony with each other.

The Christian Register.

The *Boston Herald* says that Professor Adolph Harnack, one of the foremost theologians of Germany, in an article entitled "What is Christianity?" "insists that religion is an individual, and not a corporate, characteristic, and that thus it is easier to say what a Christian is than what Christianity is. To him Christianity is the kind of religion Jesus lived, and a Christian is one who believes that God is his father and he himself God's child, and, with this, that religion consists in love, forgiveness, a id brotherliness—a state of heart and a deed as well. The presence of such people in the world is the presence of Christianity in it."

The Christian Advocate editorially says: "The worst forms of self-indulgence show themselves frequently in the pulpit. There may be precomposed rant as well as extemporaneous, and there are preachers whose moods enthral them. In the morning they are 'sweetness and light,' in the evening lurid flames; or, again, in the morning they reveal an unction of damnation, followed in the evening by an attempted reparation and an excess of pathetic persuasion. 'The spirits of the prophets are subject to the prophets,' and men should constantly endeavor to save and not to destroy."

We cannot too firmly resolve nor too steadily enforce upon ourselves the resolution to give due honor to all offices, whether in State or Church, which represent righteous authority and public service. It is for the interest of all the people that their ideals have worthy representation, and that, without reference to the persons who fill them, offices that ought to be revered should be held in reverence.—*The Christian Register.*

We must learn to take our faults humbly as proofs of our weakness, and use them to increase our trust in God and our mistrust of self. Neither must we be discouraged at our own wretchedness or give way to the thought that we cannot do or bear any special thing. Our duty is, while confessing that of ourselves it is impossible, to remember that God is all-powerful.

JEAN NICHOLAS GROU.

We speak of the ministry of suffering, of disappointment, of sorrow, and speak truly; but none of these minister, not one, until they have been mastered. First our mastery, then their ministry. We say, "The Lord hath chastened us,"—yes, but by summoning us to a wrestle in which it is our part never to let go. . . . It is not the mere difficulty that exalts. It only gives the opportunity.—W. C. GANNETT.

Men need religion now as never in the world before,—need it as the premises of logic the conclusion they involve. The religious attitude is the supreme necessity to which all knowledge, science, and experience run as rivers to the sea.

JOHN W. CHADWICK.

It is a great thing to speak the truth always to other people; it is also a great thing to speak the truth always to yourself. It is easier to deceive yourself than to deceive any one else, for you have no one watching you.—*The Watchman.*

The Young Men's Christian Association was organized fifty years ago. There are to-day 1,476 associations in North America; 161 railroad associations, 577 student associations—a membership of 208,477, and 391 buildings.

Love has not only a beauty of its own, but a power of beautifying other objects, of refreshing unrefreshing things.

REV. GEORGE MATHESON, D.D.

Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.—J. G. HOLLAND.

To love truth for truth's sake is the principal part of human perfection and the seed-plot of all other virtues.—JOHN LOCKE.

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

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Items of Interest.

National.

Two very important decisions were rendered by the United States Supreme Court on December 2. The first was regarding the right of the United States Government to collect customs duties on articles brought here from the Philippines. The Court held that the islands have been domestic territory since 1898, and under the existing tariff laws, duties cannot be collected. The second decision was regarding Porto Rico. In this case the Court held that Congress has a right to erect a tariff barrier between the United States and possessions thereof. It will thus be seen it is possible for Congress to pass laws in regard to the Philippines similar to those enacted for Porto Rico, under which duties can be imposed on goods coming from the Philippines, and upon American goods going into the islands.

President Roosevelt's message was read in Congress on Tuesday, December 3, and was received with unusual interest. Having received through the message the official announcement of President McKinley's death both houses adjourned out of respect to his memory. In the House a committee consisting of one member from each State, and in the Senate a committee of eleven were appointed to act jointly in arranging for memorial exercises in Congress at some later date. Secretary Blaine delivered the funeral oration on President Garfield at a joint meeting of the two houses. A similar commemoration of President McKinley, with an oration by some national character, will doubtless be arranged by the special committee.

On December 4 the Senate received the new Hay-Pauncefote Isthmian Canal treaty. The report of the Canal Commission in favor of the Nicaragua route and the introduction of Nicaragua Canal bills have brought the matter directly before Congress in advance of action on the treaty. As was anticipated, the commission favors the Nicaragua route and makes an estimate of $189,864,062 as the total cost of the construction of the Canal. It is estimated that the work can be completed within eight years. The total length of the Nicaragua route is 183.66 miles and the Panama route 49.09. The cost of operation and maintaining the Nicaragua Canal will be $1,350,000 per year greater than the Panama Canal.

The annual report of the Hon. Lyman J. Gage, Secretary of the Treasury, shows that the total receipts of the Government from all sources for the fiscal year ending June 30, 1901, were $699,316,530.92, and the expenditures for the same period were $621,598,546.54 leaving a surplus of $77,717,984.38. Compared with the previous year, there was an increase of $29,721,099.74 in receipts and $22,253,561.44 in expenditures.

A bill has been introduced in the Senate providing for the construction of an executive building on the land south of the Treasury Department. On the first floor will be a dining room and reception rooms, and on the second floor offices for the use of the President and the executive clerks. The bill provides for an appropriation of one million dollars for the erection of the structure.

The estimate of appropriations required for the Government service for the fiscal year ending June 30, 1903, as furnished by Secretary Gage, amounts to $610,827,988, which is sixteen million dollars less than the estimate for 1902, and four million dollars more than the appropriations for that year.

It is thought that the verdict of the Schley court of inquiry will be submitted to the Secretary of the Navy before Congress adjourns for the Christmas recess.

More than three thousand bills were introduced in the House before noon of the first day of this session of Congress.

Foreign.

Special Commissioner Charles A. Conant, who was sent to the Philippines to investigate the currency situation, says in his report to Secretary Root, that there should be a distinctive Philippine coin of silver which shall be legal tender for fifty cents in gold, to be called the peso and to contain twenty-five grammes of silver. He also recommends that the Mexican silver dollar and other coins cease to be legal tender after a certain date.

Sousa's band had the honor of performing before King Edward and Queen Alexandra on December 1. The occasion was that of the Queen's birthday, and the programme included classical and sacred music. It is worthy of notice that the King chose Americans as the second company of artists to appear before him since he ascended the throne.

Mr. Hutin, president of the Panama Canal Company, has presented to President Roosevelt the formal offer of that company for the sale of their property and franchises to the United States. Accompanying the offer was a statement setting forth the advantages to be secured by the selection of the Panama route.

A special cable to the *New York Journal and American* from Managua, says that Nicaragua has cleared a way for the United States to dig the Isthmian Canal. It has removed all concessions that could in any way conflict with the interest of the United States.

A royal decree has been issued ordering the establishment of an American library in Rome. The library will contain all the publications relating to the new world since its discovery.

It has been decided that members of the United States army and navy will not be permitted to vote at the forthcoming municipal elections in the Philippines.

Industrial and Commercial.

Deposits of iron ore nearly inexhaustible in supply have been discovered in Lower California near the Mexican Territory. A company having a capital of $5,000,000 has been organized to develop the industry. As it requires an expenditure of from twelve to fourteen dollars a ton to ship iron to the West, it is concluded that the new company will be able to take complete possession of the iron ore and pig iron markets from Utah to the Pacific coast.

The annual report of the American Iron and Steel Association shows that the production of iron ore in the United States last year was 27,533,161 tons, an increase of nearly three million tons over the year before. The imports of iron ore during the year amounted to 397,831 tons, which was 51,400 tons more than the year previous.

Mr. Francis Chandler, the great English labor leader, in a recent address before the Chicago Federation of Labor, proposed an international federation of labor organizations of Europe and America for offensive and defensive purposes.

Valuable oil discoveries have recently been made in southern Alaska. Most of the oil is around Innerskin Bay and Coal Oil Bay. During the summer over fifty thousand acres were set aside as oil lands.

The output of the mines of the upper lake region for the present year will amount to over twenty million tons. This is more than double the output for any year up to 1895.

It has been officially announced that no non-union laborer will be employed on the works of the World's Fair at St. Louis.

The output of the Cripple Creek gold mines for 1901 will exceed $27,000,000.

General.

According to the *Monthly Summary of Commerce and Finance of the United States*, the amount of gold in the world October 1, 1901, was $4,394,000,000. The amount of gold coin and bullion in the treasury at Washington, on that date, was $1,160,353,790 and the amount in general circulation $631,201,267.

At a recent meeting of the National Live-stock Association at Chicago, it was voted that if the German Government would send inspectors of meat to this country the association would pay their salaries, provided that meats bearing the stamp of the inspectors should be received into Germany without protest.

The Municipal Art League of Chicago has undertaken to increase its membership to five hundred thousand. When this is accomplished it will attempt to raise a million dollars, which will be expended in beautifying the city with statuary, with mural paintings in public buildings, artistic drinking fountains, improvements in parks, etc.

Governor Dockery of Missouri has issued a proclamation calling on the citizens of that State to observe December 20 as Louisiana Purchase Flag Day. The Governors of several other States will issue similar proclamations. On that date ground will be broken at the World's Fair site in St. Louis.

October 31, 1901, there were 4,279 national banking associations, having an authorized capital stock of $663,224,195. There are in the United States, 12,972 banks of all kinds, having an aggregate capital of $1,138,042,134 and deposits amounting to $8,619,285,110.

General Harry Bingham of Pennsylvania is the "Father of the House," having entered that body in 1879. His immediate predecessor was Mr. A. C. Harner of Philadelphia, and for many years William D. Kelley before him enjoyed the distinction.

The Italian residents of Chicago have subscribed for a bronze tablet which they will present to the American people in memory of President McKinley, and it is their hope that it will find a resting place in the Capitol in Washington.

A linotype machine operator in Des Moines, Ia., recently broke the world's record for speed. He set three thousand three hundred and forty-four lines of nonpareil in eight hours. This is equal to 86,944 ems.

The South Carolina and West Indian Exposition at Charleston, S. C., was formally opened Monday, December 2. Chauncey M. Depew, Senator from New York, was orator of the day.

Wheat shipments from Kansas, Nebraska, Minnesota, Texas, and California are pouring into Mexico at the rate of more than two hundred thousand bushels a day.

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CHRISTIAN SCIENCE SENTINEL

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

Mr. Farlow Replies.

THE *Fort Worth Register*, Fort Worth, Tex., of November 17, 1901, contains the following from Mr. Alfred Farlow.

Boston, October 23.

Editor of the *Register.*

The Rev. Mr. Armstrong begins his rejoinder to my reply by saying: "The case must be desperate when a defender so remote must be called upon." I venture the assertion that I have not gone so far out of my way as Mr. Armstrong has, and that, though residing in Boston, I am nearer to the subject in question than my self-appointed guardian. Is it not a little strange that some clergymen should be so much troubled about a matter which they claim is senseless and impractical? If they really believe what they say about Christian Science, why do they not leave it to die a natural death? For surely a thing that is altogether unprofitable will soon fade out without any help from its critics. If this Science is so out of harmony with the Scriptures, why does it meet with the approbation of hundreds of thousands of devout Bible students and believers? Does Mr. Armstrong assume that the people are not intelligent enough to read and choose for themselves? If Christian Scientists are not healing the sick according to the method of the Master's appointing, will our critic please give us the proper way? Our Lord said: "He that believeth on me, the works that I do shall he do also;" "These signs shall follow them that believe." We will grant that those who accept Jesus' words, and by the application thereof are improved even in the least, are believers and followers to that extent. Nevertheless, according to the teaching of the Master, our ability to do the works which he did, registers the degree of our understanding, and tells to the world as well as to ourselves whether or not we are believers in a sufficient sense. Here is one who claims to be a minister of the gospel, and a teacher of the word of God, condemning one of the most worthy Christian denominations of this country, a sect which is healing the sick according to the command of our Lord, and yet he himself cannot heal with his interpretation of the teachings of Christ. Does he propose to destroy the little faith there is in the world? Talk about pantheism. Who is nearest pantheism, the Christian Scientist who believes that omnipotent God rules and governs His creatures, or the one who believes that the universe and man are governed and controlled by material laws and conditions? Has God created man, placed him upon the earth, and then taken His departure, leaving His creature to care for himself? From what source does Mr. Armstrong get his authority for preaching the Gospel? From the Scriptures? If so, by what authority does he reject the command to heal the sick which is given in connection with the admonition to preach the gospel?

He reaffirms that Christian Science is not a science because it is a discovery. Will he declare that a truth is not true or scientific because it is not yet found out?

Mrs. Eddy searched the Scriptures for a correct understanding of God's word and discovered therein an interpretation which is new to this age. This she has formulated and given to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures."

What right has Mr. Armstrong or any one else to declare any teaching to be unscientific because, being in harmony with spiritual understanding, it is opposed to human sense? It has never been claimed that this Science is in accord with the more materialistic philosophies or the testimony of the five personal senses. It is scientific only from a Scriptural and spiritual standpoint. It is the Science of God and His Christ.

Jesus taught the first lesson of divine Science when he said, "God is a Spirit." Will our critic deny this statement of the Master? The physical senses declare: "I do not believe there is any Spirit. I cannot see any Spirit." Material sense would deny the very foundation of the teachings of the Master, but Christians accept his words as true, contrary to the claim of the personal senses, and the results that we gain by their application prove to us the truth of his proposition. He declared, "It is the spirit that quickeneth, the flesh profiteth nothing." Will our critic kindly give the meaning of the word nothing? How much is nothing? Is not this saying of Jesus a plain declaration that Spirit is the only life, the only animating power of the universe, and that flesh, or matter, is altogether unprofitable? Whence comes this unprofitable thing? Did God create it? Has He been guilty of such a misdemeanor, and thereby brought into existence an element opposed to Himself to war against His will? We grant that God created all things, but how? is the question. What is the constituency of His creation? Darkness is the opposite of light. It is not an entity. It is not something, but the want of something—the want of light, and disappears as the light appears. So God's opposite must be regarded as a nonentity, for the evils which are mountains to mortals weigh nothing in the sight of Omnipotence.

I will admit that a "science is not proven until it works out results," but it must be a science before it is demonstrated, though it may not be so understood. Otherwise it would not be demonstrable. In other words, the embodied idea of truth is eternal and was in existence even before it was known to mortals. The science of which God is the Principle was, and is, formulated by Him, and was in existence before any mortal knew of it. We call mathematics a science. Was it a science before Mr. Armstrong knew aught of it? Were five times five twenty-five before he knew it? Was not this idea true before any mortal knew it? Our critic would leave God out of account and make man, instead of God, the creator and formulator of science. Is not the infinite Intelligence the first to know any and all truth? What God knows is supremely scientific.

If mathematics, or any other system of knowledge, is a science while a single individual is in a state of ignorance, it is scientific in the face of the universal ignorance of mortals, and why? Because all science, all things, are formulated and created by God, the eternal Mind, and are co-existent and co-eternal with that Mind, Mr. Armstrong does not recognize God in his science, but makes mortal man the originator of all truth, when mortals at best can only be discoverers.

Our critic's theory implies that God has created another god, called nature, and left this pantheistic god to re-create

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the world materially, operate and govern it by laws over which God has no control, feed or starve it, make it sick or well, and finally destroy it because this imperfect creation of an imperfect god has become unfit to exist.

Does Mr. Armstrong believe he can demolish Christian Science by quibbling over technicalities? I dare say that he has never healed a single patient through his understanding of this science, to prove, even to himself that he understands it, and if he does not understand it, what right has he to pose as capable of giving his readers an intelligent opinion of it? What would be thought of one who attempted to teach mathematics without having demonstrated a single proposition to prove his understanding, and who has only this one qualification, namely, he does not believe in it?

We insist that this is a science and must be so treated. No one is capable of giving an intelligent idea of it who is not a practical Christian Scientist and able to heal the sinner and the sick man through his knowledge of it. This science is demonstrable to mortals in its destruction of disease and discord. The influx of spiritual understanding dispels the illusion of the senses, even as the light dispels the darkness.

Our critic declares, "I submit that the Bible as a whole, containing the teaching of Christ, is not a science but a revelation. It is not antagonistic to true science, but it is not a science." This is strange logic. True science and revelation are always identical. Eternal truth is not man's science, but is formulated and systematized by divine Intelligence—is God's science and is scientific in His sight, though unknown to mortals.

In his strained effort to disprove our logic, our critic loses sight of the point in question. We have never claimed this to be a science in the human sense but in the light of spiritual understanding. It is God's science—the Science of God discovered and taught by that one whose goodness, spirituality, and experience had been of such a character as to prepare her to perceive it. It is not claimed that Christian Science adds anything to the Bible, but that it correctly interprets God's word, thereby rendering it more practical to mankind in working out their salvation.

I am inclined to believe that Mr. Armstrong can teach his own religion better than he can teach Christian Science, and would advise him to make his own a specialty and leave the teaching of this faith to Christian Scientists, just as he would leave the teaching of mathematics to mathematicians, and the teaching of music to musicians.

He declares that in my explanation of Paul's statement, "But 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," I have "violated the rule of hermeneutical interpretation." It may be that my interpretation of the Scriptures differs somewhat from his, and it is very apparent that my interpretation of the Christian Science text-book is at direct variance with his. But does he prove that his interpretation is correct? Jesus declared, "He that believeth on me, the works that I do shall he do also," which is equivalent to saying, He who understands as I understand, and deports himself accordingly, will be followed by the same results. He also said, "These signs shall follow them that believe." The ability to overcome sin and disease must follow those who believe, if our Lord spoke the truth. There is no other test named by the Master.

Paul truly said, "There is a natural body and a spiritual body." He did not wish his hearers to become confused in respect to his sayings. He wanted them to compare "spiritual things with spiritual," and to understand that the body which he expected to be raised up to eternal life was not this corporeal earthly house, since "flesh and blood cannot inherit the kingdom of God," but the spiritual man; while the false man, "the old man with his deeds," is "put off."

A careful study of his first letter to the Corinthians will convince your readers that Paul, in his discussion of the gospel, was seeking to make clear that what he taught was not in harmony with the perception of the material man, but foolishness thereto. He declared, "God hath chosen the foolish things of the world to confound the wise; and God hath 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 nought things that are: that no flesh should glory in his presence." Then follows the chapter which includes my former quotation, "But 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." What is the natural man, if it is not the five personal senses? Do we understand spiritual things through the material senses? Was Paul right when he said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary, the one to the other."

Mr. Armstrong makes the statement, "There is no natural man, if we take Mrs. Eddy's gospel. I deny the right to any defender of Mrs. Eddy to use this Scripture." A false claim brought into court is not a claim in reality, but as it so appears it must have a hearing before the judge, and when the testimony is in, the judge declares there is no claim. But first this fact must be proven. So mortality and materiality have claims upon us which must be recognized and dealt with according to spiritual understanding. Meanwhile many material customs and usages are suffered to be so now, and must be continued until we have grown to a sufficient degree of spirituality to live absolute Christian Science.

My critic dwells at length upon what he chooses to claim a glaring contradiction in Mrs. Eddy's teachings in that she claims this science to be a revelation, and yet holds that she obtained it by searching the Scripture.

If Mrs. Eddy gained a true interpretation of the Bible, that interpretation must have come from God. It could not have come from any other source, for the divine Mind is the only Intelligence. The fact that she searched the Scriptures did not lessen the divine influence upon her, for surely one would expect to be guided more by divine Providence in meditating upon His word than in any other attitude of mind.

Mr. Armstrong suggests a "dilemma," and kindly offers two horns. He is writing from the wrong standpoint and I decline to accept either his "dilemma" or his "horns." Indeed, I have long ago ceased to believe in that personality who comes with horns, hoofs, and dilemmas.

He quotes from the last chapter of Revelation: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." I herein challenge our critic to produce a statement in the Christian Science text-book that is not a consistent deduction from its fundamental lesson, "God is Spirit," and would respectfully call his attention to the fact that this fundamental statement of science is Spiritual, the words of him who "spake as never man spake."

Mrs. Eddy does not claim to have added anything to the Scriptures. She claims simply to have learned what there is in the Bible, and Christian Scientists stand ready to defend their doctrine from a Scriptural standpoint.

Our critic reiterates his argument "Christian Science is pantheism," and quotes again from the Standard dictionary. Suppose we stop our discussion of the technical meaning of words for a moment and consider what Christian Science really teaches. His contention is, without doubt, that Christian Scientists believe man is a part of God, that he has no individuality, and that, in accordance with the Hindoo philosophy, he will eventually become merged into God and lose his identity.

Now if this is what he means by declaring Christian

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Science to be pantheism, I declare emphatically he is wrong, for we do not believe any such thing nor teach it. Furthermore, our experience convinces us that as we progress spiritually we improve and strengthen our individuality, and this indicates that such progress will continue even unto infinitude. But man is nothing of himself and can do nothing of himself. Even our Master declared, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." Man is the image and likeness of God. He is inseparable from God and yet is not God nor any part of Him. In "Science and Health with Key to the Scriptures," p. 472, we read: "In Divine Science, God and the real man are inseparable, as Principle and its idea."

Pantheism in its literal meaning, all-godism, is equivalent to the Greek cosmos-theism, world-godism, teaching that God is constituted by the sum-total of the world. This is as far from Christian Science as anything can be. Webster defines pantheism as "the doctrine that the universe, taken or conceived of as a whole, constitutes God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe." Now the additional definition which my critic has quoted from the Standard dictionary, does not in any way affect the essence of the explanation that the sum-total of the universe constitutes God. In other words, there are not two kinds of pantheism taught, one which is the exact opposite of Christian Science and another which is exactly like it, as Mr. Armstrong would have it appear. The Hindoo belief represented as translating the material universe into a mental one, does not in any way affect the proposition that pantheism means all-godism, but still retains that notion. The so-called idealistic pantheism, or Hegel system, "maintaining that the entire phenomenal universe is the ever-changing existence—form of the one single universal substance, which is God," is the direct opposite of Christian Science, and in its essence is identical with the more material teaching in respect to pantheism, and is but a shift from material evil to "spiritual" wickedness in high places. Christian Science teaches that God is infinite, unchanging, and eternal, and His creation is His infinite manifestation, co-existent and co-eternal with Himself, maintaining forever its myriad individuality, reflecting the Intelligence, Life, and Substance of the Creator, retaining forever this relation to the Creator and never becoming absorbed into Deity. By seeking to draw out pantheism in the direction of Christian Science and Christian Science in the direction of pantheism, Mr. Armstrong has striven to make them meet, but has utterly failed. His charge that Christian Science is atheism, I have already answered in the foregoing explanation of this Science.

As authoritative Christian Science theism I quote briefly from Mrs. Eddy's latest message to the Mother Church delivered in June, 1901. "We hear it said the Christian Scientists have no God because their God is not a person. Let us examine this. The loyal Christian Scientists absolutely adopt Webster's definition of God, 'A Supreme Being,' and the Standard dictionary's definition of God, 'The one supreme being, self-existent and external.' Also we accept God, emphatically, in the higher definition derived from the Bible, and this accords with the literal sense of the lexicons: 'God is spirit,' 'God is love.' Then, to define Love in Divine Science we use this phrase for God—Divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love;" "God is person in the infinite Scientific sense of Him, but He can neither be one nor infinite in the corporeal or anthropomorphic sense."

In his communication published in your issue of October 20, Rev. Mr. Armstrong endeavors to maintain his position that women have no God-given right to teach theology, quoting again, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed, then Eve."

Doubtless our critic has introduced this argument for the special purpose of denouncing a good woman in Concord, N. H., who has for years been a most faithful and conscientious religious teacher, but in so doing he has made assertions which are non-acceptable to millions besides the Christian Scientists, including people of his own denomination. All our Sunday Schools and many of our pulpits are filled with teachers from the fairer sex.

If our critic maintains that woman in the pulpit is out of place, he must include in his condemnation the one who stands before a Sunday School class, for she, too, is expounding the word of God. One of the best Methodist preachers I ever knew was a woman. According to Mr. Armstrong she was an impostor, though she made many converts. Most Biblical writers as well as most modern thinkers disagree with our friend on this point.

We will again consider 1 Corinthians, 14 : 33, reading in connection therewith the verse preceding and the one following: "For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." It should be noted that in those days the discussions held in the synagogues were oftentimes full of disputations and heated controversies. Some authors believe Paul's admonition was applied specifically to those public debates. Adam Clark, LL.D., who is regarded by most Methodist clergymen as one of the best authorities on Biblical exegesis, quotes from Dr. Kling on p. 154, vol. 6, of his commentaries: "It was permitted to any man to ask questions, to object, altercate, attempt to refute, etc., in the synagogue, but this liberty was not allowed to any woman, . . . because it was deemed indecorous for women to be contending with men in public assemblies on points of doctrines, cases of conscience," etc. Dr. Clark adds: "From this it is evident that it was the disorderly and disobedient that the apostle had in view, and not any of those on whom he poured out his spirit. . . . The Jews would not suffer a woman to read in the synagogue, though a servant or even a child had this permission. This was their condition till the time of the Gospel, when, according to the prediction of Joel, the spirit of God was to be poured out on the woman as well as the man, that they might prophesy—that is, teach—and that they did prophesy or teach is evident from what the apostle says, where he lays down rules to regulate this part of their conduct while ministering in the church." I make this quotation simply to show that great men as well as women have differed from Mr. Armstrong.

Now let us consider other statements of Paul in order that we may understand his meaning here, for it is better that we allow him to interpret for himself. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Paul declares in Galatians; "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." This law was an effort to specify what men should and should not do without any scientific principle or definite standard. The gospel of Jesus Christ giving the spirit of truth in contradistinction to the letter thereof, making clear to hu-

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man consciousness the ideal manhood, affords a guide and admonisher at all times and under all circumstances, doing away with the literal law, though not its spirit and purpose, nor the observance of its real essence. When the circumstances and conditions cease, under which Paul commanded silence in the churches on the part of women, the law no longer holds good. While he recognized that the law of Moses was superseded by the higher law of Christ, he nevertheless advised them to be governed by the Mosaic law, because the world in general had not grown sufficiently above that law to permit its being disregarded without confusion and the appearance of unwarranted disobedience in the eyes of the general public. The essence of Paul's admonition is embodied in Jesus' words: "Cast not your pearls before swine;" also in his own writings wherein he advised against contentions and strivings about the law. Nearly two thousand years have passed since Paul made this statement, and things have changed very much. Woman has in a large degree taken her rightful place. The law of this age permits her to speak, and in so doing she is not violating Paul's admonition, since the "thus saith the law" of this period is not of such a character as to demand her continued silence in the church.

Mr. Armstrong writes: "Mrs. Eddy declares that man is not fallen, that there is no sin, no soul is ever punished, no hell, no vicarious death of Christ." It should be noted here that in the world of material sense, Christian Scientists recognize the evils and errors that are to be conquered and overcome, and though they may seem to differ from others in their understanding of the nature of evil, they nevertheless note that sin exists in human experience and will so continue until it is repented of and forsaken. On this subject Mrs. Eddy writes in her June message to the Mother Church: "In Christian Science it is plain that God removes the punishment for sin only as the sin is removed—never punishes it, only as it is destroyed, and never afterwards, hence the hope of universal salvation. It is a sense of sin, and not a sinful soul, that is lost. Soul is immortal, but sin is mortal. To lose the sense of sin we must first detect the claim of sin; hold it invalid, give it the lie, and then we get the victory, sin disappears, and its unreality is proven. So long as we indulge the presence or believe in the power of sin, it sticks to us and has power over us. Again: To assume there is no reality in sin, and yet commit sin, is sin itself, that clings fast to iniquity. The Publican's wail won his humble desire, while the Pharisee's self-righteousness crucified Jesus."

Christian Science teaches that whatever may be the constituency of matter and its supposed evils, we must attain to spirituality and outgrow the flesh, and thus reach a condition wherein we are immune from hell and punishment. The vicarious death of Jesus Christ might be explained as his self-sacrifice, passing through an experience for the purpose of demonstrating to mortals that God was his life when he might have escaped this experience so far as his own necessities were concerned. This he indicated when he said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" His vicarious death was prompted by pure love and the necessity of giving mortals the key to the kingdom of God by demonstrating to them the true science of being—what God really is, and the relationship between God and man.

ALFRED FARLOW.

"I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a canceled note, torn in two and burned up, so that it never can be shown against the man. There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills.—BEECHER'S "Life Thoughts."

The Pitcairn Islanders.

THE English Colonial Office has recently received a report from one of its naval commanders of a visit paid to Pitcairn Island, where the descendants of the mutineers of the government ship Bounty are still residing. These people are entirely isolated from the world, with the exception that they live sufficiently near one of the great ocean routes to induce the captains of vessels wishing fresh meat or fruit to make a slight deflection from their course, sight the island, land on it with one of the ship's boats, and get their needed supplies. The island has no good harbor or roadstead, hence in stormy weather it is practically unapproachable.

According to the official report, the islanders are under the government of one of their number, who appears to be a man of ability and determination, and are in a contented, though hardly a progressive, state. The entire community numbers about one hundred and fifty members, with a somewhat disproportionate number of females.

There are no diseases on the island, and absolutely no medical means of treating them if there were. The local authorities when offered medical supplies said that they neither needed nor cared for them. There appears to be an abundance of fruit and vegetables, and a sufficient supply of goats to furnish the comparatively little animal food required in a tropical region.

The system of control is evidently largely socialistic. From 8 A.M. until 2 P.M. all the male grown population are engaged in public works of various kinds. After 2 P.M. they are at liberty to do what they care to for themselves, or to enjoy their leisure. They are all devout members of the Seventh Day Adventist faith, and the American missionaries of this religious organization are endeavoring to do what they can to build up some slight commerce between Pitcairn Island and Tahiti, believing that it would be of advantage to the people of the former island. These latter appear to be, in certain ways, undergoing a species of degeneration, in consequence, presumably, of too close intermarrying.

One evidence of this is the very early loss of their upper front teeth, although, on the other hand, it may be said that when they are engaged in public work they appear to have the strength and endurance needed to do more than most workingmen would in this country or in Europe. Another defect, due to extreme isolation, is the corruption of language. There has been a tendency among them to adopt what may be termed a language of their own, made up by the careless and clipping use of English words, so that at the present time it is somewhat difficult for the younger members of the community to understand English quickly when they are addressed in that tongue.

Boston Herald.

Famous Tides of Fundy.

BRIEF reference is made in nearly all schoolbooks to the Bay of Fundy and its remarkable tides, but in none is justice done to the most remarkable manifestation of its kind in the world. Most notable of all its features is the reversible falls of the St. John River, near St. John, N. B. Imagine a perfectly placid surface of water, so placid that it mirrors all the surrounding shores, suddenly converted into a raging current and tumbling waterfall. Go to St. John, N. B., cross to the Carleton shore, walk a short distance along the latter and you need not imagine this phenomenon. You can see it with your own eyes if you reach the spot just before the change of the tide, says an eastern exchange.

The St. John River, or, rather, the harbor, contracts here to a beautiful rocky gorge, spanned by two handsome suspension bridges. Above this gorge the river broadens out again. But during the twenty-four hours there are only

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four intervals of twenty minutes each when shipping can pass through the gorge. On each change of the tide there is at slack water a period of twenty minutes during which the water in the gorge is on a level with that of the harbor and the river. and perfectly placid. During those twenty minutes the shipping hurries through.

Suddenly, without the slightest warning, without so much as a tremble or quiver of the surface, a streak of white flashes across it and a second later a roaring waterfall and cataract is pitching headlong into the harbor from under the bridges if the tide be running out, and into the river above if the tide be on the flood. Such are the reversing falls of St. John River. It is doubtful if a more dramatic change occurs with such unvarying regularity anywhere else in nature. It is made all the more impressive by the beauty of the landscape. The suddenness with which this landscape, as reflected in the placid water, disappears, is like the ruthless smashing of a mirror.

The reversing falls are caused by the difference in level between the harbor and the river above the gorge, the natural level of the river being some twelve feet lower than that of the harbor. The incoming tide rushes through the gorge until it has filled up the river to a level with the harbor, the flood then heaping itself up upon the river. Then when the tide has emptied itself out of the harbor sufficiently the heaped up waters of the river come dashing through the gorge. So great is the tidal rise and fall in the Bay of Fundy, and so swift the tidal currents in places, that in deep water the buoys swing to from sixty to one hundred fathoms of cable, and as buoys swinging to such long cables are apt to shift position, the length of the cables is specified in the notices to mariners.

The tidal phenomena of the Bay of Fundy are explained by the peculiar troughlike shape of the bay. As it narrows from the broad reach between Cape Sable, Nova Scotia, and the coast of Maine, the waters heap up upon themselves. This simple theory seems to be borne out by the increasing rise and fall of the tide toward the various heads of the bay, which are even more narrow and troughlike, and thus repeat the tidal phenomena on a steadily growing scale until we reach the sixty miles of mud flats at low water at the head of Minas basin, the reversing falls of the St. John River, and the inrushing tidal "bore" at Moncton.

Selected.

The Drinking Orchid.

WHAT is probably the most extraordinary plant ever discovered has now been found by E. A. Suverkrop of Philadelphia, who, during trips to South America, has for some years been contributing to the collection of his friend, Professor N. E. Brown of the Herbarium, Kew Gardens, London. The amazing plant which Mr. Suverkrop has now found is an orchid that takes a drink whenever it feels thirsty by letting down a tube into the water, the tube, when not in use, being coiled up on top of the plant.

"One hot afternoon," says Mr. Suverkrop, "I sat down under some brushwood at the side of a lagoon on the Rio de la Plata. Near at hand was a forest of dead, shorn trees, which had actually been choked to death by orchids and climbing cacti. In front of me, and stretching over the water of the lagoon and about a foot above it, was a branch of one of these dead trees. Here and there clusters of common *planta del ayre* grew on it, and a network of green cacti twined round it.

"Among the orchids I noted one different from the rest, the leaves, sharp, lancehead shaped, growing all around the root and radiating from it. From the centre or axis of the plant hung a long, slender stem about one eighth of an inch thick by one fourth inch wide, the lower end of which was in the water to a depth of about four inches.

"I at once went over to examine my discovery. Imagine my surprise, when I touched the plant, to see this centre stem gradually contract and convulsively roll itself up in a spiral-like roll of tape.

"But more surprising yet was the object and construction of this stem. I found on close examination and dissection that it was a long, slender, flat tube, the walls about one thirty-second of an inch thick, cellular in construction, open at the outer end, and connected at the inner end to the roots of a series of hairlike tubes.

"By subsequent observation I found that when the plant was in water this tube would gradually unwind till it dipped into the water. Then it would slowly coil round and wind up, carrying with it the amount of water that that part of the tube which had been immersed contained, until when the final coil was taken the water was dumped, as it were, direct into the roots of the plant. The coil remained in this position until the plant required more water. Should the plant, however, be touched while the tube is extended the orchid acts like the sensitive plant (mimosa), and the coiling is more rapid.

"I found many of these plants, all directly over the water or over where the water had been. In the latter case it was almost pitiful to see how this tube would work its way over the ground in search of the water that was not."

Chicago Inter-Ocean.

Notices.

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Errors, like straws, upon the surface flow;
He who would search for pearls must dive below.

DRYDEN.

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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 Science Lectures.

In view of the increased prosperity which has come to communities where the lectures provided for by the By-laws in our Church Manual have been made available, it seems advisable again to call attention to the great importance of this branch of Christian Science work. The Board of Lectureship was established by our Leader as an additional means of presenting the truths of Christian Science to the public, to assist in disabusing the public mind of the false impressions induced by those who look upon Christian Science in a mistaken or unfriendly light, to emphasize the blessings it brings to humanity, and to show how the Discoverer and Founder, Mrs. Eddy, has faithfully labored to bring these blessings to her students.

The lectures are not controversial, but are effective in reaching many people who have not access to our publications, and are not reached by other methods.

In this connection we quote from an editorial in the *Sentinel* of March 2, 1899, Vol. I., No. 27, page 5, the following:—

"When we think of the great effort that is being made through the press and platform and through the publication of pamphlets, to mis-state Christian Science, it seems very clear that all the loyal Christian Scientists should be intensely in earnest at this time, in using all the means which our Leader has furnished them for letting the light of Truth shine.

"Any one who has read the published lectures will notice that the life and work of the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, have been accorded their true place in history, and will also notice how inquirers are directed to the study of the text-book of Christian Science, 'Science and Health with Key to the Scriptures.' In view of the unjust attacks which are being made upon the Leader of this great movement, any one can see the importance, not of answering these attacks in the spirit in which they are made, but of stating clearly, earnestly, and lovingly the Truth, so that the earnest seeker and the innocent may not be misled. Also, in view of the misrepresentations regarding Christian Science on the part of those who do not understand it, it is important that all honest seekers should be directed to the text-book from whose pages they not only may learn what the Truth is, but how to demonstrate it and make it a practical force in their lives."

What was then said is to some extent yet true. While many misrepresentations have been effectually met and destroyed, there are yet afloat more than there should be. The necessity for such work as the Board of Lectureship is doing has therefore not gone by, and the Field should be alert to that fact. There appears to be an especial apathy in some sections of the country. Unless this wise provision is availed of, in connection with the other propaganda, there is a serious lack. Do not Christian Scientists understand what it is that seeks to prevent the onward march of Truth, and should they not govern themselves accordingly? Wakefulness and watchfulness are the great need of the hour. There cannot be individual progress unless the Cause as a whole progresses. Individual work is essential to the success of our great healing and regenerating movement. Let us not drift off into somnambulism in this respect any more than in other respects. A lesson can be learned by taking note of the activity prevailing in the West. Even the smaller churches and societies there have frequent lectures.

It would be well for those who have not yet seen the wisdom and necessity of taking advantage of this helpful department of service to re-read carefully and prayerfully the article of our Leader published in the *Sentinel* of March 15, 1900, page 452. Therein, in strong and graphic terms, she approves of the work of the Board of Lectureship, and emphasizes the necessity for further work of the same kind. We sincerely hope that this reminder will be heeded in the right spirit, and that the necessity for further reminders will not arise.

An editorial in the *Franklin* (Pa.) *Daily Leader,* an extract from which we take pleasure in republishing, is strongly indicative of the good work the lectures are doing:

Judge Ewing's Lecture.

When four o'clock arrived yesterday, the hour announced by the local Christian Science Society, for a lecture by Judge William G. Ewing of Chicago, the Opera House was thronged to the doors, to hear this masterly and eloquent speaker.

The majority of the audience were mostly strangers to the subject, being chiefly wonder seekers, but before the speaker had concluded his address there were a large number of converts, and those who were not went away thinking seriously.

The Judge traced the history of the society to its origin and explained the reasons which sustain the belief in the minds of the Christian Scientists. He stated that a false idea of its doctrine was prevalent in the minds of most people who were non-believers. He endeavored to show that the disbelief was based upon ignorance of the subject. He also paid a splendid tribute to Rev. Mary Baker G. Eddy, the Mother of the Society, to whose efforts is due the present effectual work of the Society.

The entire lecture of the Judge did more for the advancement of Christian Science in this city than all their efforts previously put forth. It is a good argument and worthy of the thoughtful consideration of all.

Thankfulness.

People should be more thankful than they are, Christians and non-Christians alike. There is nothing so satisfying as a thankful heart. There is nothing which brings so much joy, so much peace, so much comfort, so much health. A person with a truly thankful heart is a *well* person. We are speaking of thankfulness to God, the Giver of all good. The only absolutely real thankfulness one can have is thankfulness to Him. All other thankfulness is relative, comparatively nothing.

How shall thankfulness to God be shown? It is well to express thanks in words. Words sincerely spoken from a thankful heart help the speaker and others. Words of thankfulness returned to God in sweet communion with Him, are helpful to the communicants; they bring us consciously nearer to Him; they uplift and strengthen; they aid in enlarging our spiritual nature and in clarifying our spiritual perception. But the highest and most effectual form of thankfulness is in right thinking and living. We show our true appreciation of anything in deeds better than in words. We are thankful to God when we are doing His will. We give thanks in the measure of our active obedience to His commandments, in being about the Father's business. We are thankful in the degree of our overcoming selfishness, with its train of evils. We are thankful in proportion as we love our neighbor and do unto him as we would have him do unto us. We are thankful as we reflect the good

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that is ours by virtue of our real relationship to the infinite and supreme Good. Such thankfulness leads us to express it in both deed and word. We cannot help expressing it. If we have received Light we must reflect it in proportion. We could not, if we would, hide it under a bushel. We reflect it unconsciously, because it is the light Divine shining through the open window of our being.

How sweetly the Light thus unconsciously reflected often returns to us, not void, but filled with joy, the joy which comes from "Love reflected in love." We have just had a sweet taste of this joy. It came in a letter from which we extract. We distinctly remember the person and the occasion referred to, but we cannot recall a single word of what we said.

We quote:—

Dear Friend in Truth:—Last night at our Wednesday evening meeting we seemed to have a regular Thanksgiving meeting. While every minute of the time was being taken and I was trying to see what I had to be grateful for, I went back to the time when I was so starved and you came and fed me by telling me what God was. I remember I became so filled, so rested, so lifted, that I wondered if any one ever talked so beautifully before. Afterward I realized I had been healed of several diseases of years' standing, and I knew that God had talked through you. So I send to you, on paper, my heartfelt thanksgiving.

To-night I am thankful it has been proven to me that "God is our Father and our Mother, our Minister, and the great Physician: He is man's only real relative on earth and in heaven" (Miscellaneous Writings, p. 151). If I have drawn a well or a happy breath since 1892, I owe it all to Christian Science. To be sure, during that time, I have had many struggles, but with every struggle for right there has been a victory, a cause for rejoicing such as the world cannot give or take away.

I am thankful for our consecrated Leader and Teacher, the Rev. Mary Baker G. Eddy, who is so lovingly laboring to prove to us that there is no power to separate us from God, and to lead us on to our God-given birthright,—health, harmony, and holiness. I am thankful for our faithful workers at headquarters who labor so unselfishly. I am thankful for our editors and publishers, our Bible Committee who break the bread of life that we may realize our pastor is always at hand.

I am thankful for all workers at the Publishing House. I am thankful for my patient, loyal teacher here in S——, who tenderly guards and guides my steps.

And when I think of all these and many more blessings, my heart fills full, for I see the half can never be told in words. Truly "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 490).

When we called to see the author of this glad pæan, we found a pale-faced invalid for whom the physicians said there was no hope. To human sense their verdict was well founded. But the suffering one found that indeed God was her Minister, her Relative on earth and in Heaven, her Physician.

No wonder, then, that this heart overflows with thankfulness to God, and to the Christian woman who had so long walked with God that she had learned He was her Minister, her Relative, her Physician; and who thereby became able to tell others that He would become their Minister, their Relative, and their Physician, if they would but admit Him into the household of their consciousness. And we here add our meed of thankfulness that God, through this faithful servant, so awakened our consciousness to His all-ness that we were enabled to reflect a measure thereof, such, as in one short talk, was sufficient to awaken to life and health and joy, the suffering one whose tender words of thankfulness have touched so deep a chord in our heart.

Well do we remember the circumstances under which the message above quoted from first came to our knowledge. It was sent by our beloved Leader and Teacher to be read at the opening service in a new hall which, through the generosity of one of the little flock at Scranton, had been provided for a place of worship and a headquarters for Christian Science in that city. It was our great privilege to read it on that occasion, and it fell as a sweet and glorious benediction upon the ears of all the dear "children" there.

We have just re-read it with much benefit to ourselves. The words are helpful—infinitely helpful—and the tender associations surrounding this early experience in our career in Science, give them an especially deep and precious significance.

A Correction.

A letter from Grand Rapids, Mich., contains the following:—

I ought to let you know that the statement in regard to Mr. M'Elphatrick's being a resident of Grand Rapids was not correct. That mistake was probably due to the fact that in reporting the case we did not make that matter clear. He is a resident of Detroit, in which city the paper with which he is connected is published.

He was in Grand Rapids temporarily at the time the incident occurred.

The Lectures.

At Fargo, N. D.

A large crowd gathered at the Opera House yesterday afternoon (Sunday, November 17) to hear Judge Ewing discourse on the tenets of Christian Science. The address was of an academic order, treating the subject from a didactic standpoint and dwelling at length upon the dominant keynote of all religious progression.

Judge Ewing is a speaker of the old school of orators. His theme is his all and other considerations are lost in the intense advocacy of the thesis. His presence is easy, his elocution natural, and enunciation clear. No time is wasted on immaterial technicalities, but he reaches forth after the prejudices he wishes to combat with a frankness and perfect familiarity that win the good will of disinterested hearers.

Fargo Forum.

Previous to the lecture the following appeared in the editorial columns of the *Forum*:—

The citizens of Fargo will welcome the distinguished parliamentarian, Judge Ewing, who is to lecture at the local Opera House next Sunday. Mr. Ewing has for a long time been associated with Adlai E. Stevenson in law partnership in Illinois. Subsequently he was instrumental in bringing about many salutary reforms in his state and otherwise serving the best interests of the people. He has at all times been a friend and active supporter of organized systems of charity assisting the same by material contributions as well as the power of his oratory. Since his acquaintance with the doctrines of Christian Science, he has been its foremost propagator, giving masterly discourses on its tenets and otherwise elucidating its truths to the public. Judge Ewing is a forcible speaker and his appearance before the people of this city will be a rare intellectual feast.

Judge Ewing was introduced by Miss Adelaide M. Kinnear, who spoke as follows:—

Ladies and Gentlemen:—Jesus of Nazareth, just before his crucifixion, was asked the question, "What is Truth?"

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The early morn of the twentieth century finds the question still of paramount interest.

We have with us, this afternoon, one who has traveled many miles to tell you of the Truth, as revealed to the world through the teachings of Christian Science. Years ago, after all material methods had failed, he found health, strength, and peace in the Truth which came to him through the channel of Christian Science. He is now returning thanks by his daily work of revealing to the public the remedy for sickness and sin. So grateful was he for this pearl of great price that he left a lucrative law practice and refused a renomination to the office of judge of the Superior Court of Cook County, Ill., sitting in Chicago, to enter upon this higher and holier work of proclaiming to the world the practical reality of the teachings of our great Master as applied to every human need, physical, moral, and spiritual.

Because of the popular misconceptions of Christian Science, the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., organized a Board of Lectureship that the truth about this new religion might be made known, and the false impressions corrected. Our lecturer is a member of this Board and comes to you to-day as an authorized speaker upon the subject.

In behalf of First Christian Science Society of Fargo, under whose auspices this lecture is given, I take great pleasure in introducing to you the speaker of the hour, Judge William G. Ewing of Chicago, who will now address you.—*Correspondence.*

At Cripple Creek, Col.

At Odd Fellows Hall, November 9, Mr. Edward A. Kimball of Chicago, addressed a large sized audience on the subject of Christian Science. He is a most pleasing speaker and held his crowd, which had assembled at eight o'clock, until he had spoken his last word. His address was interesting in the extreme, and it is safe to say that those who had gathered there and were theretofore uninformed as to the real teachings of Christian Science, were given a clearer conception of its meaning.

Judge Seeds, in his usual happy manner, introduced Mr. Kimball.—*The Morning Times-Citizen.*

Wednesday Evening Meeting at Los Angeles, Cal.

There was a well-attended meeting of the Second Church of Christ, Scientist, held at the Woman's clubhouse last night (October 16). The regular Wednesday evening experience or testimonial meeting is usually presided over by Mrs. Blanche K. Corby, but as she was absent last night, the Second Reader conducted the meeting.

After the reading and prayer the leader announced that the meeting was open for any testimonials that were desired to be given.

One young lady told how she had always been diffident and did not care to mix with people, even with her friends. Since she has taken up Christian Science she said she had been filled with a great love for every creature, and the lowliest one of God's creatures filled its place in the harmonious love.

An old gentleman, tall, gray, and stately, told of his cure and of his conversion to Science. He was troubled with a form of consumption and some heart trouble with it. His wife had been cured of rheumatism by Science, but he had paid no attention to it until one day he fell with a stroke or something—he did not know what.

He called in doctors who told him he was in a very precarious condition. Then he had his wife send for a Christian Scientist, and he was so benefited that he was able to come to this city in less than two weeks from the time he was stricken.

Later the consumption went away, and the wonder of it all is that there stood the man, past sixty, telling of his life and tribulations, and affirming that he had been cured of what is supposed to be an incurable disease by the simple prayers of himself and a disciple of Christian Science.

He claimed that he was less than a month being cured of the lung trouble, and his ruddy face and sturdy figure belied the thought that he had ever had any serious disease.

He went on to say that he had for years worshiped a god. He carried it with him in his pocket, and worshiped it in the morning, at noon, in the evening; every spare moment he could get he gave over to this false god. While he was devoted to it he never had any peace of mind. "I went," said he, "to a healer and asked for help, but she told me to work out my own salvation. I began to work on the little god with Science, and finally Science drove it away, where I don't know, but it was gone; and that little god was no more than an old pipe."

The congregation could not resist the temptation to laugh at the old Swedish gentleman, and he sat down and laughed with the rest. The sight of his kindly face, full of the heart at peace with itself and the world, was like "apples of gold in pictures of silver."

A woman got up and told how a man who had led what she called "an irregular life," had been cured of his appetites. He was fast going to the dogs, and finally he was taken with consumption. After trying everything he came to Christian Science. In two months he was healed of the craving for liquor and tobacco, and later the lung trouble left him.

One poor woman, who is forced to work out to support herself and four little ones, arose and testified to the efficacy of Christian Science as a spiritual aid. She goes out every morning to work in families more fortunate than her own, and toils all day for the little ones at home. At night she returns to her own little home, where her children have taken care of themselves during her absence. Weary with toil, she must satisfy herself that her babies are all right in every way before she gets to rest. One little boy she found one evening had a sore throat.

It was when the dread diphtheria was raging, and there was "lamentation and weeping" in the land for the children that were not. Visions of the health officers and the quarantine, with days and days of forced idleness, drove the poor mother nearly frantic, and she did what she could for the poor child until nearly midnight.

She began to be crazed with the grief of it, and ran to a neighbor, who was a Scientist. The neighbor took hold of her and prayed with her, and sent her back home, where, wonder of wonders! her boy was sound asleep.

She threw herself on a couch, fell asleep and did not wake up until morning. The boy asked to be allowed to light the fire as usual, and was perfectly well.

In twelve years, said the mother last night, that is the only time any outside aid has ever been required in her little family on account of sickness.

Another spoke of a little boy cured of spinal meningitis, and a case was cited where absent treatment was given to a lady, and the lady cured of extreme nervousness; in fact, made well enough to go through an ordeal she had been dreading for months.—*The Los Angeles Record.*

What University Extension has Achieved.

In a remarkably candid article in the *Atlantic,* Lyman P. Powell sums up the gains of the university extension movement since its inception ten years ago. He concludes as follows:—

In the last decade of the nineteenth century almost two thousand courses of six lectures each, and sometimes twelve, aggregating about 125,000 lectures in literature, history,

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civics, economics, finance, science, sociology, philosophy, ethics, religion, music, and art were given in three hundred and ninety-eight centres, with a total attendance on courses of almost or quite three hundred thousand, with an aggregate attendance on lectures of about two million five hundred thousand, at a cost to the two head centres of $480,000, of which amount $326,000, or sixty-eight per cent, has been paid by the audiences hearing the lectures. If statistics were offered about other societies and institutions that have carried on the work with more or less success, the figures would be larger still.

Keeping in mind the important circumstance that the last two years have been, for both the American Society and the University of Chicago, the most successful in their history in all the more important aspects of the work, and that in both Philadelphia and Chicago larger plans for the future are now being made, with more confidence than ever in the past, is it not time for all the fair-minded to assume that university extension is no longer an experiment, but a permanent fact in our educational life, a permanent factor in our educational progress?

This new movement . . . has stimulated the new interest apparent in every sort of education. Our universities owe it a great debt; it has helped them, Dr. Albert Shaw and other keen observers think, "to get rid of a part of their superfluous pedantry and a little bit of their Pharisaism." Public school teachers, broken on the wheel of drudgery, have by thousands been uplifted and sent back to duty with morning faces and with morning hearts.

Cultured people in small villages, cut off—to use an electric term—from the re-enforce of intellectual centres, have been directed, encouraged, inspired. Libraries have been loaned from the head centres, or established permanently, or re-established in many a town and village. Literary clubs are multiplying on all hands. World gossip is taking the place of village gossip. Dante and Milton and the Lake Poets are kept in stock in many a store which had a trade before for none but Marie Corelli, the *Smart Set,* and the *Black Cat.*

"Roz-e-velt."

It is an anomalous condition of affairs that nineteen out of twenty of the population of this great republic do not know how to pronounce the name of its President. Even some of the members of his Cabinet are ignorant of the proper pronunciation of that now famous name, and some of the high officers in the army habitually pronounce it improperly. We therefore republish the correspondence between the Editor of *The Christian Advocate* and Theodore Roosevelt while he was governor of the State of New York, which appeared in *The Christian Advocate* of January 5, 1899:—

November 28, 1898.

To the Hon. Theodore Roosevelt, Oyster Bay, N. Y.

My Dear Sir:—Millions are pronouncing your name, and about half of them say "*Rose*-velt," and the other half are divided into parties, some of whom pronounce "Roose" to rhyme with "Rooz," and some divide it into two syllables, "Roo-se." I observe that some of your personal friends belong to all these parties. Would you kindly inform me how your family pronounce it?

Sincerely yours,
J. M. Buckley.

Oyster Bay, L. I., December 2, 1898.

My Dear Sir:—My name is pronounced in three syllables. The first syllable being pronounced like "Rose," the flower.

Very sincerely,
T. Roosevelt.

From the foregoing it appears that the name is pronounced "Roz-e-velt," with the accent on the first syllable; and that we had never heard it pronounced correctly.

The Christian Advocate.

From our Contributors.

Listen Well.

BY EVELYN NOBLE SCHROEDER.

Be still, and know that I am God.—*Psalm* 46: 10.

In myriad ways God sends His word,
And if we but listen well
We learn how leaf, and wave, and sun,
The wondrous story tell.

The wave by its resistless sweep,
Its constant wash and roar,
Says plainly to the restless heart,
"God is ever-present Power."

The sunlight glints on wave and sand,
And with its searching might
Through deepest shadow finds its way
And says, "Lo, God is Light."

The sun-flecked, wind-touched leaves
Spread their shelter out above,
And with protecting, tender care
They whisper, "God is Love."

In the Land of the Midnight Sun.

BY M. H. L.

In the harbor at Tromsöe, Norway, lay the America, a vessel fitted for an expedition to the North Pole, with a crew of wide-awake, earnest young men aboard. The day before sailing, a large excursion steamer, laden with American and German tourists, dropped anchor in the same port. With characteristic hospitality the American college men invited the adventurers to a farewell dinner, which was accepted by them with joy.

On the deck, in the bright evening sunlight of that region, sat a Christian Scientist, who thought, "Will Love open a way to place our Leader's book with these seekers?" An earnest prayer arose that Love would open the way.

Soon they came on deck and laughter and gaiety prevailed. A young artist came from the crowd towards the Scientist, and asked, "May I make a sketch for you? If we find the North Pole it will be a pleasant souvenir." Underneath the animated conversation which followed, flowed the silent current of thought, "Are you to be Love's messenger?" Another joins the couple, another, a small group gathers. In the course of conversation the subject of freedom is introduced. A young Hollander spoke with much sympathy of the deplorable condition of the Boers, and an earnest, impulsive voice cried out, "I wrote a poem on the subject the other day; shall I give it?" On receiving unanimous assent, he recited from memory.

To Be Free.

Oh, to be free, to be free,
To sing as the bird on the tree.
To tell of the thoughts the flowers bring
And the hidden fount from which thoughts spring.
Oh, to be free! to be free!

The mountains girdling around
Bring a sense of restriction profound,
And to gain the peak by climbing steep,
Is to learn the lesson hard and deep
That others beyond abound.

And if not the mountains, the land
Fails to answer the soul's demand,
The continuing band of billows grand,
The heaps beyond, heaps of level yellow sand
Palsy the heart and hand.

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The bird in the tree still sings;
Hear you the message it brings?
Out of its sad, mad, glad turmoil
A message that cleanses the tired soul's soil,
"Freedom is won through toil."

So there is the way to be free.
Is it the way to be free,
To hold to your task like the little busy bee?
It may be, it may be, but O weary me,
If that is the way to be free.

Here surely was the time. The poem was written in the sketch-book of the writer, who with eager haste excused herself for a few moments, and went to her stateroom, where she securely did up a copy of "Science and Health with Key to the Scriptures," the wonderful book we all know so well, written by our beloved Mother, Mary Baker G. Eddy, which tells us so clearly how to be free, and carried it back on deck. She said, "You have given me a gift, may I give you one? Promise me to open it when everything looks dark and hope seems to fail. Of one thing you may feel sure "thoughts like these never freeze." The prayer was answered. "As the Psalmist saith, 'Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King.' It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 567). Love claims the Universe.

Proofs of God's Power.

BY PERLITA WOLFF.

NATURALLY the advanced Christian Scientist knows that the healing of disease is incidental, but the hungering hordes of suffering humanity are still seeking a sign, some *reason* for a hope beginning to dawn anew for them. So while it may be sweeter to forget our own and others' past sufferings in a present freedom, it is also necessary to tell of cases of healing; and even though those who mistake one's motives, may accuse one of self aggrandizement, one must not thereby be turned from the discharge of so sacred a duty.

Remembering this, I am led to overcome a foolish sense of diffidence with the thought that God alone does the healing (we are but the humble channel), and offer the following fruits which have blessed my efforts in the past two years.

A victim of the morphine habit of fifteen years' standing, was not only healed, but spiritually uplifted as these extracts from letters will show: "I am happy to say that I feel like a new man. My heart is full of gratitude to God for this deliverance. No one except those who have been afflicted as I was, can explain the terrible feeling of a person in such bondage. I suffered extreme weakness and many other unpleasant symptoms according to mortal sense, but now I can see the nothingness of it all. I feel greatly strengthened spiritually also, and I intend to live a better life. I think now I can stand alone by reading Science and Health. . . .

"Oh, what a change this is! My appetite for drugs is gone. I love the Bible and Science and Health more than I ever did before, and I seem to understand them better. I know now truly, that God is Love, Spirit, and Truth. . . . I enclose herewith a money order, and let me assure you that if I could I would gladly double it. I send it with many thanks and a heart full of gratitude to God. May God bless you and make you an instrument of great good to suffering humanity."

Two men who for forty years used tobacco were healed of all desire for it.

A gentleman brought his wife, a pale, timid little woman, "to see if anything could be done for her." She was suffering with a cancer in the breast. I told him Truth was mighty in such a case as in all others. He said they were in a somewhat tight place pecuniarily and could not afford to pay for a long course of treatment. I told him it did not at all follow that a long course of treatment would be necessary, and I advised them to purchase Science and Health. This they did, paying fifty cents on the same, promising to pay fifty cents each week until paid for. He also gave me one dollar for a treatment.

In two days he came back with a radiant face, and paid the balance on the book, saying his business had taken a turn for the better. His wife was feeling better and was encouraged. She was reading Science and Health and was very hopeful. These people were not residents in the town, and I saw nothing more of them for some time. One day I met him on the street and asked how his wife was getting along. He said she was perfectly well, and that her trouble had so entirely disappeared that he had almost forgotten it.

A man with a bandaged hand came for treatment. He said that his thumb was cut through the leader. He did not lose a day's work, and in about a week, the hand was completely healed.

A case of stones in the bladder, which caused the patient to scream with pain, was healed in a short time after the doctors could do no more.

A case of extreme melancholia yielded to the joyous influence of Truth. A case of aggravated dysentery or bloody flux, several cases of typhoid fever, a sprained ankle, grip, and many other ills which may be considered of minor importance also yielded.

A lady wishing to visit the Exposition at Buffalo, and to take a trip at sea, feared to do so on account of car and sea sickness, as she had never been able to ride even a short distance in the cars without much distress. "Would a week's treatment do for the homeward as well as the outward journey?" she asked. I answered, "When Truth destroys a claim of error it is destroyed once for all." After a most enjoyable trip of five months, she came back resplendent, never having suffered a moment's uneasiness, and convinced that Christian Science is the Truth.

A man, looking old and unkempt, leaning heavily on a stout stick, dragging one leg along, and looking utterly forlorn and miserable with, as he said, Bright's disease and a wrenched hip, came for treatment. He lived out of town and wanted treatment then and also to be treated absently for a week or two or until he should write me to cease. After the first treatment he walked out to his carriage with very little help from his cane. As I heard nothing from him, I continued treatment for two weeks, then stopped.

Some months later there came a smart rap at the door, and upon the threshold stood a nice looking gentleman, in the prime of life, who entered so joyfully and so familiarly as to astonish me. Observing this, he said, "Why, don't you know me? Well, no wonder, for I hardly know myself. I am indeed a new man." Yes, it was my visitor of some time back, "transformed by the renewing of his mind." He said he had been quickly healed, but had been so busy making up for lost time in his business, as to have been unable sooner to write or come and tell me.

A case which has caused me more happiness than any other, perhaps, was one of moral depravity; wilful sin, avowedly and determinedly pursued, the details of which I do not feel at liberty to touch upon, not having obtained permission of the now reformed man. The mercy and goodness of God overwhelmed him at last, and he burst into a flood of repentant tears, declaring that from that time on he intended to lead a different life, and try to be the man that Christian Science taught him he could be in spite of past errors.

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Testimonies.

Testimony of a Druggist.

"And wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not?"

I have been thinking lately how applicable to my case were these words of the Prophet Isaiah. For fifteen years, as a druggist, I had been spending my money for that which was not bread and my labor for that which satisfied not.

For five years previous to the time of having my attention called to Christian Science, I was a prescriptionist in one of the largest retail drug stores in New York City. My wife, who had become a semi-invalid, had gradually during this time sunk into such a condition that all hope of her regaining even a fair state of health was relinquished. Never for a moment was she free from pain, and at times the pain became so excruciating as to require abnormal doses of morphine to give a modicum of relief. Every material means was resorted to by her physicians, but all their efforts were futile.

Two operations were performed, one at home and one at the hospital. After each operation she seemed to improve for a while, only to return, in a short time, to a worse condition, until at last all hope was abandoned and the family physician as a last resort decided on a heroic method of treatment, which included another operation, from which she might or might not be benefited, provided she had sufficient strength to stand the shock of the operation.

It is needless to say that she was furnished with the choicest, the purest, and the freshest drugs, compounded with all the skill and accuracy that loving hands could command.

A few days after another operation had been decided on, our elder child contracted scarlet fever in its severest form, which, from constant watchfulness, dread uncertainty, and anxiety on his mother's part left her in a state of almost utter collapse. Then we cried in our distress unto the Lord and He sent His word and healed us.

A few days after our child began to recover, a customer came in the store where I was employed and told me his wife had been healed of a similar disease by Christian Science. In the evening I communicated the facts as told me to my wife and she instantly decided to try Christian Science, not that she had any faith in its efficacy, but with a faint hope that she might receive some benefit, even if it were only temporary. Accordingly she sought a practitioner and received her first treatment Monday morning. In the evening when I returned from work I saw such a look of happiness, confidence, and peace that I seemed to understand, to recognize intuitively, that there was still left a balm in Gilead. By the second evening she had made such rapid progress that I was confident of her ultimate recovery, so much so that we emptied the contents of every bottle, box, and jar of medicine in the sink and destroyed every material appliance. In less than two weeks she was restored to perfect health and has never had any return of the trouble, although four years have passed.

My library of medical and pharmaceutical books, of about fifty volumes, was burned, and we began the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Within a month after beginning such study I was enabled to lay aside glasses, which I had worn for six years. The smoking habit was destroyed and many minor ailments disappeared.

Such a glorious light had dawned on my consciousness that the dispensing of drugs became distasteful, and I started, with what little knowledge I possessed, to look to God in prayer for deliverance. Patiently, confidently, faithfully, never doubting, day after day for two years I worked and prayed, trying to realize my position in Mind.

To-day I rejoice in a position with no element of error, with shorter working hours, larger salary, and greater opportunity than ever before. My heart is filled with love and gratitude to God through whom all these things have been made possible, and to our beloved Leader who, as His servant, has brought these things to present-day understanding.—G. S. T., New York, N. Y.

Gratitude for Slow Healing.

I wish to express my heartfelt gratitude for the slow healing of Christian Science in my own experience. I am confident that if my healing had been speedy, and entirely the work of another, I should have been satisfied with the loaves and fishes, the material sense of relief. Through "waiting for the redemption of the body" I grasped the understanding of the true idea of God, as universal Love and harmony, and I found, as Mrs. Eddy says in "Miscellaneous Writings," p. 169, that "With the understanding of Scripture-meanings, had come physical rejuvenation. The uplifting of spirit was the upbuilding of the body."

I was not willing to be patient. I resisted and rebelled, but through the struggle, I found that I must work and watch and pray. I gained sufficient understanding to watch and pray aright, working out my own salvation with fear and trembling, knowing that it was God (Good) working with me "to will and to do of His good pleasure." I was always a praying Christian, having joined the church when but ten years of age.

I have previously written about my twenty years of seemingly incurable invalidism, which resulted from a runaway accident, and baffled surgeons and physicians. About five years ago, shortly after hearing of Christian Science, our daughter was quickly healed of asthma after ten long years of suffering, and later my husband was healed, in four days, of a throat trouble, for which he had been under almost constant treatment in *materia medica*, for over thirty years. Consequently when I applied for treatment I anticipated an immediate recovery for myself, but it was not so to be.

The tenacious mental picture of error expressed a great fear; sensitiveness, impatience, the selfishness of long invalidism, and a dominating personality, were absolute facts to my consciousness, and only as the Truth dawned upon my consciousness was the body transformed by the renewing of the spirit.

It seemed impossible for me "to learn the art of letting go," but when, after years of struggling, I realized that underneath were the everlasting arms, ever-present, all powerful, and always willing, and that there was in reality nothing to fear, I was reminded of the story of the man who fell from a height on a very dark night. When falling he grasped a support, to which he clung in distress and anguish, fearing the result if his hold relaxed. At the dawning of day, he found that for hours he had been in agony, within six inches of the ground.

I am deeply grateful to the loving, loyal Scientists who so patiently and kindly helped me in my long struggle. Also to Mrs. Eddy, whose pure life and courageous convictions have made it possible for her to give to us a practical and demonstrable religion, which makes the Bible our guide to life eternal.—ANNAH BROOKS, Chicago, Ill.

Recovered from Effects of a Serious Injury.

On May 1, 1901, a foreman of the telephone line and his men were unloading a car of very large telephone poles. The foreman was cutting the last stake on the end of the car, and when it cracked, he started to run but was not quick enough; three large poles came down together, and broke the skid. The end of the three poles struck the foreman in the side, and crushed him between the end of the railroad ties, and the three large poles. The men

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removed the poles, and asked, "Shall we take you to a hospital?" He said, "No, take me home," and soon became unconscious.

Some one summoned a doctor and he called another. The doctors examined him and found no bones broken, but the flesh was greatly bruised. A message was sent to his wife, who was away from home, and it took her two days to get home. During these two days the doctor kept him under the influence of chloroform most of the time.

When his wife arrived, she dismissed the doctor and nurse, and asked me to take the case. I took the case that afternoon at 4.15. At that time the man could not move a foot or toe. He could only move the arms and head, and was throwing the arms and rolling the head from one side to the other. I called again about 7 P.M. and he could draw both feet up, and looked bright and more cheerful. He continued to gain steadily. The doctor remarked to a man who rode up town with him, that the body was mashed to a jelly and that he would not get out inside of three months. But inside of ten days the doctor called to get the instruments he had left, and I was there and saw the patient walk to the dresser and get them for the doctor. I heard the doctor say, "I am surprised to see you up." In two weeks from the time I took the case he was out attending to his business.

I forgot to mention that he had a pair of cutting pliers in his hip pocket between the hip and the railroad tie. The force of the poles that fell on his body was so great as to cut those pliers through his thick clothing, and also cut the other way into the hip. The wound was soon healed.

I am very thankful for "Science and Health with Key to the Scriptures," whereby we may gain the understanding of Truth that will destroy error. I am trying to show my thankfulness by working for Truth.

C. N. BENNETT, Walla Walla, Wash.

Healed of Epilepsy.

It is with much joy and gratitude that I give my testimony of the good that I have received through Christian Science. For six years I suffered with the most terrible spells any one could imagine. I do not know whether to call them epileptic fits or not, as the doctors never told me what was the matter, only that it was very much like epilepsy. The last spell I had while under medical treatment, my mother sent for our family physician, and he said it was just as impossible for me to live without medicine as it was for him to live without food; that I would have to take medicine always to keep these spells off. I had given up all hope of ever being well again, as the spells were growing worse all the time.

While in this condition I came to Mobile and told a friend of my suffering. She said if I would try Christian Science treatment she thought I would be benefited. The next week I began to take treatment, and at once commenced to improve. I felt that I was to be healed; but after taking treatment two weeks I had two of the most severe spells I had ever experienced. Those present thought I would never regain consciousness and wanted to send for a physician, but my husband came in about that time and told them it was not necessary, he would telephone for my healer. He could not get a message to my healer that night, but we sent for him the next day to come to see me.

These spells coming on two weeks after I began treatment did not discourage me in the least, nor did it discourage my husband, for he said if there was a cure for me I must have it. We were both convinced there was no cure unless God did it. Now I am well and doing my own housework and cooking, something I had not done since I was married. Because of my ill health we have boarded until since I have my health, and I know that God was my physician.

I wish to advise those who are not healed instantaneously, not to become discouraged if they do not seem to improve at the beginning, for God is our strength and salvation, and will save us from our sufferings if we only will trust Him. To-day I am in perfect health.

MRS. J. C. CUTTS, Mobile, Ala.

Grateful for Christian Science.

Through the understanding of Truth my life was changed from one of suffering to one of health and peace and joy. It is about ten years since I first heard of Christian Science, but I did not give it any attention until four years ago. At that time I was suffering with one of my limbs, which had troubled me for fifteen years, ever since the birth of our first child. It seems that I had had about all the aches and pains that one could have during that period of time. I was treated by several physicians, went through many operations, and suffered intense agony with different diseases. The doctors had about all given up my case, and as for myself, I, too, had nearly given up all hope of being free from pain, and all seemed dark.

I had asked God many times to make me well, and often wondered why He did not answer my prayer. I would say many times, What have I ever done, that I should suffer so much pain? I was brought up by Methodist parents and taught to love God, but I could not understand why a true father should have His children suffer as I did. But the light came at last, and all is made plain. It came through my brother, who is a Christian Scientist, and I thank him for this blessed Truth. I am thankful to our beloved Leader, and also to the many others who have helped me to know the goodness of God. My heart is full of love and pity for suffering humanity.

In reading "Science and Health with Key to the Scriptures," I feel I understand God as I never did before. I have taken the *Sentinel* since March last and like to read it, it is all so good. I have taken the *Journal* for a year.

I have two children and I am glad to say that they are trying to live the way that Christian Science teaches them. There has been no sickness in our family since we have known the Truth.—MRS. E. E. MURPHY, Philadelphia, N. Y.

In talking with a friend on the subject of Christian Science, a subject that we had often discussed before, my friend remarked, "I would give a great deal to possess a religion that I was so perfectly satisfied with and sure of, as you are with Christian Science." This thought made me realize more than ever how much this fact of assurance is to be thankful for. Even in the beginning of my understanding of Christian Science, when I could demonstrate but little, and knew almost nothing of how to live it, still I had the positive assurance that it was Truth.

I have had many demonstrations, but I am not one who has entirely overcome physical beliefs, yet I know that by being faithful over the few things I shall some day be ruler over many things.

I greatly appreciate the *Journal* and *Sentinel*. I am very thankful to Mrs. Eddy and all who have helped me to know this blessed Truth.—E. H. P., Abingdon, Ill.

I was suffering from inflammatory rheumatism, and in great pain. My right hand was badly swollen, and I had not had the use of it for seven weeks. After trying medicine and finding no help, I was brought into the Light by a dear friend who sent for a Christian Science healer. After the first treatment I was relieved. I have been healed of many of my other complaints.

I am very thankful for what Truth has done for me.

AMANDA BEADLES, Lebanon, Ind.

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Religious Items.

Rev. Dr. Worcester writing upon Isaiah, 10:21, "The remnant shall return, even the remnant of Jacob, unto the mighty God," says in the *Church Standard*:—

"The saddest fate that can overtake any people is to have no Remnant, no steadfast hearts set upon righteousness, no strong minds that refuse to be carried away by the idle affirmations, the foolish beliefs, the fanaticism of the multitude. A nation that is in such a case is dead already. When the blind lead the blind both fall into the ditch. . . . Thank God, we are not without our Remnant. The bitterest censor of this country's manners and morals can hardly pretend that the vice, dishonesty, and incompetence exhibited in the administration of our great cities are a fair index of the intelligence and character of the people who live in those cities. In no city of the world, I firmly believe, is there more private virtue than in Philadelphia. Scarcely anywhere is there more public depravity. In very few cities in the world are there more numerous or more admirable institutions of learning than we possess. What is the reason that these institutions exercise such a pitifully slight influence on the moral and intellectual life of the community? Is it not because our Remnant has taken the view of its duties and responsibilities advocated by Plato, and not the view of Isaiah and of Jesus Christ,—that the Remnant to be of any value must be a saving Remnant, a holy seed? Ye are the light of the world. Ye are the salt of the earth. A city that is set on a hill cannot be hid. Neither do men light a candle and place it under a bushel, but on a candlestick that it may give light to them that are within the house. Or let us ask: 'Can a man be said really to love wisdom or to love righteousness who is not consumed with desire to communicate his truth to others, and to make others good?' A physician who thus concealed an important discovery would be regarded almost as a criminal. So long as the Remnant of which I have been speaking is content to hide behind its wall, to discuss saving truth within closed doors, to regard its fellow-men as wild beasts who may well be left in iniquity provided t be left in peace—it remains an impotent Remnant. Its truths are academical (a word derived from Plato). Its very virtue is Pharisaic. It is only when truth is working among the people, when it is springing like leaven from mind to mind, that it becomes great."

Horatio Stebbins, in the *Christian Register*, thus speaks of the Fatherhood of God:—

"A writer in the *Register* of the 7th of November over the signature of 'Orthodox Minister,' after paying cordial and appreciative respect to Dr. Ecob's 'brave and comforting words' about 'the Fatherhood of God,' is perplexed with the idea of making our conception of human fatherhood an illustration of the divine Fatherhood. The difficulty in the mind of 'Orthodox Minister' raises a very important question, which is really at the foundation of human progress: Is there any relation of kindred, likeness, or heredity between man and God? Is man's nature the key to God's nature? How does it happen that we cannot think of God or speak of Him except under some human similitude? And how is it that, when we speak of justice, truth, and love, we know what we mean, and refer them to that infinite perfection and moral beauty that admit us to the perfect Mind?

"The world is just beginning to feel and take to heart this principle of the unity and universality of human nature as the bond of union and the pledge of the progress of mankind. This permanent and everlasting quality is the condition of growth, life, and immortality. God's nature is eternally the same, and man's nature is like. The great action of history is to unfold this idea and express it to the mind and heart of man. If God is the fountain of all goodness, the inspirer of true and pure affections, the source of all intelligence, there is nothing of so great moment to the race as the conception of His being and character. And, without exaggeration, it may be said that a true apprehension of the relation of man and God is the turning-point in the history of the world; and this knowledge of God comes through man, and the ancient prophet pays divine honor to our nature when he asks and answers the question, 'What is man that thou art mindful of him? and the son of man that thou visitest him? Thou hast made him but little lower than God, and crownest him with glory and honor.' The recognition of this is the dawn of a new dayspring."

That the Christian Church is commanding the attention and service of the men of affairs, is a most encouraging sign. Men of great wealth and vast cares are more and more giving time to real Church work. Various motives are assigned for this interest in religion, but the real motive is often overlooked. There is "nothing in it" for these men, in a worldly sense, in running the petty details of a Sunday School, or in looking after the trifling expenses of the church building. The average man would think, under the same circumstances, he would spend his time differently. But those in business to-day recognize the need of the vital element of character; they see that there are schools enough to train the mind and the hand, but back of the trained mind and hand must be a trained moral nature if the best results would be secured, and business men are recognizing the value of the church, not as a future insurance office, but as the one institution devoted to the development of Christian character, and they are saying that the welfare of the present demands that we equip this institution with means and workers so it can do efficient service. The Church, the product of the ages, is the most vital element in the life of to-day.—*The Universalist Leader.*

Power is unseen. The blacksmith wields the heavy hammer—with his brawny arm? Yes, but the power of the arm is unseen. We only see the result of power. Yonder railroad engine may emit smoke and make much noise, and those great wheels will soon be running sixty miles an hour. But the power is unseen. Surely the power of steam is not the escaping smoke.

The trolley wire is a useless thing, unless the unseen power runs through it. Spiritual life cannot be handled, seen, and understood; but neither can the life hidden in the wire.

Why do men demand more in spiritual things than in natural things?

"Show me God," cries the sceptic. "Show me eternal life," says the doubter. "I cannot believe what I cannot understand."

Imagine either about to enter a trolley car, and suddenly saying: "I will not accept what I cannot understand. Show me the power; let me take it in my hands and examine it!" But power is hidden, and the higher up the scale we go, the more completely hidden we find it, until we trace it to God, and then we find that "it is the glory of God to conceal a thing."

The Examiner.

No Sense in It.—In one family where Phillips Brooks sometimes visited, the four children loved to gather around him, the younger two on his knees, and the older two leaning one on each shoulder. He would enter into all their childish affairs apparently with no less interest than was shown by the children. On one occasion a little girl, perhaps twelve years old, was telling him of some childish grievance, and concluded her story with the words, "It made me real cross."

"Cross!" exclaimed the bishop; "why, Carrie! I didn't suppose you were ever cross."

"Wouldn't you be cross," replied the child, "if anybody had treated you so?"

"I don't know whether I would or not," said the bishop; "perhaps I should if it would do any good. Did it make you feel any better?"

"No," said the girl.

"Did it make you feel any better?"

"No," came the answer again, hesitatingly.

"Then," answered the bishop, "I don't see any sense in being cross, and wouldn't be again, if I were you."

The Christian Advocate.

We all know that one of the conditions of growth is activity. Tie your arm to your side so that you can no longer exercise it, and it will not be long before it will be paralyzed and useless. Use it, and the muscle is developed and strengthened. The perfect standard is held up before us in the life and character of Jesus Christ. We are commanded to put on the Lord Jesus. Our desire and aim should not be so much to imitate him as to appropriate him. Let his purpose be our purpose; let his mission be our mission; let his disposition be our disposition; let his mind be in us and his spirit permeate our being and control all our actions. Then we shall not be so much troubled about imitating him, for the transformation will be wrought within us, and the glorious end of redemption will be realized, complete conformity to the image of His dear Son. "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." This is all we want to know now.—*The Standard.*

All that God desires is to give you His great love, so that it may dwell in you, and be the principle of your life and service; and all that withstands God's desire and His gift is the want of room for it, and for its free movement, when that room is taken up with yourselves and your little personal interest.—William Bernard Ullathorne.

Let this be thy whole endeavor, this thy prayer, this thy desire,—that thou mayest be stripped of all selfishness, and with entire simplicity follow Jesus only.

Thomas a Kempis.

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CHRISTIAN SCIENCE SENTINEL

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

Rex vs. Lewis.

We publish in this number of the *Sentinel* the very interesting case of Rex *vs.* Lewis, tried in the High Court of Justice, etc., at Toronto, Canada. The case is of such general interest to Christian Scientists, as well as others, that we feel warranted in giving a somewhat full account of it, even at the expense of giving over to it almost this entire issue.

It is important:—

1. In that it involves the interesting question as to whether medicine and medical attendance in cases of children and other irresponsible persons is, in legal contemplation, a "necessary."

2. In that many remarkable cases of healing through Christian Science Prayer, without medicines, were testified to in Court under the solemnity of an oath.

3. In that Christian Scientists effectually proved that, to them, medicine was not a "necessary."

4. In that Christian Science had a hearing, upon the question of healing, before a court and jury, such as it has not heretofore had in any court in Canada.

The case attracted much attention in Canada, and we are told that it did the Cause great good.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY.)

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Items of Interest.

National.

The report of the Schley Court of Inquiry was made public December 13. There are practically two reports. On many points the Court were agreed, while on others Admiral Dewey stands alone. On these points Admiral Dewey submitted a supplementary report.

The Court held that Schley did not go with all haste to Santiago and that his conduct prior to June 1, was characterized by vacillation, dilatoriness, and lack of enterprise. His coal reports were misleading and the famous loop should not have been made.

In regard to personal bravery, the Court held that during the battle of July 3, Schley was self-possessed, and encouraged the officers and men to fight courageously.

Rear Admirals Benham and Ramsay agree that Schley did not proceed with all possible speed to Cienfuegos from Key West, and that he did not proceed to Santiago as rapidly as possible.

On these points Admiral Dewey holds that the passage from Key West to Cienfuegos was made with all possible dispatch, in view of the importance of saving coal. The passage from Cienfuegos to Santiago was made as quickly as possible, while keeping the squadron as a unit. Admiral Dewey also holds that the blockade of Santiago was effective and that Schley is entitled to all the credit of the battle of July 3, as he was the senior officer in command.

The only comment Rear Admiral Schley would make after hearing a synopsis of the two reports was: "My honor has been vindicated and I am satisfied with the decision of the Court."

The director of the United States mint reports that during the year ending June 30, 1901, there were coined 176,999,132 pieces, the value of which was $134,340,781. Of this amount upwards of $99,00,000 was in gold and the rest in silver dollars and fractional silver. There were also coined at the Philadelphia mint 225,000 gold pieces valued at $349,014 for the government of Costa Rica. The amount of subsidiary coin in the country is limited by law to $100,000,000. This amount is deemed insufficient for the needs of business, and the report suggests that the limit be raised to at least $120,000,000.

It is reported in Washington that Secretary Hay will send a communication to Congress asking authority for the employment of ten students of American birth and education for instruction at the Pekin legation. These students will be paid a salary of one thousand dollars a year while being trained in the Chinese language, and after becoming proficient will be assigned to duty as interpreters in place of the Chinese who have been serving in this capacity.

A bill has been introduced in the House which provides for "the McKinley National Park and Forest Reserve," to consist of four million acres of timber land in Tennessee, West Virginia, Virginia, North Carolina, South Carolina, Georgia, and Alabama. The cost of creating the park is estimated at ten million dollars.

The movement in favor of changing the date for inaugurating the President seems to be steadily gaining in favor. Senator Burrows of Michigan has introduced a bill substituting the last Thursday in April as inauguration day.

December 10 Senator Morgan introduced a bill providing for the construction of the Nicaragua Canal. The bill provides an extra appropriation of one hundred and eighty million dollars, of which five million dollars is made immediately available.

The Government has received thirty thousand dollars from Great Britain in full payment of the claims of certain American citizens who claim to have been improperly expelled from South Africa during the Boer war.

The United States public debt, as represented by interest bearing bonds, has decreased about $39,000,000 since July 1, the beginning of the fiscal year.

Foreign.

Dr. Fernando Sanchez, Nicaraguan, Minister of Foreign Affairs, and William L. Merry, United States Minister to Nicaragua, Salvador, and Costa Rica, signed a treaty on November 9, by which Nicaragua agrees to lease to the United States perpetually a section of territory six miles wide which includes the route of the Nicaraguan Canal.

New South Wales has passed a law which compels the reference of all disputes between employers and employees to a competent court which has power to enforce its orders. The court will be presided over by a judge of the Supreme Court and will have most extensive powers. From the decision of this court there is no appeal.

A woman's Peace League has been organized at Manila under the leadership of a Filipino. With the permission of General Chaffee, the League has sent letters urging peace to the prominent Filipino chiefs.

Lord Kitchener has personally taken the field and is directing the movements of the British troops in South Africa. It is stated that he is badly in need of twenty-five thousand additional men.

The second annual report of the Commissioner of the Interior for Porto Rico shows that good progress is being made in the public works, agriculture, and mining.

Two German newspapers, the *National Zeitung* and the *Cologne Gazette*, have been barred from South Africa by the British censor.

Paul Kruger has taken possession of his new residence at Utrecht, Holland.

King Edward has definitely fixed June 26, 1902, as the date for his coronation.

Industrial and Commercial.

The Pennsylvania Railroad will construct a tunnel under the East River, Manhattan Island, and the North River. By means of this underground connection trains can be run from Jersey City to the Long Island Railroad station in Long Island City. The Pennsylvania and Long Island Railroads are expecting to build a great underground station in New York City. It is estimated that the necessary land will cost upwards of eight million dollars. The tunnel line will be operated by electricity and through trains will be run to the east end of Long Island to connect with a line of steamers starting from that point. In this way the ocean voyage to Europe will be shortened nearly a day.

The annual meeting of the American Association of Beet-Sugar Manufacturers was held in Washington last week. The Association is strongly opposed to any reduction of the tariff on sugar imported from Cuba.

The Lake Shore Electric Railway was opened December 9. It is the longest electric railway in the world. It extends from Painesville, O., via Cleveland, Toledo, and Detroit, to Port Huron, Mich.

John I. Sabin, president of the Chicago Telephone Company, predicts that within the next two years one hundred thousand telephones will be in use in the city of Chicago.

The Indian Territory Illuminating Oil Company has been incorporated at Trenton, N. J., with a capital of three million dollars.

General.

The William McKinley National Memorial Arch Association has given up its contemplated appeal to the country for popular contributions for the memorial arch in Washington, and will endeavor to secure from Congress an appropriation sufficient to erect in Washington a memorial which shall represent the nation's appreciation of the character and services of the late President. The special reason for taking this step was to avoid any conflict with the Canton McKinley Monument movement, which is endeavoring by popular subscriptions to raise a fund sufficient to erect a suitable monument in Canton, O. It is stated that both associations will unite in the effort to secure the appropriation from Congress.

Andrew Carnegie has offered to give to the United States ten million dollars in trust, for the establishment in Washington of a national university for research and post-graduate study. Congress will be expected to provide for its maintenance, as in the case of the Smithsonian Institution. Mr. Carnegie's object is to carry out the idea of George Washington that there should be a national university located in Washington. Mr. Carnegie also asks that the Government collections of scientific material shall be made available for the purposes of this university.

Cornelius Vanderbilt recently delivered a lecture in Boston on "The Development of Locomotive Boilers." The lecture was about an hour in length and was illustrated by stereopticon views. Mr. Vanderbilt is a practical machinist and is thoroughly acquainted with the locomotive. He has many inventions to his credit which have greatly improved the locomotive.

The Red Cross Society held its annual meeting at Washington, D. C., on December 11. Miss Clara Barton, who for thirty years has been president of the society, was unanimously re-elected. The treasurer's report showed that the receipts for the year amounted to $5,210, and expenditures to $3,699. Plans were discussed for the extension of the society by means of State auxiliaries.

The annual meeting of the American Friends' Peace Conference was held last week in Philadelphia. The purpose of the conference was mainly to protest against war and to foster plans tending to a realization of universal peace.

Mrs. Jane L. Stanford has transferred to Leland Stanford, Jr. University property worth about thirty million dollars. The gift includes eighteen million dollars in stocks and bonds and about one million acres of real estate valued at twelve million dollars.

The guests who were entertained last summer by Sir Thomas Lipton on the yacht Erin have sent him a silver punch bowl and tray as a Christmas present.

The William McKinley Memorial chapel, the first in the country named in honor of the late President, was opened at Wilkesbarre, Pa., on December 8.

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CHRISTIAN SCIENCE SENTINEL

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

Rex vs. Lewis.

THE above is the title of a case recently tried at Toronto, Canada, in the High Court of Justice at the Sittings of Oyer and Terminer and General Gaol Delivery for the County of York.

It seems the defendant, James H. Lewis, was indicted for manslaughter in this court, hence this trial. In order to give a fair idea of the case and the question involved we quote Section 210 of the Criminal Code, under which Mr. Lewis was indicted:—

"Every one who as parent, guardian or head of a family is under a legal duty to provide necessaries for any child under the age of sixteen years is criminally responsible for omitting, without lawful excuse, to do so while such child remains a member of his or her household, whether such child is helpless or not, if the death of such child is caused, or if his life is endangered or his health is or is likely to be permanently injured, by such omission."

We also quote the body of the indictment against Mr. Lewis:—

"The Jurors for our Lord the King present that James Henry Lewis at the City of Toronto in the County of York in the month of August, in the year of our Lord One thousand nine hundred and one being the parent of a certain child named Roy Lewis and being as such parent, under a legal duty to provide necessaries for the said Roy Lewis his child, then under the age of sixteen years and a member of the household of him the said James Henry Lewis did then and there unlawfully and without lawful excuse omit to provide necessary medical treatment, medicines, and assistance and other necessaries for the said Roy Lewis, his child, Whereby the death of said Roy Lewis his child was caused at the said City of Toronto on the thirteenth day of August in the year aforesaid.

"And so the Jurors aforesaid do say that the said James Henry Lewis at the City of Toronto aforesaid on the day and year last aforesaid in manner aforesaid, did unlawfully commit the indictable offence of Manslaughter contrary to the Criminal Code."

It is not our purpose to publish a full history of the case, but the following extracts from the daily papers of Toronto furnish, as we believe, a fairly correct account of the trial. From the Toronto *Daily Star* of November 2 we quote the following:—

Crown Attorney Guthrie clearly reviewed the case, and in brief said: "The prisoner stands charged with manslaughter, under circumstances which are pathetic. He is the father of a child who died on the 13th of August. The Crown asks but a nominal punishment, as there was no charge against the prisoner morally. But the law must be enforced. In manslaughter, Mr. Guthrie explained, his Lordship has power to impose a light fine or slight imprisonment. The Crown's contention is that it is the duty of the father to provide medical treatment for the child, as he was able to do so financially. The fact that he was a Christian Scientist need not enter into the case. A man's religion in this country is his own, and he can believe what he likes or believe nothing. It's no man's business, and it's no crime, but when he steps over the line and the law is broken, religion or no religion, you are liable."

Mr. Guthrie drew attention to the three heads upon which the case was to be tried: Did the prisoner provide proper treatment; was he able to; was death caused by neglect?

Mrs. Lewis was the first witness called. Mr. Vickers objected to the calling of Mrs. Lewis, and argued that a wife is not a compellable witness. The objection was overruled, but the Chief Justice stated that Mrs. Lewis need not repeat anything told her by her husband.

Mrs. Lewis told the story of the lad's sickness, and said he was six years and seven months old. He made no complaint about his throat during the first stage of the illness. Her husband, she said, earned about nine dollars a week. He did not summon any doctor during the child's illness, nor did he give him any medical treatment or medicine of any kind.

"Did any one give him any medical treatment?" asked Mr. Guthrie.

"The Christian Science treatment."

"Well, I am not going into that. I mean medical treatment," replied the Crown prosecutor.

"Have you ever had deaths in your family before?"

"Yes."

"Did you have medical treatment?"

"Yes."

"Was the position such that if you had been of any other faith than Christian Science you would have called a doctor?"

"Yes."

"Then you thought him sick all right?"

"Yes."

Mr. Guthrie questioned Mrs. Lewis as to the condition of the boy's throat, when Mr. Vickers objected. "This is a trial for manslaughter, my Lord, and the question of what Mrs. Lewis saw in the boy's throat has nothing to do with it."

The objection was overruled.

Mrs. Lewis stated that the authorities were not notified that the child was ill, and that persons went in and out from the bedside freely.

In cross-examination Mrs. Lewis stated that she did not report the disease as a contagious one, but thought it was mumps. Had she known it was diphtheria she would have notified the authorities, consented to isolation, and obeyed the law in every respect. There was nothing lacking in the ordinary meaning of necessaries. She did not know that the law required medicine and medical attendance. She had a number of children, and the swelling in the child's throat, to her mind, did not indicate at first anything worse than a severe cold.

When her two other children died she had a doctor in attendance.

"Did their medicine do any good?" asked the counsel for defence.

"No."

"Do you believe in prayer?" asked Mr. Vickers.

"Yes."

"Do you believe that it will heal the sick?"

"Yes."

"I think, your Lordship, that it would be well to leave matters of Christian Science out," said Mr. Guthrie.

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His Lordship said that he did not see how Christian Science could throw much light on it.

Two questions more were allowed, however.

"What do you understand by prayer? How do you pray?"

"You commune silently with God, with full faith and understanding of His willingness and ability to heal sickness of every kind."

Dr. Carveth, Dr. Johnson, Dr. Sheard, and Dr. Cotton were also introduced and examined as witnesses on behalf of the Crown.

One of the physicians being asked, "Do you not think that prayer could effect a cure in the case of illness?" replied, "I would not take chances on it." The question being pressed, the witness appealed to the Chief Justice, who said, "I will not compel the physician to answer questions about the soul; it is not within his domain at all."

At the conclusion of the evidence for the Crown, Mr. W. W. Vickers, counsel for the defendant, moved for the withdrawal of the case from the jury. From the *Daily Star* of November 4, we quote the following:—

Chief Justice Falconbridge refused the request of Mr. Vickers, and would not withdraw the case from the jury. Mr. Vickers argued that "medicine" was not included in the section compelling parents to procure necessaries for their children. The Chief Justice stated it was quite clear from an English court tribunal ruling, in which Chief Justice Russell was among the judges presiding, that it does not make any difference whether medicines or medical aid is stated in the statutes or not; as interpreted by them medicine was a necessity.

The case was then adjourned until the following Monday. On the following Monday, November 4, 1901, the trial was resumed.

Mr. Vickers then renewed the motion that the case be withdrawn. He said: "I have evidence that Christian Science healing is going on every day, and that prayer, as understood in Christian Science, heals the sick, and therefore I say that medicine is not necessary. There are so many well-founded cases on record that the jury should know of it."

By permission of the Chief Justice, Mr. Vickers then outlined his defence to the jury. He said in part:—

"In this case you have a system of religion, which includes a system of healing. This system of religion or healing, whichever you call it, is called Christian Science. Christian Science was founded by Mrs. Mary Baker Eddy in 1866, who was at that time healed of an incurable disease, and was then said to be on her deathbed. Mrs. Eddy discovered this healing through pondering on the Bible, and she tells us through her book, Science and Health, that every one is a creature of a perfect God, and if God is perfect He can create no imperfect work, and if God created man He created man perfect, and not subject to sin, sickness, or death.

"These are the leading features of Christian Science, and it is to-day a body with over one million adherents, with over five hundred churches. There are over one million well-attested cases of healing through the application of prayer, for we say that God is all-powerful. Our prayer to that God is that He will heal the sick, and He has healed over one million persons through Christian Science. There is nothing in Christian Science that is contrary to law and good order. The church in its tenets points man to God alone, who is the ruler of all.

"Christian Science has come through its first stage and has been persecuted from post to pillar, as is true of every sect or system which has healing for a foundation stone.

"The tenets of the Church are that the Scriptures are taken as the guide."

Mr. Vickers then read the Church Tenets of the Mother Church, and continued:—

"These are the tenets of the church which has startled the world by the rapidity of its growth. There are now three churches in Toronto, two in Montreal, two in Winnipeg, and one in Kingston; also churches in Hamilton, Berlin, Guelph, Peterboro', Port Hope.

"If we are God's creatures, God can heal the sick, and the line of my defence is that God is a present and ready help, and we prove our case by the works of Christian Science. If you jurors find that the defendant was guilty in neglecting to bring in medical aid, you put God out of His place. God is Love, and heals the sick.

"If it is admitted that prayer in the Church will not heal the sick, as well as the sinful, the clergymen had better go out of business. We claim that men, women, and children have been healed by Christian Science, and that Christian Science is different from any other religion since the time of Jesus, in so far that sickness and sin are traced to a common mental origin."

Mr. Vickers was permitted by the Court to introduce witnesses who were Christian Scientists to testify as to the healing of disease through prayer. Mr. Lewis, the defendant, was the first witness introduced.

"What did you do for this child when you discovered he was sick?"

"I sent for a Christian Scientist."

"What had you done yourself to take care of the child?"

"We had taken all the precautions possible, such as food, clothes, warmth, or anything that would be done if medical attendance were called in, for we had had experience with doctors twice previous to this."

"Was it a happy experience?"

"No."

"They did not heal the children?"

"They failed in each case."

"You did not know that this child was in a serious condition?"

"No."

"If you had known it was a contagious disease would you have called a doctor?"

"Yes."

"To obey the law?"

"Yes."

"Have you any objection to reporting a case of contagious disease?"

"No, sir."

"You desire to keep the law in every respect?"

"Yes."

"Have you ever been healed by Christian Science?"

"I object to that question, your Lordship," said Crown Prosecutor Guthrie.

"The question cannot be well excluded," replied the court.

"I repeat," said Mr. Vickers, "have you ever been healed by Christian Science?"

"Yes, I was healed of catarrh."

"No medicine used?"

"No."

"Have you ever been healed of anything else?"

"Yes."

"What?"

"Grip."

"No medicine used?"

"No."

"When have you used medicine last?"

"Not in over seven years."

"In seven years no medicine of any description?"

"None."

"Any member of your family ever been healed?"

"Yes, the child who recently passed out was healed by Christian Science treatment."

"Do you know what the disease was?"

"No; I could not be certain about the disease, but for several days he lay in a kind of stupor and could hardly breathe."

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"He recovered?"

"Yes, and never had medicine again up till the time of his death."

"Any other cases?"

"Yes, the child we have was doctoring almost all the time, and he has never used medicine since the Christian Science treatment was adopted."

"Are you healthy?"

"Yes."

"Is your wife healthy?"

"Yes."

"Have you any other children?"

"Yes."

"Healthy?"

"Yes."

"Never had medicine?"

"No."

"You are a member of the Christian Science Church. Now what is the order of service?"

"Reading the Bible."

"Any other book?"

"Science and Health."

"Are there any other selections?"

"No."

"Are there any preachers?"

"No."

"What are they called?"

"Readers."

"Do they expound any doctrine?"

"No."

"Have you known people to be healed at the service?"

"No; I have heard of it."

"You have seen people who have been healed by Christian Science?"

"Yes."

"Now, in this case did you think that medical aid was necessary?"

"No; he had often been sicker looking."

"Had the swelling gone down?"

"Yes, and I felt thankful to see the child so much better looking."

"Do you know what the child died of?"

"I cannot tell whether it was mumps, or measles, or what it was."

The cross-examination was conducted by Crown Prosecutor Guthrie.

"You felt a good deal of alarm about the child on Thursday?"

"No."

"Didn't you on Thursday?"

"Well, I always felt a good deal of alarm if the child was sick at any time."

"Now, on Thursday, would you not have called in a doctor if you had not been a Christian Scientist?"

"Well, I don't know."

"If you had not been a Christian Scientist would you not have called in a doctor earlier in the disease?"

"No."

"Well, why did you call in a Christian Scientist on Thursday, for don't you remember your evidence before the coroner that you were uneasy on Thursday about the child?"

"Well, I would not have called a doctor in any way until Thursday."

"Would you have gone for a doctor if you had been of any other faith?"

"I don't know that I would."

"Do you believe the child understood Christian Science?"

"Well, he knew enough to ask me to read to him."

The next witness was Mr. James Paul of 124 Palmerston Avenue, a builder. He had been a Christian Scientist for twelve years, and both he and his wife, as well as their children, have been cured by prayer.

"Did you ever have a case of diphtheria in your family cured by Christian Science?"

"Yes. One night about twelve years ago my little girl became delirious during the night, and I saw that she had diphtheria, for I had been four weeks in attendance upon them and the children who had diphtheria. A demonstrator was called in, and after she had prayed I lay all night and watched the child. In the morning she awoke perfectly well. I am sure it was diphtheria. I know it because I had it myself. I was cured by medicine. This was before my child had been cured by Christian Science."

"Do you use medicine yourself?" asked Mr. Vickers.

"I have not used medicine for twelve years. I was cured of sciatica by Christian Science, and my wife, who was a helpless invalid and had been given up by all the eminent doctors of the city, was also entirely cured by Christian Science."

"What was she suffering from?"

"Well, every doctor told me a different complaint."

Under cross-examination, Mr. Paul stuck to his belief that the child was suffering from diphtheria.

"Did you examine the child's throat for microbes, as Dr. Moorehouse did when he attended your three children?"

"I don't know anything about microbes," replied Paul. "I think that is some new arrangement they have got up lately."

The following is reported by the *Daily Star*:—

During an intermission before the next witness, Miss King, was called, Mr. Vickers said he wanted to thank the press for the fair way in which the case had been reported.

"I am not trying to cover up the issues in this case in technicalities," he said. "If this is the law we want to know it. Christian Scientists will abide by the law in every detail, for they are law-abiding citizens. Prayer is the sum-total of Christian Science, and we want this spread abroad. This case will do much to dissipate erroneous views of the teachings of Christian Science."

Miss King, a slender, dark-eyed young woman in a veiled hat, was not allowed to testify regarding her cure of diphtheria.

Mr. Guthrie objected to Miss King's testimony unless it could be proven that the circumstances of her recovery were known to the prisoner. His Lordship upheld the Crown prosecutor, and as Lewis acknowledged that he had not heard of Miss King's case, she had to retire.

"I am allowing you all the latitude possible in this regard," said his Lordship.

Mrs. McHenry, of 200 Gladstone Avenue, the next witness, said that three years ago her grandchild, who was suffering from acute consumption, had been cured by Christian Science after Drs. Bowie and Ferguson had given him up.

"They said he had only a few hours to live," said Mrs. McHenry, "and we were advised to call in Mr. Perry, a demonstrator. We did so, and the child recovered entirely and is now healthy. He has never taken a bit of medicine. I do not consider medicine a necessity, though I am not a Christian Scientist. I have been cured myself, and so were my son-in-law and his wife."

"By Christian Science without medicine?"

"Yes."

After Mrs. McHenry had retired, Mr. Guthrie asked that her evidence be stricken out, on the ground that Mr. Lewis did not know of it before his child died.

Mr. Lewis said that he did know of the case before his child died, and he was placed in the box to be cross-examined regarding the list of cures Mr. Vickers had. He remembered most of the names, but could not in every case give the details of the complaint. He, however, recalled Miss King's case.

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"Is there any prohibition by the doctrines of your faith of the employment of doctors or the use of drugs?"

"There is none."

Miss King was then recalled. She is a daughter of Mr. J. D. King of J. D. King & Co. She said that while she was at college in Elmira, N. Y., she had been entirely cured of diphtheria by absent treatment. She had also been cured of tonsilitis twice, gathering in her head twice, and also twice of grip.

"Since I have known about it, Christian Science has met all and every illness," said Miss King. "Before I entered Science I had a weak throat, but my throat is now strong. I was also subject to bilious attacks, but all these have disappeared."

Miss Norah K. Jackson was the first witness at Monday afternoon's session of the trial of Mr. James H. Lewis for manslaughter in the Christian Science case. There was the same large attendance of ladies and the same keen interest shown. The evidence in part was:—

"Miss Jackson, you are a daughter of Mr. M. B. Jackson, registrar at Osgoode Hall?"

"Yes."

"How long have you been interested in Christian Science?"

"I was healed nine years ago this month."

"Of what were you healed?"

"I was healed from paralysis that comes from excessive piano playing."

Chief Justice Falconbridge—"Something like writer's cramp?"

"Yes."

"You were studying in Germany and had to stop your work?"

"I was seven months in Germany without being able to play the piano at all."

"You went to Germany to study?"

"Yes."

"Did you try medical aid?"

"Yes, I tried Dr. Carl Pearce of Leipsic, a famous specialist."

"What did he tell you?"

"He told me he did not think that I would be able to play again."

"Did you then return home?"

"I waited seven months."

"Were you then under treatment?"

"No, I was not under treatment, as he said there was nothing to benefit me."

"You returned home seven months after interviewing Dr. Pearce?"

"Yes, I came home and tried Dr. A. J. Johnson and Dr. Oliphant."

"What did they say?"

"Dr Johnson said rest, Dr. Oliphant gave me homœpathic treatment."

"When did you try Christian Science treatment?"

"I came home in March, and heard of Christian Science in November."

"Well, what happened?"

"I recovered the use of the arm, and before that I may say that I could not even hold anything in my hand."

"Yes, and you were fully recovered? Did you take medicine, or was there any rubbing or handling of the parts?"

"No."

"And have you been well?"

"Yes, and I have recovered from a throat trouble."

Miss Jackson then told the court of a throat trouble for which she consulted German specialists. She tried Christian Science, and recovered the use of her throat at the same time that the trouble was overcome in her hand.

"Do you consider medicine necessary?"

"No; I believe prayer is much more efficacious, and I believe that medicine is injurious."

Cross-examined by Crown Prosecutor Guthrie, Miss Jackson admitted that she did not take Dr. Johnson's advice and rest, but went to Dr. Oliphant.

Robert Ruckbie followed Miss Jackson.

"What is your occupation?"

"Clerk."

"How long have you been interested in Christian Science?"

"About nine years."

"How long have you lived without doctors or medicine?"

"That entire time."

"How has been your health since you took the Christian Science treatment?"

"Well."

"Have you ever felt the necessity of taking medicine?"

"No, not for medicine since I took the treatment."

"Have you ever been healed with Christian Science?"

"Yes, I was healed of quinsy."

"Anything else?"

"Colds and such like that would occur in a family."

"Do you use medicine in your family for your wife and children?"

"No, sir."

"Have they been healed by Christian Science treatment?"

"Yes."

"Of what?"

"The usual family complaints."

"What is the Christian Science treatment?"

"Prayer."

"To whom do you pray?"

"To the Supreme Being, to the Great Architect of the Universe."

"You pray to God?"

"To God, yes."

"Do you consider medicine necessary in your family experience?"

"About eight years' experience has proven to me that it is not a necessity."

"Have you had to treat any fevers, typhoid, or diphtheria by Christian Science?"

"Yes, I had a case of scarlet fever about seven years ago."

"What treatment did you use?"

"I used Christian Science treatment."

"Did you use any medicine?"

"No."

"On whom did you rely?"

"On God."

"You fully believe that God has all power to heal all sickness as well as sin?"

"Yes."

"When your boy was sick did you have a doctor?"

"We were forced to have a doctor."

"Then you had medical attendance as well as Science?"

"Yes, the law stepped in, for some one informed, and the Children's Aid Society sent an inspector, and we showed him the house and the child, and two doctors came afterwards."

"Did the child receive medical treatment?"

"No, none other than the visit of the medical men."

"Did you report the case?"

"No."

"And the boy was being treated by a Christian Science demonstrator?"

"Yes."

"How did he know it was scarlet fever?"

"Oh, he knew."

Cross-examined by Mr. Guthrie:—

"Does the party sick require to be a believer before he can be cured?"

"Believer in what?"

"Believer in God."

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"Not necessarily."

"Then it is not necessary that the patient should believe in Christian Science at all?"

"No."

"Have you any experience where non-believers have been cured?"

"Yes."

"Are they all believers in your family?"

"Yes."

Re-examined by Mr. Vickers.

"Does Christian Science do harm?"

"No."

"Do drugs?"

"Yes."

Cross-examined by Mr. Guthrie.

"You say there is no disease?"

"In mortal man there is."

"From which man will die?"

"Yes, if that disease is not checked he will die."

By Mr. Vickers.

"How is disease checked?"

"By means of a true realization of God."

"Is it necessary for the patient to realize himself?"

"No."

"Does Christian Science make an examination in a medical sense?"

"No, sir."

"It does not diagnose for microbes, nor place a swab in the throat?"

"No, sir."

Charles R. S. Dinnick, a contractor of Avenue Road, followed.

"How long have you lived here?"

"About thirty years."

"Your occupation?"

"A builder."

"When were you brought into touch with Christian Science?"

"About seven years ago."

"What were you healed of?"

"Dyspepsia and stomach trouble. I suffered badly, and could not keep anything on my stomach. I tried doctors and took a trip to the old country and called on the Queen's physician."

"How were you healed?"

"I was healed by Christian Science treatment, and when I suffered I used to lie down as dead, like a man seasick, and since I came into Christian Science I can run, walk, jump, or do anything like that."

"And this was by prayer?"

"Yes, sir, and I have never had any medicine in seven years, less three months."

"Have you had any treatment from any doctor?"

"No."

"Have you used Christian Science in your family?"

"Yes, the children have been sick, and when I could not demonstrate I sent for Mrs. Stewart."

"Have you ever had any experience with diphtheria?"

"Yes, we lost two children."

"Have you had any experience with it since you became a Christian Scientist?"

"No."

"Of what have your family been healed by Christian Science?"

"Just the ordinary ailments that have cropped up."

"Do you consider medicine necessary?"

"No."

"How are your children?"

"Well."

Cross-examined by Mr. Guthrie.

"If a bone is broken, do you call in a surgeon?"

"Yes, we usually do, although I have known of a case where a broken finger was cured by Christian Science."

"Well, is there any limit as to which bones Christian Science will cure?"

"No."

"If a man had a thigh-bone broken would you call in a doctor?"

"I would ask him to put it in a splint; that would be about all."

"Well, that is nearly enough, isn't it?"

Frank J. Brown, 13 Baldwin Street, a printer, followed.

"How long have you known of Christian Science?"

"About twelve years."

"How long have you lived without a doctor?"

"About eleven years."

"You have had no medical attendance from doctors for eleven years?"

"No."

"Were you healed by the Christian Science treatment?"

"Yes."

"Of what?"

"I was healed of a complication of diseases—bilious attacks, sick headache—and since the time I embraced Christian Science treatment I have never been troubled with it at all."

"You have never lost a day's work by sickness since that time?"

"No, sir."

"Of what else were you healed?"

"Well, it is something that I can hardly give a name, but before I became a Christian Scientist I used so much medicine that at last it did not have the proper effect, although I carried it around in my pocket with me; but since coming to Christian Science I have not used it once."

By Mr. Guthrie:—

"How is your health to-day?"

"As far as I know it is all right."

"Well, you should know. Are you married?"

"No, sir."

"Have you any one depending on you?"

"No, sir."

"You believe that praying to God will heal?"

"Yes, sir."

"Do you consider medicine necessary?"

"I do not."

"You were troubled with biliousness?"

"Yes."

"Well, then, if you were to eat rich, greasy food, you would be bilious to-morrow?"

"No."

"Then there is absolutely no limit to your diet? You do as you like?"

"I eat what I care for, and what I don't care for I don't eat. Most people do that."

"Well, if you ate this rich, greasy food, it would bring on biliousness?"

"No, sir."

"If you took poison, it would bring on death?"

"No, I won't say that."

"If you took half a teaspoonful of prussic acid, would it bring on death?"

"I don't understand."

"If you were to take strychnine, would it bring on death?"

"I would not want to take that."

"You say you, with a predisposition to biliousness, can eat rich, greasy food without making you ill. Now, why can't you take poison and not have it kill you?"

"I don't know."

"Well, could you?"

"I could if I wanted to, but I won't say what would result."

"Have you any life insurance?"

"Yes."

"Did you have any before you took Christian Science?"

"No."

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"Did you try?"
"Yes."
"Were you successful?"
"No."
H. H. Quance, of 174 Euclid Avenue.
"How long have you lived in Toronto?"
"Fourteen years."
"What is your business?"
"Cabinet maker."
"How long have you understood Christian Science?"
"About seven years, although I was healed about twelve years ago."
"Of what were you healed?"
"As given to me by the medical profession?"
"Well, what did the doctors tell you you were suffering from?"
"I underwent medical treatment for five years for dyspepsia, and I suffered extreme pains in the back."
"Did they call it lumbago?"
"No."
"Were you benefited by medicine?"
"According to my own judgment, I think I was getting worse."
"When were you treated by Christian Science?"
"Twelve years ago."
"Were you healed of this disease at this time?"
"Yes, as I have told you. I have not used any medicine since, and I have not missed any time since."
"To what do you attribute your good health?"
"To Christian Science, although I did not look into it for four years afterwards."
"You have since looked into it?"
"Yes."
"Do you use it in your house?"
"Yes, with one exception."
"When?"
"About four years ago my little boy got his arm broken and I took him to a doctor, when the physician wanted to give him an opiate, and I told him it was not necessary, and this was the only time that the little fellow even winced, and then the doctor afterwards said that he was a remarkable boy."
"Is this the only case when you have had medical attendance since?"
"Yes."
"Did you ever have diphtheria in the family?"
"Yes, sir, about seven years ago we had diphtheritic croup."
"The child was brought out by Christian Science treatment?"
"Yes."
"Do you believe in Christian Science?"
"Yes."
"Do you think medicine necessary?"
"I have not found it so."
"Do you think medical attendance necessary?"
"Well, I don't think so, and I have paid over $150 to the doctors."
Cross-examined, by Mr. Guthrie:—
"You had dyspepsia?"
"Yes."
"Cured?"
"Yes."
"Does it depend on what you eat?"
"Well, I admire the equable way."
"Never mind equity. Answer me."
"Well, I will tell you what the doctor said——"
"Never mind that. Can you eat rich, greasy food without any bad consequences?"
"I am doing that constantly."
"And it does not hurt you?"
"No."
"Well, have you got the same faith for poison?"
"I am not going into poison."
"Well, that is the question of poison?"
"Drs. Wright, Wood, and Armstrong told me that this rich food was pernicious, and I have been eating it for twelve years since."
"Well, what about poison?"
"I have not been called upon to take it yet."
"Do you believe by Christian Science that you could take poison into your system?"
"I don't want to equivocate."
"Do you believe that you could take arsenic or strychnine without result?"
"Well, if I took it by accident I would rather trust myself to Christian Science than medical treatment."
"Is your Christian Science proof over poison in your system?"
"I have not tried it."
"Do you believe it?"
"I believe in it in preference to medical treatment."
Chief Justice Falconbridge:—
"Do you believe you could take a recognized poison into your system without baneful result?"
"Well, I might say I don't know."
"Well, do you believe you could?"
"Well, I refuse to answer."
To Mr. Vickers.
"Christian Science, as I understand it, recognizes one Supreme Power, and if we keep ourselves honestly before Him, it will bring about good results, just the same as when man persists in a line of action in anything, there must be a marked result."

Leonard P. Alcombrack, of 14 Irwin Avenue was the next witness. He told the story of great illness and said he had spent thousands of dollars on physicians, and that he came home to Canada to die, and that he had failed in health till his weight dropped from one hundred and ninety to one hundred and ten pounds. He went down South for his health. His stomach was out of order, and he could not eat. He was operated on two or three times. He came across Christian Science treatment and was fully recovered.
"Are you well now?" asked Mr. Vickers.
"Never better in my life."
"To what do you attribute your health?"
"To Christian Science."
"Do you consider medicine necessary?"
"I spent thousands of dollars on medicine and do not think that it is necessary."
"Do you believe that God is the only healer?"
"Yes."
Cross-examined.
"Do you know of any members of the Christian Science Church who use alcohol?"
"Alcohol?"
"Yes, alcohol—whiskey?"
"No."
"Well, I know those that do. You had a bad time of it?"
"Yes."
"Came to Canada from the South?"
"Yes."
"The result was that in this healthy, bracing atmosphere you got better?"
"Well, I intended to bring you some photos to show——"
"Never mind about the photos. We know you are a better-looking man now than then. The result is that when you came here you got better?"
"Yes, I was better in three months' time."

Then Mr. Guthrie read to Mr. Alcombrack several passages from Mrs. Eddy's book, which he seemed to think proved that Christian Scientists denied all hygienic laws. The witness said he believed the passages read, but did not think smallpox was contagious, and thought a Christian Scientist, if he had faith, would not be inoculated though confined with a smallpox patient.

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"Is it necessary for a patient who is operated upon to be a Christian Scientist?"

"No."

"Then why would a man not a Scientist take smallpox?"

"Because he did not know how to protect himself."

"Then, if we were all Christian Scientists there would be no contagion from smallpox?"

"It would be impossible."

Mr. T. C. Dawson of Toronto, a solicitor, who described Christian Science as "communion with God," said that he had been cured of eczema of thirty-five years' standing, rheumatic gout, and the desire for tobacco and alcoholic liquors. He had been a Christian Scientist for four years.

"I was treated for the eczema by two of the foremost dermatologists in England, Dr. Staunton and Dr. Shortt. When I was in England the only feature of my face distinguishable was the tip of my nose."

"Do you believe that Christian Science will cure all ills?" asked Mr. Vickers.

"All sin and disease, absolutely."

"What is Christian Science?"

"An understanding that God is Love, and realization of this brings out the demonstrations. God is the healer. So-called healers, Christian Scientists, do not heal; God heals, and He only."

"Have you had any experience with medicine and doctors?"

"Yes. I had three children. One was treated by a homœopath and passed on [died]. One was treated by an allopath, and passed on. The other never took any medicine, and was treated by Christian Scientists, and is still living."

"Christian Science is not only curative but preventive," said Mr. Dawson.

"Then Christian Scientists don't suffer from ailments that others do?"

"No."

"Then there is a lower rate of mortality among Christian Scientists?"

"Yes."

Mr. Dawson said that Christian Scientists were not at enmity with doctors.

Miss Shanklin, who had been taken from an invalid's bed twelve years ago by Christian Science, next entered the box. She had been given up by five doctors, and Science had healed her in three weeks. She had not been ill in eleven years, and had for nine years been a demonstrator. She was unable to tell how many patients she had attended. She did not know in how many cases she had failed.

"Do you mean by failure death?" asked Mr. Guthrie.

"No, I do not."

"Passed on?"

"No."

"Passed out?"

"No. I mean that some of the patients did not derive the benefit they expected."

"There is a college for the instruction of demonstrators in Toronto, is there not?"

"Yes."

"Did you take a course?"

"Yes."

"How long did you attend college? Eight days?"

"No; two weeks."

"And you got a certificate of proficiency?"

"Yes."

During Miss Shanklin's examination she quoted part of the 91st Psalm which is an integral part of the doctrine of Christian Science.

Upon the conclusion of Miss Shanklin's evidence, Mr. Vickers read the psalm.

The next one to enter the box was Mr Andrew Noden of 90 Hazelton Avenue, a traveler for the Fensom Elevator Company, who had become converted to Christian Science through being cured of neuralgia.

"I was a wreck; doctors had done all they could do for me, and gave me to understand that they could do no more. Then I called in Christian Science and was cured in a short time," said Mr. Noden. "I have been perfectly healthy since. That was about eleven years ago."

Mrs. Noden, too, had been cured by Christian Science. She had been for twenty years treating for an hereditary disease, which doctors said was incurable. Science cured her in half an hour.

"What do people die from?" asked Mr. Guthrie.

"People die from lack of understanding of the power of God to heal."

"You believe God can heal all diseases?"

"Yes."

"But He doesn't, for people die?"

"That is their lack of understanding," replied Mrs. Noden.

Mrs. Isabella Lloyd, the next witness, had also been cured of neuralgia, also nervous prostration, and other diseases. She had been treated by seven or eight physicians, and at the end of her experience with *materia medica* had been worse than when she started. She had with the aid of God cured three cases which had been pronounced diphtheria by doctors, and had also been the agency by which insanity of eleven months' standing had been cured by a half hour's treatment.

James Bremner of 156 Macpherson Avenue testified that he had been cured of typhoid fever and poison ivy by Christian Science.

Mrs. Isabella Stewart said she had had experience of cases where diphtheria and typhoid fever had been cured by Christian Science. In the case of typhoid fever the doctor called in had recommended that owing to the patient's belief in Christian Science a demonstrator be called. The fever, which the doctor had said would run the full period, had been broken in eleven days. She herself had been cured of blood poisoning succeeding childbirth, when a doctor had almost given up hope. The demonstration was made one evening, and the next evening she was about the house helping in the preparation of the evening meal.

"Why don't you heal mankind?" asked Mr. Guthrie, after he had questioned Mrs. Stewart upon universal healing. "Why don't you heal the children up in the Sick Children's Hospital, then?"

"So we would, if their parents or guardians requested it."

She said that in four years' practice—and her practice was larger than that of the majority of physicians—there had been only three deaths. She had treated several cases of diphtheria successfully.

"What is your idea of contagion?" asked Mr. Guthrie.

"It is only a condition of human belief," replied Mrs. Stewart.

She maintained that a doctor's diagnosis was only guesswork, and that medical aid was neither necessary, remedial, nor beneficial.

Mr. Guthrie attempted to go further, but Mrs. Stewart puzzled him with her answers and sat down.

"I cannot follow you; I don't understand," he said.

Mrs. Mary Morrison, who had been healed of what the doctors called Bright's disease, said that she did not believe in doctors or medicines, and had lived thirteen years without drugs or medicine. She knew of one case where a family of children were stricken with diphtheria. A physician was called in, and one died. Then a Christian Science demonstrator had been called in, and the rest of the children had recovered speedily through the efficacy of prayer.

Mr. W. W. Vickers, attorney for the defendant, who is a Christian Scientist, made an able and eloquent argument in behalf of the defendant, from which we briefly extract:—

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Gentlemen of the Jury:—His Lordship in his direction showing the questions which he will leave to you, has narrowed the matter at issue to the question, practically speaking, "Did the omission to supply medicines in the sense of the statute cause the death of this child?" Now, at the outset of my address I must say on behalf of this great movement which is now startling the world with cures, without the aid of medicine or medical aid, that his Lordship on the Bench, the Crown Attorney at his place, and the press of the city of Toronto have accorded us a hearing, which, in the history of Christian Science in this country, has never been accorded before. You, gentlemen of the jury, have heard marvelous tales from the witness box, tales of healing which, without the sworn testimony of the witnesses would be beyond comprehension. Now those cases of healing are attested, are sworn, but better still they have stood the brunt of my learned friend's cross-examination. There has been no malice shown toward Christian Science or towards Christian Scientists in this Court. For this we thank his Lordship on the Bench and the Crown Attorney. And you, gentlemen, we as Christian Scientists thank you for the kindly and patient hearing which you have given this case. This, I may say, is not the treatment which has always been accorded to Christian Science in the City of Toronto. No later than the month of September, when we were in the inferior Court, the Police Court, the Crown Attorney for the City of Toronto denominated Christian Science as a fad, fraud, and humbug, and Christian Scientists as charlatans, and the Magistrate sitting on the Bench, without one atom of evidence as to what Christian Science was, agreed with the Crown Attorney that it was a fad, a humbug, and all such opprobrious epithets.

Now, gentlemen of the jury, it has been your privilege to hear something of Christian Science, not so much the theory as the works done in the name of God—Good—Love. I hold no brief against any denomination as we recognize them in Canada. There is no church,—in the sense that there is an established Church in England,—in Canada, and every religionist, as the Crown Attorney opened to you, has the right of believing what he thinks is right so far as matters of religion are concerned. I have no quarrel on behalf of Christian Science with the doctors. . . . We had the Coroner in this case, Dr. Cotton, a man whom I have known perhaps for twenty-five years, saying that he would hate to trust himself to prayer. In other words, when he goes from his house to heal a patient of any disease or any complaint, he leaves God at home. That, to me, marks a lack of progress in that man's mind. He is not awake to the influences that are working through the world to-day and have brought to light the great teaching of this beautiful, devoted woman, Mary Baker Eddy, the Founder and Discoverer of Christian Science. Now, if a doctor is restricted to his knowledge of the body, by what appears through the dissection of the body, he makes absolutely no progress. Christian Science comes to you and says, "Prayer, prayer to God, the omniscient, omnipotent, and omnipresent God, with full faith and understanding of His willingness and ability to heal, does heal the sick." God is everywhere. God is here in this room as well as outside, as well as in your home. He is not put on the shelf when you go to work. He is with you always. My learned friend will admit that He is omnipresent, that He knows all. Of course He knows all, and if He knows all can a doctor tell Him what medicine to prescribe, what to do to heal a case? Why, gentlemen of the jury, it is a position from which no man can deviate. God is All, and only through our knowledge of our Sonship in that God we have the ability to aid in casting out sin and sickness. I say to you, gentlemen of the jury, again, no man of himself has any power. God, prayer to God, is the only power which exists in the world to-day. It is permanent, and no matter how our opinions may change there is no change in God's law. God's law never changes, and all we have to do to live at peace and unity is to discover God's law, and in the discovery of that law healing results.

Now, gentlemen of the jury, the prisoner at the bar is a father. He is a parent; he is, like ourselves, a man. You may not believe as he believes in matters of religion, but he is still a man and he would be the last one to profess that he was not human like yourselves. But he says this: "Through my experience in matters of religion I have learned that God heals the sick." In cases of trouble and distress to whom do you suppose that man turns? He turns to God. He has had experience with *materia medica*, with the doctors, they did all they could for his two children who died in infancy. Did they heal those children? Was medicine, material medicine, efficacious to heal or save or prolong life? No, gentlemen of the jury. The doctors were unable to do anything for those children. And so, touching almost every testimony which you heard from the witness box yesterday, the doctors could do nothing. As a last resort the people turned to God. What was the result? In a day and a half the weariness and sickness and debility of eleven years was thrown aside, passed by God's law—God's law. Now if that statement were not sworn to, and there had been no cross-examination upon it, you might have wondered, What is this? Is it true? But you have heard it. You know it and must feel that it is an instance of God-healing. It was stated in the witness box yesterday that the 91st Psalm is an integral part of Christian Science and contains the protection of the prisoner at the bar to-day: "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."

That to-day is the attitude of every Christian Scientist, and the prisoner at the bar relies on that God, as you gentlemen do, to protect him from evil that may come to his dwelling. Now, gentlemen, his Lordship will charge you that you must find on the facts that the omission to supply medicine in the legal sense, has either caused or accelerated the death of Roy Lewis. To criticise the evidence of the Crown, what do you find? First, the evidence of Mrs. Lewis, the mother of the child. What is her statement? The boy was taken sick on Thursday; he was put to bed and kept there until he died. The boy was given food, clothing, and kept warm, and all that a devoted father and mother could do to preserve life, short of medicine, was done for that boy. The boy himself did not complain. The evidence of Mrs. Carter, which is not contradicted and which must stand for the highest class of evidence is that the swelling from which that child suffered, and which was supposed to be an accompaniment of diphtheria had gone and the boy was actually improving at the time he died. What does the doctor say? When he went to examine the child shortly after death, within a few hours, he found no swelling. Had or had not that swelling been reduced by the power of prayer? Did not God answer his prayer to that extent? Did not God alleviate the trouble of these devoted parents? But something, gentlemen of the jury, I cannot tell you what it was, I do not know myself, something caused the death of that child. It was some condition that was beyond the power of the parents or their friends. Now if Mr. Lewis, the prisoner here, had omitted to supply that child with food, I would not stand here to-day before you and ask for his acquittal. If he had omitted to keep that child warm, or had exposed the child, or neglected the child, or ill-treated the child, I would say to you, "Do your work. I have no brief for such a case as that." But the father supplied all these things. He stayed at home from his ordinary duties. He is not a rich man and every day's work that he loses means loss of money. He stayed away from his work to do what little he could to help his child. His

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child was a care above money and above price. He did what he could, but the child, from some reason not known to us, or to you, I think, died. . . . As his Lordship says, it is left to you to decide whether in this individual case medicine was a necessary of life in the purview of Section 210 of the Criminal Code.

If medicine was a necessary, medicine must have saved the life of that child. There is no escape from that position, there are no chances. You cannot except anything. If medicine be a necessary, that medicine must be the absolute definite truth, and that cannot be said of any medicine which is known to humanity to-day, unless we take it back to the Great Physician who heals, through prayer, all sickness and sin. There is only one law, and you must go to God who is the ruler of our destiny and who is our Father. The Crown must go the length of proving that medicine would have prolonged the life.

I have the medical testimony, I have had it transcribed, and I purpose shortly to read it to you, and I think you will see that medicine could not save, it would not likely prolong life, and unless the Crown witnesses can go the length of absolutely saying, without contradiction, that medicine would prolong life, definitely and absolutely, there is no case for the Crown. The Crown cannot substantiate their first proposition, and I say to you that that is a fact which must come out when I criticise the medical testimony. All doctors, if they are conscientious and honest, say there are great differences of opinion in all matters relating to medical science. They will say to you, as Doctor Carveth, who was the examining physician after death and who is the Crown witness and main witness, says, that medicine is largely experimental. If I understand the meaning of the term experimental, it means there is an uncertain element. There is no definite rule, and it may or may not be that results beneficial will follow the use of medicine.

. . . . . .

Now I hardly know what to say about the mass of testimony which was brought before you yesterday, showing Christian Science by its works. Like any other science, we must learn the rudiments before we can expect to understand the principle. We tell now what our works are through Christian Science and we say to you, "Judge us by the sworn testimony given from that witness-box." Can the power of God heal? Is God here now? Is God the ruling power in Ontario, and in this fair Canada of ours, to-day? Is God real? Is God in the public school? Is God in the educational institutions of this country? Is God everywhere? Christian Science says that God is omnipresent, He is all powerful, and He knows all.

Christian Science is yours if you ask for it. It is as open as the sun, as the doctor put it, if you desire it. There is the text-book which tells us how to attain that knowledge. There is the text-book which is open to all, which shows the understanding of God, as Good, in Christian Science. I recall to you the evidence of Miss Jackson who started out on a career as a musician; her father had gone to great expense to keep her in Leipsic, she got there and was through nearly three years of her five years' course. Suddenly her arm gives out. She was stricken with piano paralysis. As his Lordship then suggested, it is like writers' cramp. It completely paralyzed that arm, and in her evidence she told us that she could not hold anything in her hand. To whom did she go? Two of the most distinguished specialists in Leipsic. Was she healed? She came back to Toronto after a considerable stay, some seven months after this calamity happened to her. She went to our friend Doctor Johnson amongst other doctors, both homœopathic and allopathic, but they held out no hope for her. Not one atom of hope. Then she happened to hear of Christian Science. You have heard of her remarkable healing. It is startling, and if we did not know that healing was as old as the days of Christ, we might be surprised. We have before us a Mennonite, a member of the Mennonite Church. When the Mennonites came out of the Roman Catholic Church in 1536 the tenet of that religion was what? "Peace, my brother. I will not take up arms." What was the result? Religion was then fought with a sword. Mennonites were persecuted until they came to America in the time of Penn and there in Pennsylvania they are found, a thrifty body of Dunkers, as they are now called. And what do they practise and believe? They are a body of healers, they have their own doctors, and they have their old women who are supposed to have a gift of healing. Now, is healing anything new when we can go back to the mediæval times in 1536? I say, is it extraordinary that they have come through all these ages and continue solid in their ranks? I say to you that persecution and prosecution can have no effect upon any honest, law-abiding people. It is true that the cause of Christian Science has not always been well understood. It is true that Christian Science has been misinterpreted outside its ranks. It is true that Christian Science has been misinterpreted in its ranks; but to-day, through the beneficent wisdom of Mary Baker Eddy, there are publications, text-books, and other things which show a oneness of Mind which does heal wherever it has a fair chance. Now I addressed you in opening of what Christian Science is. I do not wish to speak very much more of this great truth; that it is a live and palpitating truth you know, that its works are marvelous you know, and that Christian Scientists are not shams, not humbugs, not charlatans, not frauds, nothing of that kind. They are simply humble men like you and myself. To what end are they striving? They are striving to bring out the God-likeness in every man, and in bringing that God-likeness out the sick are healed, the sinful are saved, and we are united not only in healing sin but in the healing of the body, and we say to you through the cloud of witnesses in the box that sin and sickness have the same mental origin. They do not belong to God, they are not of God, and because they are not of God, the knowledge of God destroys the false appearance of these conditions.

At the conclusion of the arguments of counsel his Lordship, Chief Justice Falconbridge, delivered a somewhat lengthy charge to the jury, in the course of which he said:—

"I have no doubt that the jurymen were somewhat relieved by the announcement of the Crown counsel that only a nominal conviction was desired, but you must be careful in your judgment, nevertheless. The case is not so important to the prisoner at the bar as to the community as a whole. No man has a right to inquire into a man's religion, but the principles of that religion must not be set against the law of the land. I must say that all the evidence of yesterday relating to cures effected by this faith has no bearing on this case. I allowed it to be presented only with a view of establishing the good faith in the prisoner. The question of his religious belief is not on trial here, and his motive in disobeying the law had nothing to do with the inquiry. . . . The question before you is whether the prisoner, by providing medical necessaries for his boy, could have saved or prolonged his life. It is clear to me that the necessaries mentioned in the statute include medical treatment. Now I think there should be no doubt in your minds as to the cause of the child's death, although the prisoner states he was not sure whether it was mumps or diphtheria. Medical science is somewhat experimental, but the symptoms of diphtheria are easily diagnosed and a medical man could easily have discerned the child's disease."

Passing on to the second question, his Lordship asked, "Was the death of Roy Lewis caused or accelerated by that neglect, if there were such neglect? This depends largely upon your acceptation of the medical evidence. The professors or demonstrators of Christian Science do not seem to be in accord on the question whether a different

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treatment is accorded for different forms of disease. At any rate, there is no diagnosis."

In conclusion, his Lordship said it was the privilege of every man and woman of mature years and discretion to employ such healing treatment as he desires, but in the case of a child the law steps in and compels the application of medical treatment.

The jury, under these instructions, returned a verdict of manslaughter. The Chief Justice released Mr. Lewis on his own recognizance, and suspended sentence or punishment until the case is decided by the higher court.

We feel warranted in making the following general comment upon this interesting and important case:—

This case presents some new and interesting aspects. It also, in our opinion, raises an entirely original question of law.

One of its novel features is the fact that although Mr. Lewis was charged with the serious offence of manslaughter, it was announced at the outset of the trial that, if found guilty, he was to receive only a nominal punishment, just sufficient to satisfy the technical requirements of the law. We assume that in this the Crown Prosecutor acted in entire good faith, notwithstanding the prevalent suspicion that the medical association which set the machinery of the Court in motion, feared an adverse verdict in the event that such a concession were not made.

It seems also that the presiding Chief Justice, at one stage of the case, announced his intention of withdrawing the case from the jury, providing the Crown Prosecutor was willing. The prosecutor indicated his willingness, but thought he should obtain the consent of the Attorney-General. The announcement was made after a lengthy argument in which His Lordship said, "It is of the utmost importance not only to the public at large, but to the people who profess the Christian Science belief, that the highest courts in the land should settle the vital question as to what constitutes necessaries of life under the Criminal Code."

His Lordship finally concluded to let the case proceed and have the jury find upon the facts, saying, "A case could then be stated, and the matter taken to the Court of Appeal, by the defence."

It would seem, therefore, that the finding of the jury, as well as the ruling and instructions of the Court, were largely *pro forma*.

The case as it stands, then, involves the single question as to whether, under the section of the Criminal Code upon which the indictment was based, medicine and medical attendance, in case of sickness, is a "necessary."

An English Court held that it was. Chief Justice Falconbridge followed the English decision. We have read the English decision and find that there are material variances between the English case and the Lewis case. We shall only mention one of these, however, but it seems to us to be a vital one.

In the English case the defendant was a member of a religious sect known as the "Peculiar People." This sect did not believe in the use of drugs or in physicians, but its members believed in prayer and anointing with oil as taught by the Apostle James. There was no evidence before the Court that this sect cured sickness. That phase of the case was not touched upon. Hence the court evidently proceeded on the theory that medicine was necessary to the healing of the sick, therefore, a "necessary" in the eyes of the law, and the failure to provide it was such negligence as, in the opinion of the learned English court, under the circumstances of the case, warranted a finding to that effect by the jury.

In the Lewis case there was evidence by physicians that in their *opinion* medicine and medical attendance was "a necessary." Their evidence, as it related to the Lewis case, was in the nature of expert medical testimony rather than evidence based upon facts within their own knowledge. It was hypothetical or theoretical rather than positive.

On the other hand, many witnesses were introduced by the defence who testified from their own knowledge and experience that, to them, medicine and medical attendance was *not* a necessary. Their evidence was positive and well fortified by indisputable facts. They were healed of serious diseases—some of them of diseases pronounced incurable by the medical profession—through prayer as understood and exercised in Christian Science, and without medicine or medical attendance. Some of the witnesses had used no medicine for ten or twelve years, but had been cured of various sicknesses through Christian Science. This evidence was credible and undisputed. It was, at the close of the trial, excluded from the jury. They were instructed that it had no bearing on the case; that it was allowed only with a view of establishing the good faith of the defendant.

This ruling of the Court presents, as we have said, a vital question. Had the jury been permitted to consider the evidence of the Christian Scientists who testified to *facts* in connection with that of the physicians who gave their professional *opinion*, who can say that the jury would not have rendered a different verdict?

There was no such element as this in the English case, nor any other which has ever come before a court in England or any other country.

To exclude the testimony introduced by the defence, was tantamount to saying that because an English court had decided medicine to be a necessary in a case where there was no evidence to the contrary, that must forever remain the law, regardless of new facts and circumstances.

In material and secular affairs the courts have, per necessity, kept pace with changing conditions. They have applied the general principles of law to meet the requirements of the time, even to the extent of departing from precedents which were based upon outgrown circumstances. They have done this in ecclesiastical affairs. Why not in spiritual and metaphysical affairs, in cases where it becomes necessary to the due administration of justice?

To urge the contrary would be to hold courts of justice in a vise of established precedent which would prevent all progress. It would circumscribe the scope of judicial action to the narrow limits of old methods which have no vitality now. Such a view might work an incalculable hardship upon the medical profession. What, in the *opinion* of medical men, would be a necessary this year might not be so a year hence. Fifty years ago cupping and bleeding, together with the giving of many nostrums then in vogue, would have been considered a "necessary." Not so now. The medical testimony in this case is directly in point. These witnesses said medicine was making progress, and what would have been good treatment a few years since would not be so now. Some were of the *opinion* that anti-toxine was a "necessary." Others that it was not. Where shall the line be drawn? If there is progress in curing sickness *within* the medical profession, may it not be that there is progress *without* the medical profession?

When indubitable evidence is introduced that there is such progress, can that evidence properly be ignored by our courts? If so, where is legal and judicial progress?

The only consistent ground for a court to stand on, under such circumstances, would be that the medical profession, as a system, embraces the only class of persons who have a right to heal disease, even though it be known that any number of other persons can and have healed diseases of all kinds, even of a kind pronounced unhealable by that same profession. We might dwell at great length upon this important theme, but shall desist. No doubt the great question at issue will be wisely settled in accordance with the spirit of progress and justice.

It would indeed be a sad day if our courts of justice were to hold that medicine, in case of sickness, is a "necessary," but prayer is not. In other words, that praying is an idle

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and useless ceremony in all cases of sickness. If this should be the view of the courts, what has become of the Bible and the Omnipotent God? Are they to be forever excluded from human courts of justice? Who is ready to take this position? Yet, if what we have supposed were to be the attitude of the courts, we see no logical escape from the dilemma suggested.

In view of this whole situation, then, we are glad that the learned judge before whom the case was tried, while feeling himself bound by the English precedent, so shaped the case in this Court, that he could state a case for the Court of Appeal, that the vital question involved could be considered and decided by the higher Court. In the view he took of the English decision he could consistently have refused to allow the defence to introduce evidence relating to the healing method of Christian Science. The fact that he allowed it for the purpose of showing the defendant's good faith, is evidence of his judicial fairness and liberality.

We are pleased that Mr. Vickers so frankly expressed his high appreciation of the Court's fairness and liberality, as well as the kindly attitude of the Crown Prosecutor and the press of Toronto.

The following terse editorial in the Toronto *Daily Star* of November 7, 1901, indicates public sentiment upon the case in hand:—

"If this Mr. Lewis, the Christian Scientist, was guilty of manslaughter, why did the Crown ask for only a nominal sentence?

"Manslaughter is not an offence to be lightly punished. In no ordinary case of manslaughter would the Crown invite the jury to bring in a conviction by intimating that only nominal punishment would follow. The case therefore is a special one, the offence is recognized as being less serious than the name put upon it, and it is shown that public opinion tempers the enforcement of law. The simple fact is, this man cannot be given the punishment that is ordinarily meted out to the one convicted of manslaughter without making of him a martyr and stirring up a rumpus that would deprive the medical profession of much of its authority in law.

"Christian Science may be all wrong, and its contention that the human body and the ills that infest this life are unreal may stun us and offend our intelligence, but the recent trial can in no sense be regarded as a triumph for the incorporated medical profession. Outside and beyond the doctors and the Christian Scientists is the great body of the public, listening, observing, and doing considerably more thinking than formerly.

"The Lewis trial has given the average man something to think about. Although he reject Christian Science altogether, the evidence given by credible witnesses was of such a nature that it cannot be lightly brushed aside. It is necessary to accept divine healing as the explanation, or find some other. A young lady lost the power of one hand,—an intelligent young woman studying music in Germany. Her hand is now well. The doctors did not cure it, and it will be in order for them to explain the cure. Men stood up and swore that for periods of seven, ten, or twelve years they had used no medicine of any kind, although formerly addicted to its use. Parents swore that their children have had no medicine of any kind, yet pass through the ordinary illnesses of childhood as well as those who are treated by the most skilful doctors. Such evidence is not scarce but abundant.

"What does it mean?

"The average man begins to see in it this: That if Christian Scientists are deluded, then also those who employ doctors are subject to delusion. If nature is the restorer who keeps Christian Scientists well without drugs, no doubt Nature deserves much of the credit that others give to the doctors, and, therefore, medicines are used that are of no significance at all.

"Somebody has compared a doctor to a man with a gun standing outside a thicket and shooting in at a bird which he cannot see, but whose song he hears. It is a random sort of performance. The doctors who stand at the head of their profession are least pretentious in their claims, and more candid than any others in dealing with their patients. They are superior to the charlatanism that too many of their brethren resort to, and year by year they use fewer drugs. Such a doctor will often tell you that he will give you no medicine, but that you must eat sparingly and go to bed for a good sleep. A leading doctor called as a witness in the Lewis case testified that his own children had never tasted medicine of any kind. There are many such doctors in town, who teach in their own homes that health depends on the sane use of food, rest, and pure air. And they use their theory not only in preventing but in curing illnesses in their own homes.

"Medicine, like theology, has those among its teachers who know the truth but begrudge it to the masses, considering it dangerous to abolish the mummery by which the ignorant have hitherto been kept in hand. But among doctors, as among theologians, are some who feel that there is nothing so dangerous as to preach error for alleged good, as the truth will out in time and ruin faith in those who teach. The medical men have a close corporation and there are those among them who seem to think that if they are severe enough in repressive measures they can dominate the whole field and enjoy a monopoly, whether they discard charlatanism or continue it. The undoubted result of professing too much in this age of reading, and in being too aggressive in asserting rights accorded them when conditions were different, will be the challenging of their whole position.

"The story goes that a doctor in China who lost a patient was seized by the family of the deceased and tied to a tree, but during the night he got free, swam a river, and reached home. He found his son studying medicine from books. 'My boy,' he said, 'the main thing in the practice of medicine is to know how to swim.' At all events, a doctor should be a man of resources, and he loses ground when he doles out drugs for all kinds of ailments, real and imagined. If Christian Science is nothing else, it is a manifestation of discontent with the pretentiousness of doctors, and if the profession is guided by wisdom it will abandon the mystery and mummery with which it seeks to invest itself, and deal more candidly with reasoning human beings."

"On Time."

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could go to only one, he watched the men closely for some time, while trying to decide which he should send to represent his interests in the English capital. One of the young men was an industrious plodder, always on time to the minute. The other was a much more brilliant fellow, who did his work well and easily, made friends readily, and was universally popular; but he had the serious defects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping appointments promptly.

Finally the employer invited both of these young men to dine with him on a certain evening at exactly seven o'clock. The plodder presented himself to his host as the clock was striking, and they two immediately sat down to dinner. Five minutes later the other guest appeared, with a laughing apology for being late, which, he said, was entirely the fault of his watch. On the following day the London appointment, with a large increase of salary, was given to him who had learned the business value of promptness.—*Success.*

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Testimonies.

Healed by Christian Science after Operation had Failed.

In September, 1898, my physician said I must have an operation performed to relieve a trouble from which I was suffering, and the sooner the better. Thinking that possibly he might be mistaken as to his opinion of the case, I consulted most of the prominent physicians here, but they all, with one exception, pronounced it a cancer, and advised an operation at once. As this one visited the prominent hospitals in Europe every two years, I concluded to try some new French remedy which he said would help me if anything could be done without a knife.

He treated me until the following July, when he and several other physicians decided that an operation was the only thing that would save my life. This was very discouraging to me after doctoring so long. I had the operation the seventh of July. For four weeks I was very sick at the hospital, and for several days it was thought I could not live. However, at the end of four weeks I was well enough to be moved to my home. For several months I suffered a great deal.

In about three months after the operation I felt the same trouble coming on in another place. This time I felt obliged to go to a lady physician who is considered one of the best in the city and was recommended to me by a leading physician here, in fact, her name is well known throughout the country. She examined me and treated me for about three months. At times I was a little better and then again I was worse. I finally said to her that she must tell me what the trouble was, and she informed me that I would have to have another operation in order to be relieved, and that it was the same trouble I had before. This information almost drove me insane, as I had such a horror of the operation and felt that I would die if I had one; besides, I did not have the means.

While in this state of mind I thought of Christian Science for my trouble, but did not take much stock in it. I was wishing I could see my friend, Mr. R——, knowing that he had been a great sufferer and was restored to health by that method of treatment. I had not seen him for several years, but remembered his healer's name, so went in search of her at the dispensary, but was informed that she now resided in California. I was wishing I could find Mr. R——, and to my surprise, as I came out of the Christian Science Dispensary, there he was. I told him surely God had sent him, as I had been wanting to see him for several days. I then stated my case, and asked if he thought I could be relieved. He said, "Certainly, you can be cured." I agreed to meet him that evening at a healer's home.

All that afternoon I was doubting about being benefited. I was completely disheartened, and at times felt that I would take my life in some way so as to be out of the world. In the evening I started for the healer's home, as agreed, but very much discouraged. When I got off the car I thought I would turn back, and in fact did so, but the thought came to me that this was not the way I did business; that when I think it is right to do a thing I do it, even though it should prove a failure. Upon this thought I went to the house and stated my case to the healer. I told her I did not take any stock in Christian Science for my trouble, and asked what she thought about it. She told me that I could be helped. I took a treatment and was asked to come the next evening. She told me that I would sleep some that night, which I doubted, not having slept for several nights on account of the pain. I promised faithfully not to take any medicine, and to my surprise I slept very well.

After I had taken three treatments the pain had entirely left me and I was beginning to feel like another person. The growth, however, did not disappear for a month, when it was all gone. I went to see my regular physician and told her what a wonderful cure I had had. She would not at first believe it, and made me promise to visit her for some time after that, as she wanted to keep track of my case. When she was convinced that I was entirely cured she told me to stick to Christian Science, and I told her I certainly would. Language cannot express how grateful I was for this wonderful cure. I wanted to tell everybody.

I am perfectly well and have never had the slightest return of the trouble. I was also subject to severe sick-headaches, which have left me entirely from merely reading Science and Health.—Miss B. Grabbe, Chicago, Ill.

Grateful for Physical and Spiritual Benefits.

When Christian Science found me, I had been a sufferer for fifteen years from many diseases. I had doctored with eleven different doctors. I had been operated upon once, and then told that another operation was the only thing that would restore my health. I had not been able to eat potatoes or drink tea or coffee for ten years, and sometimes for weeks lived on dry bread, and a very little butter. I had worn glasses for seven years.

I took my first treatment in Christian Science, August 19, 1899, after having lost all faith in other remedies. I felt at once that I was free. My healer told me to eat what I chose, and I did, and felt none of the usual bad effects. I improved rapidly, gaining five pounds in one week. The spiritual healing was more to me than anything else, as it gave me such a sense of love and trust in God. I felt as if the gates of heaven opened wide and I was just entering in. I could truly say "old things are passed away; behold, all things are become new." My Bible did not seem like the same book. As the light of Truth was turned upon it, I saw such wonders as I never saw before, and I felt I must go at once and tell my minister (I had been a member of the Presbyterian Church for a number of years). He did not wish to give me my letter from the church, saying, I would soon see it was not the Christ-Truth that had healed me.

I laid off my glasses after the fifth treatment and have never felt the need of them since. Many nights I have read my Bible and Science and Health until midnight. On the 19th of August, 1900, our baby boy was born, weighing twelve pounds, and Truth carried me through at this time. It had been eleven years since our last child was born. In less than a week I was up about the house. Baby is now sixteen months old and a sturdy, healthy boy, walking everywhere. He has never had a drop of medicine. I had been told by my physician, at the birth of our last child, that I never could live through such an ordeal again, so I was happy to see what Christian Science could do for me.

Diphtheria, grip, colds, severe burns, and many other ills have been healed in our family. I desire more of this Truth which makes men free. I thank God for our dear Leader who has shown us the Way.

Mrs. Lutie Barnes Adams, Bay City, Mich.

Chronic Diseases Healed.

About a year ago I was healed of a complication of diseases, some of many years standing and pronounced by physicians to be chronic. I had been in this city about fifteen months, during which time I was a helpless invalid, being confined to my bed most of the time. My husband sent me to one of the best hospitals in the city that I might receive medical attention. The physician attending me said my case was hopeless without an operation. That I had ovarian trouble in its worst form.

As neither my husband nor I would consent to an operation, the physician declared he could do nothing for my case, so I returned home worse than when I left.

I was afterwards under two other physicians, one of whom conscientiously did everything in his power to help

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me, but I failed to improve. The third who attended me also recommended an operation as the only hope, and declined to assume charge of my case.

At that time I was said to have an abscess, appendicitis, and inflammation of the ovaries. For eight weeks I was not allowed to take solid food. I lay a helpless sufferer, given up by husband and friends, and at last I was compelled to turn to Christian Science as my only hope. After two treatments I got out of bed, dressed myself, and walked through the house. After the third treatment I went down stairs and out on the sidewalk.

For eight years I was a public school teacher in the city of New Orleans, and though I earned a good salary, I spent the most of it to have my work done, and in search of health. I am now doing things that I could never do before. I can do all my housework, and can walk as far as I please without feeling the least tired.

Aside from being healed of the diseases mentioned above, I have been healed of chronic constipation, piles in their worst form, and gastritis. Thank God for this wonderful Truth which enables me to know where and who is my health and strength.

Remembering the words of the Master, "Ye shall know the truth, and the truth shall make you free," I have endeavored the best I knew how to tell this wonderful Truth to any who may be bound as I was.

MRS. H. M. LEE, Chicago, Ill.

Christian Science brought Many Blessings.

The blessings that Christian Science has brought to our home are innumerable. The first was my own healing fifteen years ago. For three years I had been a great sufferer from organic trouble for which surgery, electricity, and everything that medical skill could suggest had been tried. The best physicians finally agreed upon one point, that my trouble was beyond the reach of surgery, and nothing more could be done.

Ten years before this my sister had passed away with a somewhat similar trouble. We were raised strict Presbyterians, and often she would say, "Oh, why cannot prayer heal the sick now as it did when Christ was on earth?" We had not then learned that the dear Christ is never absent, and that already the clear light of this understanding was dawning upon human consciousness.

In the year 1886, when in the depth of misery and despair, this light came to me. I was healed through the treatment of a loyal student of our beloved Leader, and the study of "Science and Health with Key to the Scriptures." My healing was not rapid. It was about three months before I could say I was entirely well. A new world opened up to me, as the fetters which had bound my sense of God were loosened, and I could say "Thy will be done," without the terrible fear that it might be His will to take me from my husband and child.

That God is Life; that God is Love; that God is All—the living, loving Presence that enfolds and blesses us and is our very being—so illumined my thought that some wonderful demonstrations began to take place in our household and neighborhood. These, and my own healing, both physical and spiritual, so filled me with awe, that I seemed to be upon the mount of transfiguration. I have since been many times through the valley, and in the wilderness, but Love's presence, though sometimes seemingly hidden, has never forsaken us, and our gratitude is unbounded for the health and harmony which Christian Science has brought to our home.

MARTHA E. KILLIE, Denver, Col.

Physical and Spiritual Help Received.

One evening I took up "Miscellaneous Writings" by Mary Baker G. Eddy, and I opened to the letter "To Correspondents" on page 155. In it our Mother speaks of the students as "fulfilling their moral obligation to furnish some reading matter for our denominational organ." It came to me that I had been content to receive all the blessings of this great Truth and had never been willing to give my experience to others.

I wish to say that through this beautiful healing Truth, I have been able to lay aside my glasses which had been in constant use for about ten years, and have also been freed from a disease I was supposed to have inherited; but this physical healing is nothing compared to the holy, uplifting, spiritual help it has been to me. I had been trying for many years to lift myself out of the gloom caused by the death of my little daughter, and at last the Scriptures have been fulfilled—and "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

A. C. Y., Boston, Mass.

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

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Items of Interest.

National.

By an order of the Postmaster General, Kaskaskia, the first capital of Illinois, will be wiped out of the official list on January first next. Only five families now live in what was once a flourishing town. For this reason the Post Office Department has decided to abolish the office at that place and accommodate the residents through the extension of a rural free delivery route.

Experiments in wireless telegraphy will shortly begin under the auspices of the Navy Department. One station will be established at Washington Navy Yard and the other at Annapolis, Md. Several systems, including the Marconi, will be tried, and it is expected that the experiments will result in the adoption of a system for the United States Navy.

A bill has been introduced in Congress which provides for an increase in the pay of letter carriers. According to the provisions of the bill those who have been employed three years or over shall receive a salary of $1,200 per year, those two years one thousand dollars, those one year eight hundred dollars, and when first appointed six hundred dollars.

Postmaster General Charles Emory Smith will retire from the Cabinet in the near future. He will be succeeded by Henry C. Payne of Milwaukee, Wis. Mr. Smith states that he retires solely because of the demands of his newspaper work. He will occupy the editorial chair of the *Philadelphia Press*.

Admiral Schley has filed a protest against the findings of the Court of Inquiry and requests that the case be referred back to the Court in order to procure a review, and if possible a reversal. The bill covers every feature of the case and contains thirty-one objections.

After almost five hours' discussion behind closed doors, the Senate ratified the Hay-Pauncefote Isthmian Canal Treaty on December 16 by the decisive vote of seventy-two to six.

On December 19 Senator Hanna introduced a bill granting an annual pension of five thousand dollars to Mrs. McKinley.

Congress adjourned December 19 for the holiday recess and will be convened again Monday, January 6.

Foreign.

Paris believes that it has discovered an ideal street pavement in the form of "devitrified glass blocks." The pavement has been given a trial in other parts of France and has proven very satisfactory. In the manufacture of the blocks the glass is first ground to a fine powder, heated until it becomes a paste, and then moulded into rectangular blocks. It is stated that it is far cheaper than cedar blocks, requires less repairs, and is more easily kept clean.

At a recent meeting of educational authorities, held in London, it was decided, at the suggestion of Alfred Moseley, C.M.G., to send out a commission in 1902 to investigate educational methods in the United States and on the Continent with especial regard to their bearing on commerce and industry. Mr. Moseley offered to defray the expenses of the commission.

Only three women have taken degrees at the University of Berlin in Germany. Two are Americans and one a Jewess. The latter was one of the first women to enter the University and the first to win a degree. Out of a total of 6,673 students at the University last year, 439 were women, and forty of these were Americans.

Instructions have been given to every school throughout the Philippines to celebrate annually the birthday of Jose Rizal, the Filipino patriot who was executed by the Spaniards. The pupils, their parents, and their teachers have been asked to contribute to a fund which shall be used to erect a monument to the patriot's memory.

Frank M. Kiggins, a member of the Philippine Civil Service Board, who has recently returned to Washington, says that the merit system has been well established in the islands. Both whites and natives have been admitted to public employ through the competitive examinations.

According to carefully compiled statistics of the population of the British Empire, less than one-eighth are of British birth or descent. The total population is nearly four hundred million. This includes nearly four million non-British white men, and the colored races number 343,000,000.

The Austrian ministry of commerce has purchased a number of the latest American shoe-making machines and purposes to give a series of lectures and demonstrations for the benefit of the Austrian shoe manufacturers.

Industrial and Commercial.

By a new process, alcohol is now manufactured from fruit, grain, beets, and even wood at fifteen cents per gallon, the heating power of which is equal to two gallons of petroleum. At Paris there was recently given an exhibition of the industrial application of alcohol. There were sixty patterns of illuminating appliances which it is said easily rivalled electricity. There were models for stationary engines from one to twenty-five horse-power. Nine manufacturers of automobiles claimed that alcohol is cheaper than petroleum, and is undoubtedly the fuel of the future.

At a meeting which was held in New York last week under the auspices of the National Civic Federation for the purpose of devising means to solve the problems arising between capital and labor, thirty-six representative men were appointed members of the court of labor or board of arbitration. It is the mission of the board to settle all questions of national importance which may arise between employers and wage earners.

The crop of peanuts in Oklahoma the past season amounted to about forty million bushels, and it is believed that they will soon become one of the staple crops of the territory. Practical experiment in feeding hogs show that an acre of peanuts is equal to 85 bushels of corn. Peanut threshing machines now go about in the peanut district as do the wheat threshing machines in the wheat growing sections.

Dr. Sylvestre, formerly an American, but now a resident of Brussels, has invented a spectrograph which enables users of the telephone to see each other.

General.

Dr. William Duane of Boulder, Col., has invented a multiplex telegraph that is attracting considerable attention throughout the State. Dr. Duane is professor of physics at the state university and has just been granted a patent upon his invention. The invention makes it possible to send a large number of telegraphic messages over one wire at the same time. In his experiments the professor has had as many as eighteen circuits working on one wire at the same time.

Texas oil will be used exclusively in the official power plant of the World's Fair at St. Louis. Besides a desire to patronize one of the great products of the Louisiana Purchase, the managers say that the smoke nuisance has been done away with so far as the Fair is concerned. The oil will be piped into the grounds from a main tank situated outside the park and piped underground into the furnace rooms of the power houses.

The Boston Christian Endeavor Union proposes to use street car advertising space for mottoes and quotations. The effort will be to place before the eyes of the public a Scriptural quotation, a trite proverb, or some wholesome sentiment which may prove helpful in every-day life. A trial will first be made in the street cars, and later the system will be extended if it is deemed advisable.

In order that the immense amount of macaroni which is consumed in this country may be manufactured at home, the Government is endeavoring to introduce certain Russian wheats which are especially adapted for this purpose. The great demand for macaroni may be judged from the fact that France alone exports about one hundred and fifty million pounds annually.

It is stated that Andrew Carnegie will present a new offer, making his donation for the establishment of an institution of research and graduate study in Washington, in cash or bonds of the United States instead of steel corporation bonds. He will double the amount he first offered, and if it is necessary he is willing to make it twenty-five million dollars.

The Great Bell, or Monarch of Moscow, is the largest bell in the world. It was cast in 1734, is over twenty-one feet in height and diameter, and weighs one hundred and ninety-three tons. It fell during the fire in 1737 and remained in the earth one hundred years when it was raised, and is now seen above the chapel which was erected where it fell.

A Negro World's Fair Company has been organized for the purpose of holding a fair some time in 1904. The purpose of the fair is the amusement and enlightenment of the colored race. Cities throughout the country will be asked to bid for it. Rev. H. N. Newsome of Opelika, Ala., is president of the organization.

John D. Rockefeller has tendered a provisional gift of $150,000 to Wellesley College. This sum is given on condition that an equal amount shall be raised by the College before commencement day next year.

A Christmas gift of ten dollars to each of the ten thousand employees of the American Express Company has been announced. Last year the company gave each of its employees five dollars.

The largest pane of glass in the world was recently made at the Kokomo, Ind., plate glass factory. It is 150½ by 221½ inches and weighs 1,450 pounds.

The next annual encampment of the G. A. R. will be held in Washington, D. C., some time next fall. The exact date has not been decided upon.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Christian Science versus the Devil.

To the Editor of the *Macon Evening News.*

In your Monday's paper you published in part a sermon by the Rev. S. R. Maxwell, the pastor of the Christian Church, on "Does the Devil Exist?" In your report of this sermon there are a number of references to Christian Science and its teachings as to the existence and character of the devil. As Mr. Maxwell and all other lovers of truth would be glad to know how Christian Scientists interpret their own position, I desire space in your paper to state what I understand to be the teachings of Christian Science in so far as they relate to your published account of his sermon.

Christian Science teaches that as the devil is the adversary, the enemy, or the opposite of God and His Christ, that we can only know what the devil claims to be as we know what God is.

As God is Light and this Light is the Light of the World, His opposite is darkness, and "the prince of darkness." As God is Good, or the absolutely good One, His opposite is evil, or the evil one. As God is Truth or the absolutely truthful One; His opposite is a "liar and the father of lies." As God is Love and the father of all manifestations of Love, His enemy is the father of all hatred, malice, jealousy, resentment, revenge, and everything that opposes the activity and manifestations of Love. As God is Life and the Author of all the harmonious activities of Being, His enemy is the author of everything that opposes life and the harmony of life. As God is infinite and beneficent Spirit which worketh in the spiritually-minded, His enemy is the evil spirit which worketh in the carnally-minded. As God is Immortal Mind which is made manifest through the type of mind and life which was in Christ Jesus, His opposite is mortal mind and all the manifestations of evil mentality.

According to Christian Science, God is the Mind, the Creator, the Father of everything that is, like Himself, good, spiritual, perfect, harmonious, and eternal; and the devil is the mind, source, or father of everything that is, like himself, sinful, sickly, deadly, material, and mortal; and the mission of Christ is to destroy the works of the devil that God and His perfect spiritual creation may be to us what they are to Him, "All-in-all."

The devil, therefore, in the light of Christian Science, is nothing more and nothing less than a liar and the father of lies, a deceiver, and the father of all deception; the adversary and the father of everything that is adverse or opposed to God; or mortal mind and all its material, carnal, sensuous, sinful, sickly, and deadly beliefs. In fact, Christian Scientists understand that the Bible teaches that the devil is much more than a fancy of the human imagination, and much less than the Infinite Person or Principle.

The Bible says that Jesus cast out devils, and that he cast out seven devils from one person. As persons could not be cast out of a person, the devils in this sense must be the evils that Jesus cast out. In the passage, "Have I not chosen you twelve, and one of you is a devil?" Jesus seems to indicate that any person full of the mind and spirit of evil is a devil. In the keen rebuke to Peter, "Get thee behind me, Satan," Jesus speaks of Satan as a particular manifestation of evil through a human personality. But as Mrs. Eddy says: "He to whom our Lord gave the keys of the Kingdom could not have been wholly evil, and therefore was not a devil after the accepted definition" (No and Yes, p. 32). According to St. Paul, evil is especially identified with the works of the flesh and with the lusts and temptations of the carnal mind which war against the mind of the Spirit.

Christian Science, while it uncovers the mystery of iniquity to be mortal or carnal mind and its beliefs,—matter, sin, disease, and death,—insists that it is much more important to overcome the devil than it is to define him; and that this is done only as we have the Mind, Spirit, Life, Truth, and Love, which was in Christ Jesus.

The teachings of the New Thought School and of Christian Science, which Mr. Maxwell grouped together in his sermon, are in no sense the same. Their teachings as to the nature and character of evil are fundamentally different. If I understand the teachings of the New Thought, evil in all its forms is undeveloped or unrecognized good; and what we ordinarily characterize as evil is not evil at all, but simply good in the making. Christian Science, on the other hand, makes a clear distinction between God and the devil, good and evil, right and wrong, perfection and imperfection, and the things that are spiritual and Christly and the things that are carnal and un-Christly. Christian Science denies evil only in the sense that Christ Jesus denied it, by casting it out, refusing to accept its claims or yield to its temptations. In fact, according to Christian Science, evil instead of being undeveloped good is an awful and tragic deception, lie, or illusion, which is only understood, overcome and destroyed through the Mind of Christ, which demands that mortals repent and forsake all evil and overcome in the Christ-way everything that is unlike God and His perfect, spiritual creation. In other words, the great liar and all his lies can only be cast out through the knowledge and demonstration of that Truth which makes free from all illusion or from the deceptions of all falsehood; and the prince of darkness disappears and becomes unreal in and "through the brightness of Christ's coming."

Christian Science in no sense discredits the plain teachings of the Bible, and it clearly recognizes that the Christ-way of dealing with the devil and all his works—sin, disease, and death—is the only way. It only discredits the theories and opinions of men which have departed from the whole salvation which it promises and which is realized through a right understanding and a right relationship to Christ, who is "the same yesterday, and to-day, and forever." The Bible to the Christian Scientists is not only the good Book, but also the health Book and the life Book; and Christ is not only the Saviour of men, but also their ever-present physician, helper, and friend.

Christian Scientists, while acknowledging the deepest debt of gratitude and love to the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science and the Leader of the Christian Science movement, to the degree that they are loyal and faithful to her teachings and her example, are just what their name indicates, Christians who understand that their Christianity is practical, definite,

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knowable, and demonstrable Truth or Science. It is therefore as inappropriate to call Christian Scientists "Eddyites," and Christian Science "Eddyism," as it is to call the members of the Christian church "Campbellites" or their religion "Campbellism." Christian Science being universal and demonstrable Truth is in no sense a "cult" or an "ism." In fact, Christian Science is not even a sect in the ordinary sense of the term, but a spiritual movement, or a church based upon the Christ understanding which heals the sick and reforms the sinner, thus bringing to light the one universal, triumphant Church, or the Kingdom of God.—J. R. MOSELEY.

In the *Macon* (Ga.) *News*.

Testimonies for Truth.

FROM the days of the Patriarchs to the present, the people who taught the omnipotence, omnipresence, and omniscience of God—God as all-power, everywhere present, and all-intelligence—have met with ridicule and opposition, and yet this stone which has been rejected by the carnally-minded has become the head of the corner in the foundation of the governments of the civilized nations of the world. It was this idea of Truth that led the Pilgrim Fathers to seek refuge in this country, and to establish a nation recognizing that "God has endowed man with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," and which in 1866 protected one lone brave woman in promulgating and establishing primitive Christianity accompanied with Christian healing. This has met with opposition, but the Christ-healing taught and practised by Jesus of Nazareth will become the head of the corner—will be the universal panacea for sin, sorrow, and all the ills of the flesh.

The same glad song of rejoicing that ascended unto God in the days of Jesus and the apostles for the Christian healing experienced, is to-day ascending unto the Father from thousands of happy homes for the blessings received in Christian Science.

At a recent Wednesday evening meeting of First Church of Christ, Scientist, Dayton, Ohio, a lady said it was impossible for her to tell how grateful she was for Christian Science. Then she told how this Truth enabled her to overcome suffering for her child. The little one had a high fever on the previous day and was very cross, but that day she was a very sweet child.

A gentleman said he had received a letter from a friend who had recently received great benefits from Christian Science, in which he placed a high estimate upon the worth of "Science and Health with Key to the Scriptures."

Another gentleman said a lady wrote him that she was now well and happy and thankful for this Truth. She said, "If you only knew how long I suffered and how earnestly I prayed to die that I might be rid of my suffering, you could appreciate my joy."

A third gentleman told of a case of healing which enabled a young lady to lay off her glasses. Following the advice of an oculist she had been wearing glasses for the past few years, and without them could not see to distinguish an object, and even with the glasses her eyes constantly watered. After the first treatment in Christian Science the last complaint disappeared, and in a few days she was able to lay the glasses aside, suffering no inconvenience.

This same gentleman also spoke of the great blessing Christian Science had brought to one home. A little boy, perhaps eight years old, was born with an imperfect palate which caused defective speech. When the parents became aware of it, it was a terrible shock. Since he has been taking Christian Science treatment his improvement has been wonderful, and while the demonstration is not as complete as we expect to see, it has brought much joy to that home. He can now speak several words distinctly and is learning very rapidly.

A young lady said she awakened one night with pain in her eye. It felt as though there was something in it. She declared the Truth as best she understood, and soon fell asleep. In the morning the eye was inflamed and swollen. She continued to declare the Truth and went to work. The eye watered so much that she soon returned from the office and solicited help from a practitioner, and the difficulty soon disappeared. She was very grateful for the benefits received.

A traveling man from New York City spoke of the growth of Christian Science. He said that he travels over a large portion of the United States and meets with a different society every Wednesday evening and Sunday, and that the growth and interest in Christian Science is something wonderful. In the ranks of Christian Science are found men from all vocations, and some at the head of large business interests. He had known of Christian Science about seven years, but not until one year ago had he taken any interest. At this time he had great trouble with his eyes. He consulted a specialist, who advised wearing glasses. A little later he met a friend interested in Christian Science and accepted treatment. In a few days the trouble entirely disappeared. He laid the glasses aside, and he has not been bothered with his eyes since. His mother and sister are also interested in this Truth. His mother, almost eighty years of age, has found Christian Science a wonderful help to her. She seems twenty years younger. He said that he had found Science a great help in business. He always studied a lesson in the *Christian Science Quarterly* before attending to business duties. He added, "We can do without gold but we cannot do without the Science."

A lady stated that for the past year they had a colored woman employed as cook in their family. On different occasions when not feeling well she would have some member of the household treat her, and the suffering was soon overcome. A short time ago she had a severe spell of suffering, and was relieved by Christian Science. She became interested and wanted to know if she could buy Science and Health. When assured that she could, she laid the money on the mantel, stating that she wanted a book of her own. In a few days after getting the book, she had an attack of sick headache, which was an old trouble of hers. She took Science and Health and retired to her room, and after reading half an hour she fell asleep and slept soundly until morning. When she came down stairs, she declared that she had not made a mistake in buying that book, for by reading it she overcame the sick headache in half an hour, whereas before, it was always two or three days before she got over a similar attack.

Continuing, the speaker said, "I have never been so impressed with the dignity of Christian Science as of late. Perhaps this week, more than any time before, I have noticed the *Christian Science Sentinel*. On the first page we find a brief summary of important events, and on the last page extracts from leading religious periodicals, such as would be helpful to us, and not one uncharitable word said in reply in all the corrections made by Publication Committees to articles appearing in both the secular and religious press against our Cause. No doubt the recent dedication of the large churches in Christian Science has caused much comment to be made, and where wrong statements have been published against Christian Science, they have been answered in a manly spirit. Those in charge of our periodicals, the *Journal* and *Sentinel*, show much wisdom in what appears therein, and for this dignity and manliness we cannot be too thankful."

A gentleman said that he desired to speak of the great value of circulating Christian Science literature. He then told of what one *Christian Science Journal* accomplished. He mailed a *Journal* to a friend in another city, where Christian Science seemed fairly well established. In due time, it fell into the hands of an educated man. His busi-

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ness was such that he is required to work each day in the week. By the reading of this *Journal* he became deeply interested and soon secured the text-book, Science and Health, and other literature. In a few weeks he attended his first public service of the Wednesday evening meeting. The one conducting this service said she never heard a better talk than this man made, showing clearly how readily he had imbibed the Truth.

Another gentleman told of the work of a *Journal.* A member of the household was in very poor health. One day in a Methodist Church, a friend remarked to the mother that he had an advertisement which he desired her to read. It proved to be a *Christian Science Journal.* She became deeply interested in it, and asked for more such advertisements. Finally, when the doctors said her husband could not get well, she asked him to try Christian Science, and with his consent, at once telegraphed for a Scientist to give him absent treatment. Suffice it to say that in due time he was healed, and a number of persons in the village have learned of this Truth.

A lady testified that she had practised medicine fourteen years, but two years ago her health failed. Medical aid did not reach her case, and she sought help in Christian Science for nervous prostration. Not only has she received great benefits physically, but this Truth has brought many other blessings, overcoming an irritable temper, restoring affection in the family, and giving a better insight into the Scriptures. Her gratitude is very great for all the blessings Christian Science has brought.—*Dayton* (O.) *Herald.*

What the President's Private Secretary has to do.

The position of secretary to the President of the United States is an arduous one. In the rendering of its multitudinous services, it calls for the business qualifications of a methodical and systematic clerk in the performance of the daily routine of official work, and the finesse of a practiced diplomat in meeting and satisfactorily adjusting situations which naturally come before him as an intermediary between the President and an assorted public, each individual of which believes himself entitled to a portion of the time and interest of the Chief Executive.

The task of handling and answering the White House mail is in itself no small one, the President receiving from two hundred to twelve hundred letters a day. Important or not, each of these communications receives due attention, the secretary carefully sorting and classifying them; presenting some to the personal attention of the President, referring others to the department or person to which each properly belongs, while all receive courteous acknowledgment from the President's representative.

The secretary is also required to meet and dispose of the numerous visitors who call on the President at times not set aside for his public receptions, and whose business ranges all the way from that relative to the appointment of a supreme court judge or the governor of a turbulent territory, to the obtaining of the presidential autograph for a schoolgirl's album.

To deal with this heterogeneous mass in such a way as best to serve the ends of both business and courtesy, while economizing his own time and easing the strain on the President's personal attention by selecting the really important from the trivial request,—sorting the grain from the chaff,—giving offence to none, and sending all away with pleasant words and smiling faces, requires endless resources of tact and good judgment.

The secretary is also expected to keep at his fingers' ends the details of all the official business of the executive office, and the President is likely to send for him frequently each day to consult him regarding official engagements which have been made by him, to seek information and advise with him upon some matter under consideration, or, at a moment's notice, to bring papers and data in some case demanding immediate attention.—November *Success.*

The Lectures.

At Providence, R. I.

Filled to its utmost capacity, the Providence Opera House presented an interesting sight Sunday afternoon (December 8) at the lecture on Christian Science delivered by Judge William G. Ewing formerly of the Illinois Superior Court bench. Every seat in the house was filled, on the floor, in the boxes, in the balcony, and in the gallery, and standing room was at a premium. Throughout the house several hundred people stood up in order to gain a point of vantage where they could see the judge and hear him speak on the topic which is at the present time interesting so many people in Providence, and in fact in the entire state. The audience was not limited alone to people from this city, but was composed as well of persons who had journeyed miles to hear the eloquent speaker, whose reputation always insures a large number of auditors wherever he speaks.

Far and wide, the lecture on the principles and teachings of Christian Science had been advertised, and long before the time set for Judge Ewing to speak the Opera House began to be filled by a throng eager to get in at the door. As the time approached it was seen that the house would not be large enough to accommodate the immense gathering, and all the portable seats were called into play. Even after this was done the result was not satisfactory, as large numbers were compelled to stand in the rear of the house. Public interest seemed to be intense on the subject and great enthusiasm was manifested by the audience. Expectancy was written on every face, and after the Opera House had filled considerable impatience was noticeable for the appearance of the speaker. A wave of satisfaction swept over the audience as just after four o'clock Rev. Willard C. Selleck, pastor of the Church of the Mediator, who presided, arose to introduce Judge Ewing. This formality over, the learned judge entered into his subject with the intensity born of thorough belief, and held his hearers spellbound throughout his wonderful oration.

Judge Ewing's is no new face to Providence people, and many who were in attendance yesterday had heard him speak before. About two years ago the judge delivered a lecture on Christian Science in this city, which created wide comment, and which was in part responsible for the large attendance yesterday. His speech was one of great power and carried conviction in every word. The mind of the speaker and his beliefs were reflected in every sentence, and with the eloquent delivery of Judge Ewing behind the words of the speech, it is no small wonder that the audience was stirred to enthusiasm. His words were logical and consistent, and their force awakened long-sleeping trains of thought in the minds of his hearers.

Evening Telegram.

Rev. Mr. Selleck's introductory remarks were as follows:

This meeting is held under the auspices of First Church of Christ, Scientist, of this city, and we are to have the pleasure of listening to a lecture by one of the most representative members of the Board of Lectureship of The First Church of Christ, Scientist, of Boston.

The object of this meeting, as I understand, is not proselytism, but explanation. The speaker who comes to us, comes for the purpose of instructing and informing the people of this community, to the end that they may the better understand the teachings of Christian Science and the significance of this remarkable movement.

If I may be permitted to say a word before introducing the speaker, that word will be simply a plea for a fair-minded, open-minded attitude with reference to the subject which is to engage our attention. Every man wants to be understood, and the more sincere and earnest he is, the deeper and stronger is the desire to be justly understood.

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Perhaps no man has a right to ask,—certainly no man has a right to demand, that other men shall agree with him in all his thoughts and opinions; but every man has a right to ask, and under certain circumstances he has a right to demand, that his fellow-men shall justly understand him before utterly condemning and denouncing him. We want to be understood; every thoughtful and sincere man has this natural desire.

We are told that the great musician, Franz Liszt, when writing to his friend and devoted fellow-laborer, Richard Wagner, in appreciation of some words of encouragement which the latter had said, expressed himself thus: "To be thus completely understood was my only ambition, and to be so understood is the most ravishing gratification of my life."

This expresses what I said before. We have an honest, and earnest man, who desires to be understood, and it is our moral duty to be willing to understand, to try to understand, there is need that men be in an open-minded attitude; willing to be informed, that they may come to understand what is the truth.

We are here to-day for the purpose of being instructed. The distinguished jurist who is to address us is here for the purpose of trying to help us understand the Truth as he comprehends it. We are all trying to understand a little more largely the significance of this universe in which we live, and move, and have our being, and we ought to welcome any ray of light that may be thrown upon our pathway and learn that we are all brothers; that one infinite Life, the Life of Love, pulsates through all hearts, through all nations, through all worlds.

It gives me great pleasure to present one of the prominent jurists of Illinois; a man who has nobly served in secular life in his profession, winning the honor, respect, and love of those who have known him. I welcome him to the city of Providence, and with great pleasure present him to you this evening.—*Correspondence.*

At McPherson, Kan.

First Church of Christ, Scientist, of McPherson, Kan., is glad to report to the Field their pleasure in giving to the people of their vicinity an opportunity to hear a lecture on Christian Science.

We quote from the *McPherson Daily Republican,* of November 13:—

"Hon. William G. Ewing, in his lecture on Christian Science last night at the Opera House, was met by an unusually large audience.

"The lower house was full and many were seated in the balcony and eagerly listened with marked attention.

"There were many from out of town, and the presence of so many visiting members, did much to encourage the spirit of the occasion."

Judge Ewing was introduced to the audience by Mr. C. W. Dum, First Reader of the church, in the following words:—

It has been said by a noted writer that "when Rome had gathered all the religions of the world into her Pantheon, more striking than all their contrasts was their agreement in this one point, that all express the contempt of man for man." It was not until the advent of Jesus of Nazareth that the world was awakened to the teaching of one, who proved his love for God by manifesting his love for man in healing the sick and sinful and feeding the hungry.

It is a thing of record and generally accepted by Christendom, that Christ's disciples and followers continued to overcome through the power of Truth all error, sin, sickness, and death, for more than two centuries after the Master's ascension. Then why should it be thought a thing remarkable in this enlightened and progressive age, again to see a people having faith in the omnipotence of God's power to control all human conditions; a people made happy, contented, and healthy, through an enlarged apprehension of man's relation to the Father as revealed in Christian Science; a people who are confident that Christ meant what he said, when he uttered these words, "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"?

Toleration is an outgrowth of the present-day civilization, and by virtue of the desire of all to know the Truth, I feel that you are ready to welcome any one who has aught to offer that will strengthen, elevate, or purify. Therefore I take pleasure in introducing to you Judge Ewing, a man of high social standing, a scholar, and an orator, who resigned a lucrative position in order to proclaim this healing gospel,—this new-old Truth.

It is now my privilege to present the Hon. William G. Ewing, who will speak on Christian Science.

Correspondence.

At Franklin, Pa.

One of the largest and most representative audiences that ever assembled in the Franklin Opera House was there at four o'clock on Sunday afternoon (December 1) to listen to the lecture on Christian Science by Judge William G. Ewing, late of the Superior Court of Illinois. When we say representative audience, we speak in a religious sense, as among the crowd were noticed staid members of the Methodist congregation, the stiffest kind of Presbyterians, confirmed Episcopalians, Baptists of the first water, and members of the other various denominations, while the Christian Scientists were out in force, backed by a large number of those in sympathy with the movement inaugurated by Mrs. Mary Baker Eddy, one of the most notable women of modern times and the Discoverer and Founder of Christian Science, which is so rapidly gaining ground, not only in the United States, but throughout the world.

Judge Ewing handled his subject in an able manner. He is a most convincing speaker, and while he makes no flights in oratory, he impresses his hearers with his earnestness, and it is easily discernible that he is wrapped up in his subject. Christian Science has many drawing features, and one would not have to listen to many such lectures as that delivered on Sunday soon to become a firm believer in the doctrine. It is an inspiring subject, and handled as it was, the Judge soon won his hearers through the sympathetic features he brought out. While there are many who believe in the work of Christian Science and many more who do not, there is no doubt but that it is one of the most attractive and logical beliefs presented to the public to-day. The Christian Scientists believe in the Lord Jesus Christ and try to do his will according to their belief, and what more can be asked of any Christian?

There is no doubt of the fact that many were impressed by the talk on Sunday afternoon, and it will have an effect that will be felt in days to come. It will create an interest that will materially increase the attendance at the Christian Scientist meetings and in other ways will help the cause, which has gained a good start in Franklin.

Franklin Evening News.

At Utica, N. Y.

At the Auditorium last evening (Monday, December 9) a large audience assembled to hear the lecture of Rev. Arthur R. Vosburgh, C.S.B., of Rochester, on the subject "Christian Science is Scientific Christianity." The unfavorable weather conditions did not prevent the greater part of the membership of First Church of Christ, Scientist, from coming out, and there was a large number of outsiders who came to hear the words of the eminent divine on a subject which has been the source of no small amount

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of controversy. Mr. Vosburgh was introduced by Frederick Hackett, who said:—

Ladies and Gentlemen:—No subject is receiving more widespread and thoughtful attention than Christian Science. Almost every person has some knowledge of it. This knowledge has been gained from miscellaneous sources and is oftentimes misleading. As is but natural, much that has been said and written about it is false. The casual critic, the superficial or prejudiced investigator, cannot comprehend it and must not be accepted as authority.

Untrue statements and mistaken notions do a two-fold harm; they are unjust to Christian Science and prevent one from receiving the blessings of health and happiness which might flow therefrom. The subject is so vast, so far-reaching and universal in its social, moral, and physical aspects, that it cannot be lightly treated but demands earnest and thoughtful consideration. This lecture is the fifth given by First Church of Christ, Scientist, of this city during the past three years. Its purpose is to present, so, far as this is possible in so brief a time, the fundamentals of Christian Science, and to furnish the public with reliable information regarding this world-wide movement. The gentleman who will now address us is well qualified to speak with authority. He has had wide experience as a lecturer and is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. I have the honor of introducing Rev. Arthur R. Vosburgh, C.S.B., of Rochester, whose subject for this evening is, "Christian Science is Scientific Christianity."—*Utica Daily Press.*

At New York, N. Y.

Notwithstanding the inclemency of the weather, the attractive hall at No. 82 West 126th Street, was filled with an attentive and interested audience Friday evening, December 13, the occasion being a lecture on "Christian Science, Physician and Redeemer," by Hon. William G. Ewing of Chicago, member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass.

The lecture was given under the auspices of Third Church of Christ, Scientist, of New York City, which holds its regular services in this hall.

Judge Ewing was introduced by Dr. George D. Cochran. It is a significant fact that Dr. Cochran, who is an M.D., having studied in both schools of medicine, allopathy and homœopathy, is now a firm believer in the healing power of Christian Science. His introductory remarks were as follows:—

Friends:—I realize fully your great desire to listen to the speaker of the evening, and I will therefore detain you but a moment.

We are living in a stirring period. Things considered improbable, if not impossible, are being frequently accomplished. Nothing has perhaps aroused more thorough and widespread controversy than the announcement of the discovery of Christian Science, and the subsequent application of its rules for the destruction of sin and relief of suffering.

So much has been said and written by unauthorized persons, and there has been so much consequent misunderstanding in regard to it, that The First Church of Christ, Scientist, in Boston, Mass., considered it wise to establish a Board of Lectureship, in order that misapprehensions may be corrected, and Christian Science be presented in its true light.

We have with us this evening a member of this Board, a man eminently equipped for his office, and of such conservative temperament that you can listen to his statements with the utmost confidence. I have therefore the great pleasure of introducing to you the Hon. William G. Ewing, who will now address you.

A full synopsis of Judge Ewing's lecture was published in *The Harlem Reporter*, of December 14.—*Correspondence.*

Lectures at Other Places.

Greensburg, Pa.—William G. Ewing, September 12.
Fort Worth, Tex.—William G. Ewing, November 3.
Elkhart, Ind.—William G. Ewing, November 24.

Supreme Aid.

O for the spirit which is content with nothing less nor lower than the highest help. To turn in temptation directly to the power of God; to cry out in sorrow for God's company; to be satisfied in doubt with nothing short of the assurance that God gives; to know that there is no real escape from sin except in being made holy by God's holiness—these are what make a man's complete salvation. It is your privilege and mine, as children of God, to be satisfied with no help but the help of the highest.—PHILLIPS BROOKS.

Notices.

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The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale.

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Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Christmastide.

IN the religious world the birth of the Nazarene is observed according to the various ceremonial methods prevailing in the respective denominations. In some of these the observance consists of elaborate ritualistic services. In others, simpler methods obtain.

The primary purpose of all these observances is, no doubt, to keep in remembrance the significance of Jesus' birth in its relation to mankind.

In the secular and social world the observance of Christmas is little more than materially festal. There is practically nothing of solemnity or religious soberness associated with it. Too much, indeed, is it given over to the merely sensual kinds of pleasure, and by far too much of this supposititious enjoyment is of the grosser sort. All this is as far removed from the true spirit and intent of the occasion as mankind could well have it.

Only as the world awakens to the real import of the birth and life of Jesus can it enter into the true celebration of his advent in the flesh. Nor can this be correctly estimated until his character is rightly apprehended. It was an apparently dual character, an admixture or commingling of the Divine and human. The attempt to comprehend this duality has been, and is, one of the perplexing and difficult problems of theology. To distinguish clearly and understandingly between the human Jesus—the man Jesus—and the Christ, has been the troublesome question. His divinity and his humanity seem so closely connected that to separate them has been impossible. Yet many have endeavored to make such a separation, more especially those theologians who are accounted liberal and progressive. This endeavor, more than any other, has led to the establishment of new Christian denominations or sects, and to the drawing of a doctrinal line between so-called evangelical and non-evangelical organizations. The evangelical maintain that Jesus Christ, or Christ Jesus, is both God and man, both Father and Son, both Divine and human. The familiar declaration of Jesus, wherein he defines his own character, "Before Abraham was, I am," is one of the Scriptural bases of this evangelical contention. Jesus here certainly drew a distinction between the human Jesus and the Divine Christ. In his human form, or personality, he did not exist before Abraham existed. He manifestly referred to an existence or a condition of existence above the human. It is vitally important that this distinction be understood. Until it is, there can be no true conception of the nature and character of *Jesus the Christ*. The few and apparently simple words thus uttered by Jesus embrace an eternally vital meaning, for they relate not only to the nature and character of Jesus, but to the nature and character of God Himself, as well as to every individual creation of God. So little did his hearers comprehend Jesus' definition of himself that, according to the record, they took up stones to cast at him. There are yet those who take up stones to cast at any who endeavor to show that Jesus did not regard himself as God, but as the Son of God.

It will be helpful to consider the connection in which Jesus uttered the weighty words we are discussing. He had declared that he was the light of the world, and that those who followed him should not walk in darkness, but should have the light of life. The Pharisees, objecting, accused him of bearing an untrue record of himself. Jesus answered them that his record was true. He said: "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me." We further read: "Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." This we read in John, 8. In the same chapter we are also told that Jesus said unto his hearers who had just claimed that God was their Father: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I myself, but he sent me." Here is a clear recognition by Jesus of God's fatherhood and his own sonship. No fair construction of this language will warrant the conclusion that Jesus taught that he was both Father and Son. In further corroboration of his own teaching we may profitably consider this additional definition: "If I honor myself, my honor is nothing: it is my Father that honoreth me."

This teaching is in strict consonance with all Jesus' teaching in reference to his own nature and character. From it we plainly deduce his own conception of himself to have been that of a Son. He carefully and explicitly acknowledged God's Fatherhood and his own sonship in all his teaching. When speaking of his departure from the earthly phase of existence it was his wont to say: "I go to the Father." He is not recorded as ever having said: "I go to Myself." It is true he repeatedly declared that he and the Father were one. This oneness is easily explainable as a oneness of character and purpose rather than a oneness of personality or of individuality. He was one with the Father in that he was about his Father's business. He was one with the Father in that he had no ambitions, desires, hopes, expectations, life, or existence apart from the Father. He was one with the Father in that he reflected the Father's nature and character throughout his earthly ministry. This earthly oneness was clearly but a type of the heavenly or spiritual oneness. The latter is the eternal oneness to which he referred when he used the words we are here considering. The Christ—the Christ-Idea—for which his earthly career and personality stood, is the identity which *was* before Abraham was.

When this conception of Jesus the Christ is grasped, when his nature and character is thus understood, there will be a grander knowledge of the meaning of his advent in the flesh, and the true Christmas will find perpetual place in the human heart.

The Scripture above referred to is a fair index to the entirety of its teachings concerning Jesus the Christ, as spiritually interpreted, and of itself furnishes a solid foundation for the Christianly Scientific definition of Jesus the Christ contained in the Christian Science text-book, "Science and Health with Key to the Scriptures," wherein the distinction between Jesus, as the fleshly representative of God, and the eternal Christ as His spiritual idea, is most clearly and logically made by the author, Mary Baker G. Eddy. This distinction has brought joy, and health, and peace to myriads of human hearts. Oh, that the myriads yet seeking, but not finding, would read and grasp this Heavenly Evangel!

Let hungry and inquiring minds find joy and satisfaction in the following which we take the liberty of quoting from our beloved text-book:—

"Jesus was born of Mary, Christ was born of God. Jesus was a mediator between humanity and Spirit. He voiced Truth. He spoke to the human sense through the divine. As Paul says: 'There is one God, and one mediator between God and men, the man Christ Jesus.' He was the rebuke of Spirit, dispelling the illusions of the senses. With the Divine Mind he healed the sick and cast out evils, such as sin, disease, and death" (p. 227).

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Again: "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. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed the highest type in that age which a fleshly form could express of manhood. Into the real and ideal man the sensual element cannot enter. Thus it was that Christ born of the Father illustrated the coincidence, or spiritual agreement, between God and man.

"The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men—for it is identical with the name of Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as a title, and belongs to our Master exclusively. Christ expresses God's spiritual, eternal idea. The name is synonymous with Messiah, and alludes to the spirituality which was taught, illustrated and demonstrated in the Life whereof Christ Jesus was the embodiment. The proper name of our Master, in the Greek, was Jesus the Christ; but Christ Jesus better signifies the God-like.

"The advent of Jesus of Nazareth marked the first century of the Christian era, but th Christ was without beginning of years or end of days. Throughout all generations, both before and after the Christian era, the Christ, as the spiritual idea,—as the Holy Ghost, or Comforter,—has come, with some measure of power and grace, to all those prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the Prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the spiritual idea, the divine nature, the essence of Love. The divine idea, or Christ, was, is, and ever will be inseparable from its Divine Principle, God. Jesus referred to this unity, saying: 'Before Abraham was, I am;' 'I and my Father are one;' 'My Father is greater than I'" (pp. 228, 229).

It will be noticed that Mrs. Eddy says the name Christ belongs to our Master *exclusively*. This has always and everywhere been her teaching. She has repeatedly published in newspapers and in the Christian Science periodicals statements in denial of the accusation which some have made against her, that she claims to be a Messiah. This erroneous accusation being thus permanently refuted in the standard text-book as well as specifically in current publications, if any shall hereafter essay to repeat it they will do so at the risk of their own reputation for care and accuracy, or else for truth and veracity.

The Christ spirit is taking such hold on the world's best consciousness that calumniation of Christ's servants must cease, and brotherly love more and more take its place. May each recurring Christmas emphasize anew the Christ-love, and all the world respond Amen!

Among the Churches.

Union at Philadelphia, Pa.

Believing with Paul, that "none liveth to himself," we desire to share with our brothers and sisters in the Field the great blessing that has lately come to us.

On Sunday, December 1, Second Church in Philadelphia returned to its former home, First Church, with great rejoicing, and with hearts full of love and gratitude to the "Giver of all good." The dear brothers and sisters in First Church received our little band with open arms and loving hearts, and "we know that we have passed from death unto life, because we love the brethren."

The following letter was sent by the members of the Second Church to First Church:—

To First Church of Christ, Scientist, Chestnut Street above 18th Street, Philadelphia, Pa.

November 23, 1901.

Dear Brethren:—After deep, prayerful contemplation of the life of the Master and of our Mother in Israel, with an earnest desire to best serve the Cause of Christian Science and thereby do the will of God in our beloved city, we desire in the future to make our church home with you, well knowing that the lie of separation has too long held our hearts and minds in its deadly grasp.

Having made our demonstration, we are willing to return in any way that is acceptable unto our God and our brethren, trusting that our desire will be received in the loving spirit in which it is sent, and believing that the Sun of Righteousness only awaiteth an opening in the clouds to shine forth and cover with living glory our dear city and the inhabitants thereof.

Yours in Love and Truth,

TRUSTEES OF SECOND CHURCH.

To the above letter the First Church replied as follows:—

November 26, 1901.

Dear Brethren:—With gratitude to God and tenderest love to you, we bid you a joyful welcome to our church, assuring you that your desire finds the heartiest response in our hearts.

The individual experiences we have all had since last we worshiped as one church, have but served to chasten and purify us, making us more ready for a higher union in selfless love.

Upon signing our church rolls you will be received into full membership; and that you may find peace, strength, and love in the church which we now gladly call yours and ours, is the earnest wish of

Yours, in the bond of brotherly love,

EXECUTIVE BOARD OF FIRST CHURCH OF CHRIST, SCIENTIST, Philadelphia, Pa.

The service in the re-united church was very beautiful and touching, for we were both conscious that much pride had been overcome; and we had, as well, to crown our love-feast, the blessed privilege of listening to the following words from our beloved Mother in Israel:—

"Will the dear church accept my tender congratulations on the union of the brethren. 'How good and pleasant a thing it is to dwell in unity.' I rejoice with the angels over it. M. B. EDDY."

We know that the Field will rejoice with us and "the angels" and our loving Mother, in Love's own works; and will join with us in prayer to God for more grace, obedience, and love, that we may all learn to follow more closely our Leader, in the path which leads "to the house not made with hands, eternal in the Heavens."

BESSIE WHITE, *Clerk of Second Church.*

Corner-Stone Laid at Manchester, N. H.

With a setting of bare trees and of high-heaped piles of snow, and air that was far from balmy and summer-like, Manchester's Christian Scientists to-day (Saturday, December 7) laid the corner-stone of their new house of worship on Harrison Street, corner of Alfred Street, the site being a part of the Straw estate.

But while it was cold and wintry in the open air, these who were participating in the interesting exercises were warm in their enthusiasm for their religious tenets and full, too, of warm hopes for the future of their faith in Manchester. The winter's cold in no way held them in check; indeed, they seemed not to notice it at all, but to be all wrapped up in the exercises of the occasion.

Christian Science has not made much noise in Manchester, but slowly and surely it has been gaining ground,

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and the numbers of First Church of Christ, Scientist, as the organization is called, have been increasing right along. The time has come when the members feel that a hired hall should no longer be their only place of meeting, and they are preparing an attractive home of their own which they expect to have ready for occupancy by next summer. It is not to be a large affair, but it will be of comfortable size and convenient arrangement. It will be built of brick and stone, of churchly design, and with the idea of adding to its size and capacity as the needs of the congregation demand. The tower is not for the present to be extended to its full height.

Mr. Charles D. Reynolds, First Reader of the local congregation, presided at the exercises, which were of a very simple nature. The programme was as follows:—

Scripture reading (2 Samuel, 7 : 1–6; 8 : 11–18, 23–29); silent prayer, followed by the audible repetition of the Lord's Prayer with its Spiritual interpretation, according to the Christian Science practice; laying of the corner-stone; reading of sermon—passages arranged from the Bible and Science and Health, Mrs. Mary Baker G. Eddy's work, which is the text-book of the Scientists; repetition of the "Scientific Statement of Being," in unison.

The Scripture passages read by Mr. Reynolds were the instructions to the ancient Hebrew people as to the building of their temple.

Mrs. Mary F. Berry placed in position in the cavity of the stone the copper box filled with the books and papers designated to be a permanent record of the organization, and Mr. Reynolds put on the cover.

No formalities followed. Three workmen set the stone in cement, and when this had been done Mr. Reynolds proceeded with his sermon-reading of parallel passages from the Bible and Science and Health. The passages selected referred to the spiritual temple and the corner-stone of life character. The reading finished, the people separated and went to their homes.

The stone, a simple block of dressed granite, bore no inscription other than the date, 1901, in large figures on its outer face, standing out against a polished background.

The following were the articles placed in the corner-stone, enclosed in a carefully sealed box:—

A Bible and all the works of the Rev. Mary Baker Eddy, as follows: "Science and Health with Key to the Scriptures," "Miscellaneous Writings," "Unity of Good," "Retrospection and Introspection," "No and Yes," "Christian Healing," "People's Idea of God," "Message to the Mother Church" for 1900 and 1901, a copy of "The Christian Science Manual," and a copy of the periodicals—the *Journal, Sentinel,* and *Quarterly,* a history of the Christian Science movement in Manchester up to the present date, a list of the charter members, officers, and present members; also a list of the contributors to the church building fund.

First Church of Christ, Scientist, was organized in Manchester in 1894. Its rooms are in the Barton Block (a part of the old Merchants' Exchange), at the corner of Elm and Manchester Streets. Miss Annie F. Baker is the Secretary, Miss Grace R. Darling the Treasurer, Mr. Charles D. Reynolds the First Reader, and Mrs. Harriet P. Libby the Second Reader.

Daily Mirror and American.

Progress in Fairbury, Ill.

First Church of Christ, Scientist, of Fairbury, Ill., has purchased a lot and house located at the corner of Walnut and Fifth Streets. The house has been remodeled and neatly furnished for use. The following Bible texts are printed in gold letters on the walls: "And ye shall know the Truth, and the Truth shall make you free." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Also the following from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 490, "Divine Love always has met, and always will meet, every human need." Two beautiful Bible pictures are placed in conspicuous positions.

The opening service was held November 10, 1901, at 10.30 A.M., and was well attended. We are truly grateful for the interest which is being shown in Christian Science in our city. The address of Miss Jeannette Moore, First Reader, was as follows:—

Webster defines Church as a "formally organized body of Christian believers worshiping together. The collective body of Christians or of those who acknowledge Christ as the Saviour of mankind." David speaks of it as "the assembly of the upright." Paul declares it to be the body of Christ, "the fulness of him that filleth all in all."

Mrs. Eddy in "Science and Health with Key to the Scriptures," p. 574, defines church as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle."

Jesus came to establish the true church. To Peter he said, "Flesh and blood hath not revealed it unto thee, but my Father [Divine Principle, Love]. . . . And upon this rock I will build my church."

"Our church is built on the divine Principle of Christian Science" (Science and Health, p. 340) In Science the church is not material but spiritual. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Our work as a church is to verify Jesus' promise, "The works that I do shall he do also;" to demonstrate that Life, Truth, and Love are omnipotent, omniscient, and omnipresent; to prove that Truth does cast out error of every type; that Love does vanquish malice, hatred, and all kindred thoughts and feelings; and that Life overcomes the illusion of death. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Each member has an individual work to do. In the Christian Science church there is no room for idlers, it was said of the barren fig-tree, "Cut it down." The work of self-purification is an individual work and must be thoroughly accomplished before we can be pure as a body or church. As the material body cannot be considered a sound body while its members are diseased, so the church cannot be the body of Truth while error exists in its midst.

It is the work of the church, therefore, individually and collectively, to demonstrate harmony, to prove the kingdom of heaven at hand, to let the light of our understanding shine forth in good works that the unbelieving, who sit in darkness, may see the Light and be drawn unto it.

We must lift up the fallen; we must heal the sick and carry to the sin-sick the balm of Gilead; we must point out to the poverty-stricken the way to the great storehouse of Love where there is enough and to spare; with Love we must cast out the fear that now holds the world in bondage, that all may come to the understanding that divine Principle, the eternal Good, is God, and that His reign is supreme, omnipotent, and forever harmonious.

E. M. KESSLER, *Clerk.*

Church Organized at Council Bluffs, Ia.

On the Wednesday evening before Communion Sunday of June, 1899, our church was organized, with a charter membership of fifty. We are still occupying the hall which we rented at that time, but our attendance has grown so rapidly that we shall soon have to seek larger accommodations.

In June of 1900 a large and appreciative audience listened to a lecture from Judge Ewing of Chicago.

Much interest was aroused by the lecture, in which the

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speaker dwelt with particular emphasis on the mutual interests of the church and Christian Science; the points upon which they meet on common ground; the fundamental principles in the demonstration of which Christian Science clasps hands with the church, and the unity of all good working to the same end. We feel that great good was accomplished by the lecture, and much unreasonable prejudice dissipated from the minds of many who were ignorant of the tenets of Christian Science. The impulse thus given to the cause has been manifested by the growth in our attendance.

We have now established reading rooms, and much interest is displayed in our Sunday School organization. The children recently presented the city jail with the Christian Science text-book, "Science and Health with Key to the Scriptures." Much good is being done in a quiet way, and we have had many gratifying demonstrations. We work happily, hopefully, and harmoniously, and with faith that the band which is following the standard that has been raised in Council Bluffs will make good progress onward and upward.—VIOLA B. BURGESS, *Clerk.*

An Explanation of Creation.

REV. CHARLES G. AMES, D.D., of the Church of the Disciples, conducted the noon service Wednesday (December 18) at Kings Chapel. In a brief address he gave an explanation of the creation and drew from his remarks a lesson pertinent to the Christmas season.

"I wish," he said, "that we might have such a view of the world around and within us that we might believe that it is very good. In our struggles and trials it is a great help to look beyond ourselves and see the large outer world and be glad that we are here and that others are here to share the infinite goodness. I grow larger and gladder when I am in sympathy with all the inhabitants of the universe.

"Why should there be any creation at all? There is only one rational explanation of which I know. All these creatures are the offspring of Almighty goodness, and life is a bond of relationship with all the lives of the universe. Beasts do not know this; unspiritual men do not acknowledge it, yet this religious explanation of life adds a thousandfold to it. As life is a gift of love to us, it must be a gift of love to each other. I do not know why this scheme of being which runs down to the insect may not also run up to the infinite, uniting all forms of life with the common bond of love."—*Boston Transcript.*

Plus and Minus People.

We all know people who never add anything to our fun, our information, our happiness, or our comfort. They are always trying to get something from us without giving anything in return. They are sponges that absorb, but give nothing back. When they leave us, we have a minus feeling, a consciousness of having lost something. On the other hand, we know people who always give more than they take from us; they are resourceful, suggestive, helpful; everything increases under their touch, for they are not trying to see how much they can get, but, instead, to give us something. They are optimists; they turn the best side of themselves to us, say pleasant things, and are helpful in their intercourse. They do not try to drain us dry; we have a plus feeling when they depart, a consciousness of having found something; they seem to leave a part of themselves with us. Like the rose, they bestow their fragrance and their beauty for us to think about after they are gone. Everybody loves the man or woman who leaves something behind,—a pleasant memory, a helpful suggestion, or kind word. Nobody cares for the absorbent people who get everything they can and give nothing.

Success, November, 1901.

From Our Contributors.

Christ's Advent.

BY CLARENCE A. BUSKIRK.

FORETOLD by prophet, seer, and bard,
By signs and portents heralded,
The true Messiah lived and bled,
Yet few there were who knew their Lord.

The true Messiah came to earth,
Not as a kingly conqueror comes
With jeweled pomp and noise of drums,
But a lone manger gave him birth.

Poor fishermen composed the band
With which he moved in humblest guise;
Nor wealth nor greatness reached his eyes,
Nor sword nor sceptre stained his hand.

He saw the strutting Cæsars pass,
He saw the parasites of power,
All as the insects of an hour,
Or passing shadows on the grass.

Unlike all other princes born,
He valued not what men most prized;
So Gentiles doubted and despised,
And Jews and Romans laughed in scorn.

Not less the radiance of the flame
Because too pure for mortal eyes;
Not less a radiance from the skies
Because men saw through pride and shame.

Whatever really comes to man
Of blessings that beget no curse,
And makes all better, nothing worse,
From inmost unto utmost span,

Must come as comes the gentle shower,
The modest breeze, the midnight dew,
As comes the morning to the blue,
Or blushing crimson to the flower.

The light of the Messiah's birth,—
A quiet daybreak in the sky,—
Still, as the centuries go by,
Broadens its radiance round the earth.

No threat'ning swords of Moslem hosts,
No frightful gifts on pagan shrines,
No awful menaces and signs,
The true Messiah's kingdom boasts.

Its laws, pacific and benign,
Indeed, are messengers of Love;
Its steadfast Word comes from above,
And rightly heard brings joys divine.

Christ's kingdom hath not passed away,
And shall not with the floods of time;
All are its citizens sublime
Who rightly seek and work and pray.

Are Christian Scientists too Narrow?

BY CALVIN C. HILL.

THE following statement has often been made in my hearing: "If you are not careful you will become too narrow." As I lived on a farm in my youth, the above state-

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ment brought this picture to my mind: Geese were raised by many of the farmers, and to keep them from running over the farm and destroying the products, they were put into a large pen built of wooden rails such as are used on a farm, and the gates, so-called, were made of three upright posts driven into the ground, permitting a person to get through sideways with ease. The geese were yoked with a forked stick, which made it impossible for them to get through the openings or the gate.

In Matthew's Gospel, it is written: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, which leadeth to destruction, and many there be which go in thereat: because strait is the gate. and narrow is the way, which leadeth unto life, and few there be that find it." Now what are the yokes which make you and me so broad that we are not able to get through this strait gate which leads to eternal life? Should we not constantly pray to be unyoked and liberated from the gods of this world—whatever is opposite to this Scripture: "Thou shalt have no other gods before me"? Our Leader says: "This *Me* is Spirit." And should we not become so narrow—and just broad enough—that we may walk with ease in the narrow way of which it is said, "And few there be that find it"? Or shall we continue to be yoked as were those who were bidden to the supper spoken of in Luke, 14 : 18–20, and be deprived of the blessings which come from seeking "first the kingdom of God, and His righteousness"?

What is broader than Principle? "This Principle is Mind, Substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God,—one Mind, a perfect man, and Divine Science. As the divine Principle is comprehended, God's omnipotence will dawn on mortals, and the notion of an everywhere present body—or of an Infinite Mind starting from a finite body, and returning to it—will disappear" (No and Yes by Mary Baker G. Eddy, p. 29). Can we, then, as professed followers of Christ—Christian Scientists—become too narrow by spending our spare time in the study of the Scriptures and our beloved Leader's writings, which explain this divine Principle and the life of the great demonstrator thereof, who said: "Ye shall know the Truth, and the Truth shall make you free"? Free from what? From all that is opposed to God, Good. And what is so narrow as a broad knowledge of the things of this world? As some one has said, "What is the use of knowing so much if what you know is not true"—is not the Truth?

On page 491 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, this question is asked: "How can I progress most rapidly in the *understanding* of Christian Science?" Answer: "Study thoroughly the letter, and imbibe the Spirit." To become a good mathematician or musician, one must be so familiar with the rules as to be able to detect instantly an error, and understand what is right. The word "thoroughly" in the answer means to me, to become so familiar with the teachings of Christian Science that we do understand and do right at *all times* and under *all circumstances*. Again, on page 309 of "Miscellaneous Writings" by Mary Baker G. Eddy, it is written, "He advances most in Divine Science who meditates most on infinite spiritual substance and Intelligence." Therefore let us no longer be like yoked geese, penned in by the gods of this world, but let us "imbibe the Spirit" by studying "thoroughly the letter," and thereby have our God-given freedom and dominion.

Success.

BY J. MUNROE HEILBRUN.

We hear much about the humble origin and scant opportunities of men whose lives and attainments are measured by the ambiguous word—*Success*. We are constantly reminded that the fruits of such lives were not produced by the hand of plenty, but by the diligent fostering of all the reserve forces of the character, unremitting toil, and close application to their sole aim and purpose of making something of their lives. Their frugal means are dwelt upon by commentators, at great length, and the review is usually summarized by an attributable zeal, pluck, and ambition, inherent in such natures, which crown their lives with fame.

Rarely, if ever, is heard the true fundamental principle underlying and governing the efforts of nearly all notably prominent men; viz., a God-trusting nature, and observance of Christ's command to "love thy neighbor as thyself," daily striving to externalize the divine qualifications in every act and deed, thus manifesting the true incarnation of the Christ nature.

Instead of directing our gaze toward the man-made policy or the men who have made the pages of history luminous and real, why not concentrate our attention solely upon the greatest of all exemplars of a fruitful and abundant life—Jesus Christ? Why not accept as our pattern the life of him who was the incentive for those whose lives but radiate his sublimity, whose humble bearing and meekness won for him the world's scorn and crown of thorns; whose patient, kind, and loving forbearance are the attributes of a life overflowing with blessings and benedictions to all mankind.

The term Success, measured by the world's standard, has only for its expression the more vulgar meaning of man's pecuniary gain. For what man "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator," ever wooed and won real success. Jesus' life from the world's point of view, was not a success materially, for he was treated with ignominy and death, yet his life was the very embodiment of success, in its fullest and truest sense, and acceptation of the term.

If failure is the product of misdirected thought, which in the laboratory of mortal mind wrongly fosters a belief in the ultimate issue of an object aimed at, then success is the product of divinely directed thought, having for its origin Christ, as our pattern, and the realization of the assurance of "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many."

Success is for all to woo and win, and if in our persistent pursuit of it we have reaped what the world deems its opposite—Failure—we need not be disheartened or discouraged, but push onward and ever upward, keeping before us the Christ-spirit so that we might all sing with Kipling:—

> And only the Master shall praise us,
> And only the Master shall blame,
> And no one shall work for money
> And no one shall work for fame,
> But each for the joy of the working,
> And each in a separate star,
> Shall draw the Thing as he sees it,
> For the God of Things as they are.

A New Use for the Sentinel.

In one of our suburban cities, the High School scholars are required to create a scrap-book, composed of newspaper clippings relative to current events. One of the students had been in the habit of cutting from the first page of her mother's *Sentinel*, items of interest for this purpose. She entered the house one day exclaiming, "I have the best scrap-book in the school! All the girls say my articles are the cutest and the most concentrated of any, and they wanted to know where I found them; I told them in the *Christian Science Sentinel*, and they want to get it."

E. F. P., Haverhill, Mass.

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Testimonies.

What Christian Science has done for Me.

I came into Christian Science seven or eight years ago. About two or three years previous to that time, I had a very severe spell of sickness which confined me to my bed for three months, and from which I never fully recovered until I was healed by Christian Science. During that three months time, I had two operations performed. These did more harm than good, and left me in a very nervous condition. I was always afraid something was going to happen. I was afraid of storms, thieves, tramps, and everything else. I got so I could not sleep at night. I went to three different physicians of this city for medicine to produce sleep, but none of them did me any good.

Months passed, and I felt sure I would lose my mind. I could not bear to hear a person tell or read of any one who had become insane, thinking I would be the next. Finally I went to an eminent physician, who said an operation was necessary in order to produce proper results, and that if I did not have the operation performed I would never be perfectly well again.

The next day I went to still another physician, who told me the same thing. I knew I could never stand this. That night I talked the matter over with my folks, and said I believed I would try Christian Science. They did not believe in it, neither did I, but I had hopes, as we had a friend on the next street who had been healed of consumption without medicine. I also had a cousin in Illinois who had been healed by Christian Science.

The next day I went to a student of Mrs. Eddy. I found her a very pleasant lady, and I was helped after the first treatment. All the way home I kept saying, "God is my life, in Him I live, move, and have my being." The healer told me this, and many other helpful things. I slept that night for the first time in weeks. I took twelve or thirteen treatments and was completely healed. During this time I read "Science and Health with Key to the Scriptures" a great deal of the time. I would go in a room by myself, and study each sentence.

This was seven or eight years ago, and during that time I have not taken one drop of medicine. Before this I never passed a day without using material remedies of some kind; but I threw them all away after taking a couple of treatments.

When I saw what Christian Science had done for me, I persuaded my mother to try it for a chronic sore throat she had been troubled with for a long time, the after effects of a severe attack of the grip. She was also subject to heart trouble. Both of these were healed in a short time. This was seven years ago, and she has never had treatment but once in all that time, and that was not for either of the old troubles. She has been able to treat herself and help others many times.

Two or three months ago she fell down a flight of stairs. She was on her way to my house with some Christian Science literature, and realized as she fell that no one need suffer for doing good, and that there are no accidents in Mind. She overcame the pain in about twenty minutes, although the right eye and cheek were badly hurt and swollen. This was at eleven o'clock, and at twelve o'clock she prepared her dinner. She did not lie down once. The next day she noticed her arm, side, and leg were black and blue. They also bothered her some. She treated herself at once, and very soon destroyed all pain. From that time on she had no trouble whatever.

My little girl, aged four, had a severe attack of pneumonia two and a half years ago. I worked on the case myself for a day or two, but had so much fear, I did not help her a great deal. Before calling in a practitioner my little girl did not seem to recognize any one, and had a high fever. The healer treated her that day, and came again in the evening and stayed till the little one was in a peaceful sleep. She slept all night, and woke about six o'clock next morning, peeked through her little white iron bed and said, "I see you, mamma." She ate quite a hearty breakfast, played most of the day, and was perfectly well.

This same little girl, about six months ago, wanted to watch me prepare a new dessert for tea. I was making it on a gas stove, and right next to it was a wood heating stove which was very hot at that time. She asked a little girl who had come in to play with her to hold her up, so she could watch me. The girl did so, and not being strong enough, let my little girl fall on the hot wood stove. Her face struck first. She gave a terrible scream and rolled on the floor with pain. I took her up instantly, held her in my lap, and treated her. I did not send for any one, as it came to me very forcibly it was *my* work, and there was no time to lose.

After treating her for fifteen or twenty minutes, she said, "It does not pain now, but I can't turn my head." I then looked at her face for the first time, and saw that the burn extended from the middle of the cheek and under the ear, back to the roots of her hair. I told her to say her little Science prayer, and that she was God's child, and He would not let His children suffer.

That was Wednesday evening about five o'clock. I went to the experience meeting, and left her playing with her father. When I returned, about half past nine, she was sleeping soundly on the cheek that had been burned. She slept well all night. I did not even tie a cloth around it.

A lady who happened to come in a little while after she was burned said, "Put oil on it and tie it up quickly, so she won't take cold in it." She also said it would surely leave a scar for life. In one week it was perfectly healed, and in three weeks not a sign of a scar was there.

For months I was troubled with sore fingers. As soon as one would get well the nail would come off of another. They caused me a great deal of trouble, but now, through Science, they are well.

Each time the *Sentinel* and *Journal* come they contain something that is just what I need at that particular time, and I greatly enjoy reading them.

MAMIE E. BRACKETT, Kansas City, Mo.

How I was Led to Christian Science.

In taking a retrospective glance along the pathway that led me to Christian Science, there are many little beacon-lights clearly showing Love's leading. For all this I feel so truly grateful that I hope, through this same guidance, to say something that may shed one gleam of light along some dear one's path in his journey to harmony.

I was taught from early childhood to worship and fear a corporeal God. I can remember, when a very small child, asking questions, and my mother has told me that many times she pretended not to hear because she could not give a satisfactory answer. I doubted the possibility of God being able to hear our prayers at the same time He was listening to the prayers of the people in China. I was never satisfied with the version given me of the story of the forbidden fruit, for even though it were an act of disobedience, it did not seem just that the world throughout all ages should suffer for an offence which any human parent would have overlooked. Thus I reasoned, and was told that after death all the mysteries would be explained.

At the age of twelve, through a desire to obey and follow Jesus, whom I had learned to love, I became a member of the Christian Church, hoping this would bring peace to my troubled thought. But in vain. The old questions kept repeating themselves, until finally, when I had apparently given up almost all thought of God, Bible, or Church, I was asked by my little boy why we had no church as the others had. I could not tell why, but I felt a sense of rebuke. I took immediate steps to unite with a church,

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simply for a church home for my boy. I felt that if, after all, there should be something in it, I must not be responsible for another having failed to find it. I united with the Congregational Church. Denomination meant nothing to me at that time, for it seemed as if they all had the same purpose in view; namely, seeking to placate God, whose ways were truly unsearchable and past finding out.

With such a distorted sense of God, and a mountain of fear resulting from it, it appears to me now but a natural sequence, that my boy seemed to be a delicate child, and was supposed to have inherited a bronchial affection, with tendency to asthma, for which there seemed to be no relief. Thus the suffering of my child again aroused the old demon of doubt and scepticism, and I questioned the nature of a creator who could thus permit the affliction of little children, for I believed that he was omnipotent.

Punishment for sin seemed just when inflicted on the sinner, but for little innocent babes and children to suffer for the mistakes and sins of others seemed so barbarous and inhuman, that I felt it was impossible to conceive of any goodness in a God who would decree and permit such things to be.

A dear friend came to me while in this state of mental darkness, and told me of Christian Science, and of "Science and Health with Key to the Scriptures." I purchased the book and began the search for Light. This friend had turned my thought to God as Mind, and Good, but I was still far from Truth, for I seemed only to get *my* sense of Good, my sense of Christian Science, and even of Science and Health. I speak of this because it seems to be one of the rocks where so many barques are knocked about for a time. I kept reading and seeking, never doubting that Science and Health contained the Truth and Light if I might only be able to perceive it.

At last the search was rewarded, and during the year 1896 I had the privilege of class instruction, and oh, the joy unspeakable when I found God to be, not my sense of what is good, but unalterable, unchangeable Good, that "is no respecter of persons;" "the same yesterday, and to-day, and forever;" the one and only Mind, Life, Love.

What I think, as a mortal, has nothing to do with the eternal facts of existence, for only God's thoughts, or the thoughts of Good, have any relation to the real. Only as we silence human will and opinions, do we reflect Life, Truth, Love, the Mind which was also in Christ Jesus. The Bible says, "Be still, and know that I am God," and "there is none beside me." How many burdens are dropped in so doing. While rejoicing for all the physical benefits that have come to me and others through Christian Science, I am most deeply grateful for the spiritual uplifting, and for the rest and peace that have come to me since I no longer have to seek in vain for a remedy for the ills and misfortunes that seem to be.—F. M., Chicago, Ill.

Words of Appreciation.

When a new *Sentinel* is put into my hands, I am reminded of a very hungry schoolboy, when he sits down at noon to a well-filled lunch-basket.

As usual, when the meeting was over this evening (Wednesday) I got my new *Sentinel*, and when I reached home, I ran over it to see first if there were a word from Mother. My eye then fell on the article entitled, "Appreciation." Even before I read it, I thought, each *Sentinel* seems to rebuke me for ingratitude. How have I shown my appreciation of all the good I have received? I determined that not another day should pass without a just acknowledgment at least of the untold help and comfort Christian Science has been to me.

I heard of Christian Science about five years ago, but I thought it was only for good people, and if so, it certainly was not for me. My interest in it began, however, when my sister, who had been healed, had an attack of typhoid fever, and at what is termed the most critical period in *materia medica*, ate cabbage, cucumbers, potatoes, —in fact anything she relished,—and nothing seemed to hurt her. So I began to try to find out some of the whys and wherefores of this new faith. I received the most patient help from this sister and her healer, and as I had been a great sufferer for years, I decided after a while to take treatment. I shall never cease to feel grateful for the loving help I received, but I was so material that I did not quickly grasp the spiritual truths. My healer did her work faithfully, and I was healed of eczema of twenty-five years standing, that had baffled the skill of many physicians.

About two years ago, we removed to this city. When I came here I had never attended a Christian Science service and understood very little about Christian Science, but through the study of "Science and Health with Key to the Scriptures," and the help of our Readers here, I have been enabled to make many demonstrations both for myself and children. I am learning that "*Perfect* Love casteth out fear."

The most remarkable demonstration that has been made in our family, was when our youngest daughter was born a year ago last August. The birth took place at half past ten Saturday evening, and both the baby and myself spent a very comfortable night. I sat up Sunday afternoon, and Monday morning I arose, dressed myself, and went to the dining-room for my breakfast, feeling perfectly well. I continued to feel so. I used no material remedies, had no physician, nothing but Christian Science treatment.

When my nurse came in that morning to dress the baby, she was astonished to see me attending to her. Baby is now fourteen months old, is walking, talking, and has nearly all her teeth. She was treated when she first began teething, and has had little or no trouble in that direction.

I cannot close without a word of love and gratitude to our dear Mother for the great work she has done and is still doing for suffering humanity, in presenting to the world this Christ Science, which is indeed "that bread which cometh down from heaven." While the physical help has been a great comfort and convenience, still that is small compared with the spiritual light I have received, for Christian Science has given me a God at hand,—not afar-off personality; a God of Love,—not of wrath,—and I shall be satisfied, when I awake, in His likeness.

MRS. JANETTE BRIGHT, Norfolk, Va.

Extract from a Letter.

I came to my office this morning with a friend who suffered for several years from locomotor ataxia. It was only a few weeks ago that he came into my office with uncertain step, supported by a walking-stick. This morning he walked up and down stairs with me to the train, and from the train to our offices, with the same freedom and certainty that guided my steps. His joy and thankfulness to God and to Christian Science brought back to me the passage of Scripture wherein when Jesus healed them of their infirmities, they rejoiced and "thanked God who had given such power [understanding of Truth] unto men."

I. C. H., Chicago, Ill.

I am a little boy nine years old. I have been in Christian Science for two years and a half, and would like to tell what it has done for me. I was cured of catarrh of the stomach in a very few treatments, also cured of whooping cough in less than three weeks. I have taken no medicine since I came into Christian Science, and fight nearly all my own battles. It helps me at my school work and at my play. I attend the Christian Science Sunday School regularly, where I am taught the power of Truth.

HERBERT F. ZIEGLER, Baltimore, Md.

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Religious Items.

We do not come to God by sacrifices, by proxy, by mechanical force, or by philosophy, but by the same method we come to any human person, by approaching Him in our own presence. Prayer is the deepest personal quest, because it opens the heart and inner life to Another, and seeks the same from Him. It is person touching Person, person seeking Person. Men are not a mass like the substance of the earth, or the stars in heaven, to be lifted or cast down, to be set in orbits and started g ing, to be weighed in balances, or to be expanded by heat or contracted by cold. We are not pebbles on the sea in an endless swash of the tides of Divine forces or stars' dust in the oceans of space to fall on the passing planet, or swim about, lost, in the vast tides of time. Oh, the din of this mechanical idea of life and God, which men have conceived! The rattle and clank of its infernal working almost deafens one's soul.

No! we are men, persons, whom the Divine Person seeks, whom our souls make quest for that we may have converse with Him, that He may help us, that He may make us noble, holy, like Himself. Our communion, our relation with Him, is not to be in terms of space and time, of pounds pressure or horse-power, in impacts of propulsive force, or measures of friction and inertia. We are not things, neither is He a Thing.

We are to talk to Him, He is to hear us. He is to speak to us, we are to hear Him. He loves us, we are to receive love. We are to love Him, His heart will be glad in our love. He is to work with and for us, we are to work with and for Him. Friends we may be, He the Mighty and Able, we the needy; He the Merciful and Helpful, we the petitioners of His grace. We may walk with God, work with God, talk with God, trust God, live with God, labor for God. And prayer, prayer as we used to offer it,—asking His help and comfort, deliverance from trouble, salvation of our friends, the sparing of our sick, and the daily guidance,—we may make with reason and justification, and will make, as soon as we break from the new scepticism that, under guise of wisdom, made us prisoners, and come back into the freedom of the old faith of Christ, that God is Father and Lord of the Universe.

SPENCER B. MESSER, D.D.,
In *The Watchman.*

It is positively taught that the apostles were promised a special enduement with the descent of the Holy Spirit. The experience and power of Pentecost were new to them. It is also taught that this experience was not continuous, but that a similar experience was given on special occasions for special purposes. It is also evident that to other believers a new experience came with the giving of the Holy Spirit in larger measure. But in all of these theories there is need of guarding against making the end sought a personal matter—the centring of all thoughts and efforts in ourselves. In seeking this experience, it is not an easy matter to subjugate and crucify self. Every one of these views is liable to abuse, so that they might become a hindrance rather than a help to the development of the spiritual life. Take the advocates of the higher life, may there not be a persuasion that they have reached such a state in their experience as to render further growth unnecessary, if not impossible? A favorite term with some is the rest of faith. All cares, all anxieties, all troubles, all burdens are thrown upon God. It matters not what may happen, it does not in the least disturb the inward peace. While this side of the Christian life may seem exceedingly beautiful, yet unless it is carefully guarded, it may lead to inactivity, into a sort of religious indifference, and it may rob us of one of the elements that enter into the building of character—namely, the disciplinary.

The Standard.

The American Anti-Cigarette League is untiring in its efforts to secure pledges from every boy and girl in the country against the use of tobacco, particularly cigarettes, before the age of twenty-one. It is reported that the League has already 300,000 members. Pittsburg had a crusade recently and secured 15,000 pledges. Columbus, Ohio, secured 10,000 in two weeks; Louisville, Ky., 12,000; Toronto, 10,000, and Buffalo, 10,000. Now the leaders of the movement and the officers of state and provincial Sunday-school associations of the United States and Canada have endorsed a pledge-signing day, Sunday, November 24. In many Sunday Schools a short talk will be given on the evil effects of cigarette smoking and facts connected with their use. It is expected that many signers will be secured, and that the agitation will greatly assist in the general movement to abolish the cigarette. Statistics show a great falling off in the manufacture and sale of cigarettes. The last internal revenue reports show a decrease in the item of tobacco of $215,137, and in the number of cigarettes of 1,467,436,000. This is due largely to the agitation of the League, in the wide announcement of the action of large business houses against the employment of cigarette smokers, and the stringent laws that have been passed as a consequence of this agitation.—*The Standard.*

Much has been said about suffering in a Christian life as if it were intended by God that we should suffer. God does not delight in suffering, for from Him flows delight, and this because He is love. All men suffer more or less; the evil because their evils are punished, the truly good because the evil antagonize them from hatred. So we suffer because of our own evils and the evils of others. The evil act and the good react. This means a constant combat between the two, and causes suffering on two sides. If, however, we were strong on the side of the right, we would overcome the attacks of evil with little or no pain, for the least good has more power than all the evil together. So it is not the fault of the good that we suffer, nor God's fault, but our weakness in the good which causes it.

The New Church Independent.

All classes have reason for thanksgiving to the Author of all good. Children should be thankful for the things which amuse them, that have been provided through the kindness of their parents and teachers. The orphan who learns the meaning of "father" and "mother," only by what he sees of others, still has reason to be thankful; for God has declared that He will take care of the fatherless; and remarkably is that word fulfilled—so uniformly that there are those who say with much show of reason, that fatherless and ven motherless children often prosper in the world to a degree not seen among those who have excess of kindness and are brought up in luxury. It is sad to be deprived of one's parents. It is not sad to think that the Father in heaven makes special provision for those thus bereaved.—*The Christian Advocate.*

MR. MOODY'S SHORT SENTENCES.—Many a backslider never slid very far forward.

Everything in the world but the human heart obeys God.

A man can do more business if his head is cleared by prayer every morning.

Many think it is the Bible that says: "Do as the Romans do."

A purpose in the head and not in the heart does not last long.

"Policy" was not in the dictionary that Daniel studied.

A man cannot live for God in any age or country without enemies.

Many people seek an experience instead of Christ.

Satan gets people into the cradle of an excuse and rocks them to sleep.

The Standard.

Multitudes of the favored people of this world do not even give thanks for the pleasant things of life. They receive them as a matter of course, never taking pains to consider whether they have been placed under the slightest obligations in respect to them. They are thoughtless and thankless. But most men will confess that they should be thankful at least for what they deem the good things which come to them. They may not really be grateful, but they will not deny the obligation. Christians especially, feel a sense of duty in this respect. If they have ever recognized any obligation it is this. But too many go no further than to give thanks for the good things.

The Christian Advocate.

Every professed disciple of Jesus should seek to become a centre of spiritual influence and power. This may be accomplished through absolute surrender and obedience to the divine will, and through a constant and loving effort to reproduce the spirit of the blessed Lord in one's own life, and a willingness to undergo whatever of individual sacrifice may be necessary for the redemption of men and the exaltation of Christ. The world is being brought to its Redeemer through love, the love of God for man as revealed in the gift of His Son, and in the voluntary sacrifice made by him for the benefit of man, and the grateful and appreciative love of man for God which impels him to strive for the redemption of his fellows.—*The Christian Advocate.*

The all-important thing is not to live apart from God, but as far as possible to be consciously with Him. It must needs be that those who look much into His face will become like Him.—CHARLES H. BRENT.

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Items of Interest.

National.

Despatches from New York give the following account of the way Christmas was observed in that city:—

In the churches thousands of voices were lifted in prayer and hymn. The day was announced from high belfry and from brightly lighted altars. Wealthy and poor joined in the evidences of good will. They who had been blessed with an abundance of this world's goods spread the tables for their less fortunate fellow-men.

One of the features of the day was the dinner to nearly twenty-five thousand persons given by the Salvation Army. Frank Tilford entertained the newsboys, and the *Evening Telegram* distributed to its young agents free copies of the paper. Senator Sullivan gave a dinner in honor of his numerous constituents.

In all the public institutions there was an observance of the day, and all prisons and correctional institutions of the city spread the board appropriately. At the hospitals Santa Claus walked the wards, and Christmas trees laden with gifts and lights shone amid white walls.

Public and private charity gave happiness to the thousands, and all over the city the spirit of Christmas had full sway. In the outlying districts, where the wealthy have their country seats, the poor were better cared for and made more happy than ever before.

Cooper Union was packed to the doors Christmas night at a meeting held in celebration of the fifth international Zionist congress, which will hold its first session in Basle, Switzerland, and it is expected to be memorable for progress in the movement to re-establish the Hebrew people in Palestine under a government of their own. Meetings similar to the one in Cooper Union were held all over the world. Those interested in Zionism are awaiting with interest the report of Dr. Theodore Herzel, the founder of the movement, in regard to his interview with the Sultan of Turkey on his project of establishing in Palestine a colony of homeless Hebrews.

Lieutenant-General Miles, who returned to Washington from New York December 24, denied himself to all callers who desired to talk with him regarding the reprimand he received from the President and the Secretary of War. He sent out word that he had absolutely nothing to say about the matter. It is understood among his friends here that he will not ask for a court of inquiry or take any action whatever in the case.

Fully fifteen thousand persons saw the battleship Missouri launched at 11.12 A.M., Saturday, December 28, at the yards of the Newport News Shipbuilding and Dry Dock Company. Everything passed off in good shape, and a more successful launching was never seen here.

Governor L. M. Shaw of Iowa has been appointed Secretary of the Treasury by President Roosevelt. Secretary Wilson of the Department of Agriculture will remain at his post. Thus Iowa will have two members of Mr. Roosevelt's cabinet.

Edgar S. Maclay, the "special laborer" in the New York Navy Yard, who was the author of the attacks on Admiral Schley which brought about the Court of Inquiry, was discharged by President Roosevelt's order December 24, 1901.

Foreign.

A display of naval force by the world powers of the seas has been arranged as a part of the coronation ceremonies of King Edward next June, in which the United States and every other great nation supporting naval strength will be invited to participate. It is designed that this display shall surpass all previous efforts of the British Government to impress on other countries the extent and power of her navy, and will serve in a measure as an occasion for the lesser naval powers to vie with one another in the assembling of squadrons composed of their latest and most formidable types of sea fighters.

A despatch from St. Thomas states that no demonstration has occurred there against the cession of the Danish West Indies to the United States.

The only basis for the report was that a squad of marines from the Danish warship Valkyrian marched through the town. They were followed by the rabble, as is customary when a Danish warship visits the island, and the affair had no political significance whatsoever.

The despatch adds that the intelligent natives favor the sale of the islands.

Havana, December 25, 1901.—A banquet was given to the officers of the United States fleet to-day by the Cuban veterans. It was a grand token of gratitude toward the American navy. General Carlos Garcia presided. Governor-General Wood, in proposing a toast to the future republic, said that when the fleet came again it would find a stable government in Cuba. Rear Admiral Higginson thanked the Cubans and said the presence of the fleet had no political meaning. Captain McCalla paid a high tribute to General Garcia.

The first Christmastide of the Twentieth Century found Bermuda very prosperous. The billeting of several thousand Boer prisoners of war here, with their attendant guards; the erection of a bridge at the Somerset narrows and extensions at the dock yard works at Ireland Island have all augmented the population of the islands. Work is plentiful and business is brisk.

Berlin, December 25, 1901.—Emperor William, while walking in the environs of Potsdam yesterday, tossed several three and four mark pieces to poor looking persons whom he passed. The Emperor's Christmas bounty is never limited, but this year he has doubled his usual subscription to charitable funds.

Though the Pan-American Conference as a whole will undoubtedly fall back in the matter of arbitration upon The Hague convention, it is learned that a number of the South American nations will join among themselves to sign a separate convention of compulsory arbitration.

A French syndicate is making preliminary arrangements with the view of starting a fruit business in Jamaica. It is proposed to load two steamers every fortnight for different ports of Europe.

What seem to be authentic reports announce the settlement, by arbitration, of all disputes between Chili and Argentina. This has averted another South American conflict of arms.

Industrial and Commercial.

The Carnegie Steel Company paid off its workmen at Homestead, Rankin, Duquesne, and Braddock plants December 24, to enable them to spend money for Christmas. The regular pay-day would be Saturday. There was about $300,000 distributed in Homestead and Rankin, $200,000 at Duquesne, and $250,000 at Braddock. Many of the other large mills made an early Christmas pay.

The Electrical Review says that there are in operation in the United States 2,278,717 telephones. The total capital invested by the various telephone companies amounts to nearly five hundred million dollars. One company employs thirty-three thousand persons and handles a total of two billion calls per year.

Work on the two mammoth steamships for the Great Northern Steamship Company, at New London, Conn., is proceeding very rapidly at Groton, and it is expected that both vessels will be launched during the early summer.

General.

A solemn and impressive ceremony, the consecration of an oratory, marked the advent of Christmas, the Feast of the Nativity, at Mrs. John L. Gardner's Italian palace on the Back Bay Fens.

At the hour of midnight the Rev. William B. Frisby, D.D., rector of the Church of the Advent, celebrated the holy communion in the presence of Mrs. Gardner and the members of her household, and performed the act of consecration.

The utmost privacy characterized the ceremony, and only a few persons were present. A solitary carriage waited outside the walls of the palace to convey the officiating clergyman to his home at the close of the service, and this was the only indication in the vicinity that anything was occurring to vary the midnight stillness which usually prevails in the yet unfinished structure.

An event unique in theatrical circles took place at the Nebraska school for the deaf in Omaha, on Christmas eve. The pupils gave the play of "Cinderella" in the sign language. Special scenery had been painted, and to all appearances the deaf mutes acquitted themselves with glory.

Fifteen of the pupils were in the cast, which was headed by Miss Kittie Peterson and Master Earl Haller. To see the audience laugh without making a sound and to hear it applaud when the actors could not hear was amusing to the large number of spectators who could not understand the language used. A large out-of-town audience was present, a great number of former pupils of the school coming in from towns throughout the State.

William Ellery Channing, the last surviving nephew of Rev. Dr. William Ellery Channing, the eminent divine of a past generation, died about 6 A.M. Monday, December 23, 1901, at the home of his friend of nearly half a century, Frank R. Sanborn, in Concord, Mass., at the age of eighty-three years. Mr. Channing was a poet and the author of a number of books, nine in all. He resided many years in Concord, and was the last of that intimate brotherhood which made Concord famous,—Thoreau, Emerson, and Hawthorne, who were his dearest friends. Emerson was the first to recognize Channing's poetic genius.

James J. Cavanaugh celebrated his 111th birthday Christmas Day at Watertown, Mass. He is in fairly good health and yet active. He was in early life a tailor in London, Eng., and assisted in making clothes for Kings George III. and IV., whom he well remembers.

The highest inhabited house in Europe is the observatory building which was built in 1880 at the top of Mount Etna. It is 9,075 feet above sea level.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

About Christian Science.

Editor *Statesman.*

Since the recent false and uncalled-for statements have been made about Christian Science and its Founder in a public meeting, a number of our good citizens, desiring to know the truth about the matter, have propounded certain questions to me with the request that I answer them through the columns of the local press in order that they and others who are interested might have an authoritative statement from one who is in a position to make it. I therefore hand you the following brief answers to a few questions.

Please state the mission or purpose of Christian Science.

Its purpose is to heal and regenerate mortals; to give them an understanding of God and man, and of their eternal relationship; to cause them to forsake sin and love God; to reveal to them the necessity of right thinking as well as acting; to teach them to have one God and one Christ, and to love their neighbor as themselves. Christian Science reveals the practical import of Christ's teachings, and leads to all that is elevating, noble, and pure. It causes men to act as though they walked with God, and so it purifies society, politics, and business, and points to the establishment of God's kingdom on earth.

What relation does Christian Science bear to Hypnotism, Spiritualism, and Theosophy?

Christian Science bears absolutely no relation to any of the beliefs mentioned. Hypnotism is the action of one human mind on another, and it is possible to practise it from sinister motives. Christian Science places reliance solely on the divine Mind, and its faithful adherents can work no evil through its influence. Human will-power has no part in the healing and saving ministry of Christian Science, and its elevating effects are obtained through prayerful consecration and the operation of divine law. A hypnotist may be an infidel or an atheist, and yet successfully hypnotize; but the Christian Scientist, by the very logic of his religion, must be a Christian, a believer in God, and of pure morals in order to meet with any success. Thus it is seen at a glance that the finger of divinity rests on this Science, and the gulf between it and hypnotism can never be bridged. As to Spiritualism and Theosophy, their religious tenets are entirely different from those of Christian Science.

Does Christian Science teach belief in the Bible?

Christian Science is founded on the Bible. All churches of this denomination have the following statement, taken from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, as their first tenet: "As adherents of Truth we take the inspired word of the Bible for our guide to eternal Life." It has often been said that Christian Scientists study their Bibles more than most people. Certainly a day seldom passes without some time being devoted to the study of the Scriptures.

Do Christian Scientists believe in the Divinity of Christ?

They most positively believe in the divinity of Christ. They look upon Jesus Christ as the perfect ideal; they strive to follow his commands, to live according to the example he set, believing him to be the "Way, the Truth, and the Life."

Do Christian Scientists pray, and what does Christian Science teach about prayer?

Christian Science teaches that it is both a duty and a vital necessity to pray. It reveals the fact that a mere repetition of words is not true prayer, and that true prayer consists in the heart's fervent desire to come nearer to God; to realize more of His presence, power, and grace, and to manifest the blessings received in our daily life. For an extended exposition of this subject the inquirer is referred to the beautiful chapter on "Prayer" in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

It is said that Christian Scientists antagonize theology and materia medica. *Is that true?*

The business of Christian Scientists is not to "antagonize" anything, but to lead men into living holier and more harmonious lives through the understanding of Christ's teaching. If our ways of doing this differ from those of popular theology and *materia medica*, we have only a difference of opinion as to how it shall be done, based on our experiences and understanding of the Scriptures, and no "antagonism." We accord to all men the right to solve the problems of life according to their highest understanding, and we reserve the same right for ourselves. If we sometimes seem to meet with unkind opposition from physicians and ministers, we know it is because they have no correct understanding of Christian Science, and in this case, we endeavor to cover such things with the mantle of Christ's charity, and to forgive as we would be forgiven. I rejoice to say, however, that in this day of enlightenment, many prominent physicians and ministers, realizing the great good done by Christian Science, give it their hearty support.

The writer has heard it said recently that a Christian Scientist would say to a mother with an afflicted child, "You have no child," and to a person with an afflicted hand or a sick body, "You have no hand or body." Why is this done?

It may be confidently asserted that it is *not* done by any Christian Scientist possessed of good judgment. If people who have only a smattering of the subject make such silly statements, the blame should not be laid at the door of Christian Science. To all human evidence the sick man is painfully aware of his body, and to tell him he has no body would neither benefit him, nor give him a good opinion of the speaker's sanity. If there be those who do such things they have yet to learn more of Christian Science. Instead of making such statements, the Christian Scientist would calm his fear, lead his thought away from his body to God, and so prepare him for the healing that comes in response to fervent prayer and in accordance with the Divine law.

Why do Christian Scientists attempt to heal the sick?

Because the sick are sorely in need of being healed, especially as they usually ask it after all material remedies

Copyright, 1902, by Mary Baker G. Eddy.

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have failed them. Another reason is that it is a part of the practical teachings of the Master, and an evidence of true Christianity. He plainly declared: "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." It may be added that this statement was not for a few only, but for all "them that believe." The healing of thousands of cases of disease of all kinds, organic as well as inorganic, after they had been pronounced incurable, proves Christ's promise to be as effectual now as in the long ago. If my inquirer doubts this statement, I am ready to furnish the proof.

Can you make a positive statement about the life and character of Mrs. Eddy? What do people think of her in her own city?

It seems strange that there could be any doubt about the life and character of one who has inaugurated a great religious movement through which thousands are being blessed. "By their fruits ye shall know them." For about fifteen years I have kept in close touch with Mrs. Eddy's movements, and during that time I have repeatedly known of such acts of unselfish devotion; such love for the welfare of humanity; such Christian charity and forgiveness of wrong; such self-denial and unrequited labor for others, that I have often mused, with admiring wonder, on a life so pure and so free from earthly ambitions. I could write a volume on her philanthropy and devotion to the interests of her fellow-beings. If she is misrepresented, she only shares the fate of all the truly great and noble characters of history.

The question as to what the people in her own city think of her, can best be answered by referring to an utterance at the recent state fair held at Concord, N. H., the home of Mrs. Eddy. On "Governor's Day" at the fair, Mrs. Eddy was present as a guest of the authorities of the fair. On that day there were about fifteen thousand people present, and Hon. Chester B. Jordan, Governor of New Hampshire, made a brief speech, at the close of which he made the following kindly reference to Mrs. Eddy: "The noble, good woman who has done so much to beautify these grounds and buildings, and who is to be with us to-day, has given another evidence of her generosity in giving to the children of your city over two hundred pairs of shoes. . . . The Science which has such a large measure of Christianity attached to it is to be desired by all."

A visitor to Concord soon learns that Mrs. Eddy has the respect and love of its citizens, who never fail to show their sincere regard for her whenever an opportunity occurs.

Do Christian Scientists worship Mrs. Eddy, or claim that she is a second Christ? It has been so affirmed.

Whoever affirms that Mrs. Eddy is likened to Christ, or worshiped by Christian Scientists, either does so with an intent to prejudice the public, or through an ignorance of the subject so dense as to render him unqualified to discuss it. I know of nothing more displeasing or shocking to Mrs. Eddy than to be spoken of as a second Christ. She has never said or done anything to call forth such statements, and no authority for them is to be found anywhere in her writings. Christian Scientists are possessed of a keen sense of gratitude, and they love Mrs. Eddy for all she has done for the good of humanity. For more than a quarter of a century she has toiled ceaselessly for others, overcoming obstacles and meeting persecution with sublime courage and faith. And now we love to call this noble woman, whose brown locks have turned to snow, and upon whose sweet and tranquil face peace rests like a benediction, by the endearing term of "Mother." In thus expressing our affection and gratitude, we but render "honor to whom honor is due."

ROBERT L. ZILLER.

In *The Statesman*, Austin, Tex.

A Reply.

Editor Herald:—In a recent issue of the *Sheboygan Herald*, Rev. Chynoweth announced that he would preach a sermon on the subject of evil spirits, and their manifestations as seen in different beliefs, among which he names Christian Science.

This attracted our attention and we determined to go and hear how he could make it appear from a Scriptural basis, that the good resulting from Christian Science was due to evil spirits. This, of course, he failed to do. All he accomplished was to show his total ignorance of Christian Science, and that he was simply battling with his own misconception of Christian Science.

Mr. Chynoweth made some statements regarding Christian Science which were so entirely void of truth that we deem it but just to the cause which is benefiting thousands of hopeless and despairing people to make a few corrections through the press, which should always be a fair-minded avenue of enlightenment.

Mr. Chynoweth said that Mrs. Eddy took sin out of the world, while he sees so much of sin. So do we, and so does Mrs. Eddy. Otherwise there would be no need of Christian Science to help humanity to overcome sin and its results,—sickness and misery.

God did not create sin nor sinner, for He pronounced His creation good. Therefore in the Science of Christianity, we see that evil is not a reality though seeming real to our mortal senses; but through gaining a divine sense we are enabled to overcome much of sin and suffering.

Mr. Chynoweth stated that Mary Baker G. Eddy denied the efficacy of the atonement and the mission of Jesus Christ as the Saviour and Way-shower. We hope that misinformation actuated him in saying this, and that it was not a malicious perversion of facts, for nothing could be farther from the truth. For the sake of those who earnestly seek the Truth and have been misinformed we publish the tenets of the Christian Science Church, which will prove to any unprejudiced thinker that we do most emphatically acknowledge and worship Jesus the Christ as the redeemer and pattern of all mankind.

1. As adherents of Truth we take the inspired Word of the Bible for our guide to eternal Life.

2. We acknowledge and adore one Supreme Infinite God. We acknowledge one Christ namely the Holy Ghost or divine Comforter—and the son Christ Jesus—man in the divine image and likeness.

3. God's forgiveness of sin in the destruction of sin, and the understanding that sin and sickness are neither real nor eternal.

4. And 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 the Galilean prophet, in the power of Truth over all error, sin, sickness and death; and the resurrection of human faith and understanding wherewith to seize the great possibilities and living energies of 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*. (Science and Health, p. 493).

There would to-day be no such thing known as Christian Science, if the Galilean prophet had not explained, taught, and demonstrated it. He commanded us to emulate his example when he said, according to St. John, "The works that I do shall ye do also."

The essence of his doctrine, the Science of Christianity which healed the sick and sinful in his days, was lost sight of through pride, selfishness, and egotism; *i.e.*, self-righteousness and greed in the leaders, preachers, or teachers, who should have manifested the Christ Mind which was actuating Jesus in all his works. Now in our day, thank

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God, this temporarily lost element of Christianity; *i.e.*, the healing power, is again healing the sick, proving the ever-presence of the "help in time of need."

When the study and instruction of Christian Science leads men into more peaceful waters of thought, making people better morally, spiritually, and physically, why, in God's name, do men persist in stoning it? Is it possible that they are wilfully and selfishly blind to the good it is doing to humanity? Why will they not read the text-book of Christian Science, "Science and Health with Key to the Scriptures," so that they can speak intelligently upon the subject and not put forth such gross misrepresentations.

It has been said that the men and women of sterling worth and mental ability of Sheboygan do not frequent the churches. Well, no wonder, when a preacher and teacher will stand in the pulpit and reiterate over and over again, "I do not know about this" and "I do not know about that." It certainly does not inspire confidence in his hearers. Why does he not simply read the Scriptures without explaining them if he does not understand.

Mr. Chynoweth acknowledges the possibility and practical value of healing by suggestion through the agency of the human mind or will power, and says it is extensively used by nearly all modern physicians in company with bread pills, with very good results. Is it not strange that he cannot see how much more good can be done through the understanding of the Truth which "shall make you free"?

"Ever learning, and never able to come to the knowledge of the truth." "Having a form of godliness, but denying the power thereof."

The Rev. Chynoweth said that an evil spirit entered the great and wonderful truth of Christian Science for which Mrs. Eddy might have been canonized, and told Mrs. Eddy that God was not a person but a great, indefinite, indefinable, illimitable lot of Spirit and Goodness which no one could love. Just think of it! Such thoughts coming from the pulpit. One who heard him, queried thus: Cannot the Rev. Chynoweth conceive of loving God without personal limitations? "God is Love." According to St. John, "God is a spirit: and they that worship him must worship him in spirit and in truth." The carnal, personal, limited love is not acceptable to God who fills all space, "in whom we live, and move, and have our being," who is omnipresent, omnipotent, and omniscient.

We must, through the Way-shower, Jesus Christ, and his Science of Christianity, learn the perfect love which casteth out fear, and thus we work out our own salvation through study,—mental and spiritual development,—but this vital energy is the very thing which is being stifled and dwarfed in the pulpit through the doubt that is preached, through the helplessness and general debility of such teaching.

History tells us that all great reformers began in the most obscure and modest way, because popular institutions dared not countenance and espouse advanced ideas for fear of the Pharisees or conservatives.

People of to-day are persecuting that which will bless them in time to come. When will they wake up and see what they are doing in the way of self-oppression?

Every lisp of the tongue, every scratch of the pen which serves to free mankind from the present-day thraldom and white slavery through educating and edifying the masses, teaching them that through enlightenment and mental development only comes our salvation from servitude to the Pharaohs and task-masters of to-day, all that tends along this line should be viewed in the light of blessing from Almighty God: "The true Light, which lighteth every man that cometh into the world."

Let no one fear to be seen investigating the Science of Christianity—the Truth that makes free—at the Christian Science Church, for only thus can one judge righteous judgment. MRS. KATE BANGS.

In the *Sheboygan Herald*, May 25, 1901.

Belief Gives Power.

"WHAT have a Man's Beliefs to do with his Salvation?" was the theme discussed yesterday by Rev. W. Hanson Pulsford at the Church of the Messiah, Twenty-third Street and Michigan Avenue. He said in part:—

The old idea that a man's eternal destiny for weal or unutterable woe depended on his acceptance of certain theological tenets is rapidly passing out of sight.

Salvation is coming to have a new and finer meaning. It rightly stands for a present condition; for vigorous, healthful life in the highest sense. The measure of a man's salvation is the measure in which he is realizing the finest range and capacity of his nature at the highest. Now, in this sense, his beliefs are indeed the essential condition of salvation.

Only here again we must remember that a man's beliefs are not that set of theological tenets under which he is supposed to rank himself. These are in most cases hardly part of his real life at all. They are worn as some well-used garment, of which he is hardly conscious. He accepts them just as he accepts the social conditions under which he is born, and, while sometimes resenting any attempt to disturb them, is rather disposed to admit that, on the whole, there are good people under all creeds, and that belief is not so essential a matter as it used to be thought.

If he holds a theory (according to his creed) that those who do not think as he does shall "without doubt perish everlastingly," it does not make him uneasy as to the fate of his friends. But, whether a man believes in a deeper sense, whether he has or has not definite strong convictions of his own, is an essential matter. It determines whether he is simply a drifting straw with the current or enjoys the delight of self-determined life. Indeed, the measure in which there are in any community men who have come to act under the mastery of reasoned conviction is not only the measure of salvation for the men themselves, but for the community.

Such convictions, based on the growing knowledge of the world in which we live, grow daily more possible. They are not obsolete theological abstractions like those of the creeds which we have handed down to us from mediævalism, but the truths in accord with experience through which alone our universe is intelligible.

Suppose a man has ceased to allow God to be to him a mere far-off abstraction framed on the lines of the God of the old Hebrew Scriptures, and has come to feel that the universe is simply thrilling with life rising ever to fuller and fuller expression about and within him. Suppose that it has become a conviction which every further advance of knowledge strengthens that the infinite power of the universe is the power behind his life, and that in so far as he meets his opportunities aright it will expand in him as fuller personal power. Does not a conviction like that give new tone and unity to that unfolding character which is salvation?

What if, again, instead of feeling that this universe is a puzzle, moving, now forward, now backward, by a sort of chance which no one can understand, he wins the reasoned conviction that it is one unceasing order of constant progress. Will not that conviction, in the measure in which it is his own, fill him with the power of a new attitude, make effectively for his salvation, for the measure of satisfaction he has in having made much of life?

It is the same with what we may call another article of the modern creed, the certainty that, after all, the value of life lies in inward qualities. That its joy or sorrow, its delight or its bitterness, depend not so much on its circumstances as on its inward strength. What a power in the struggle with fate this becomes!

To create convictions, to create them on the basis of fact and of experience, is to make for the salvation which is to create heaven here on earth.

Chicago Record-Herald, November 18, 1901.

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Christian Science.

Owing to pressure on our space we are unable to publish several interesting letters on this subject, but wish to call attention to B.A.'s challenge.

Sir:—Christianity I know, and I understand the rudiments of science, but I confess that I am staggered by the union of two words which are so diametrically opposed in their meaning. The term Christian Science is contradictory in itself and an insult to one's understanding. I take it that the new religion is nothing but the old Faith-healing which has always had ready disciples among the lower classes, who love the miraculous and live on sensations. But what has this to do with science? What is there in this American-made Christianity to appeal to the cultured or, indeed, to any ordinarily educated man? Who are the followers of Christian Science? A handful of unknown men who have failed to make their way in life, and women of weak intellect and weaker nerves. I have never attended a meeting in the Upper Berkeley Street rooms, but feel confident that if I went I should recognize no well-known woman, and certainly no single public man. Yours truly,

Reform Club. B. A.

To the Editor of *The Onlooker.*

"B. A.," having sown the wind with his challenge last week, reaps the whirlwind this.

Dear Onlooker:—Truly the shifts to which the opponents of Christian Science resort are indeed remarkable. The letter by "B. A." in your issue of November 2, is well worth analyzing. He begins by saying "Christianity I know." Does he? I suppose he means his own interpretation of it. He then says, "the term Christian Science is contradictory in itself." Is it? It possibly appears so to him—why? Simply because man in his ignorance has placed his own entirely arbitrary meaning upon the word *science.* The greatest discovery of modern science was undoubtedly that of the law of gravitation. Newton discovered the law, but who was the author of it? God, who is the author and originator of all science; so that union of Science and Christianity, both of which have Divine origin, is not so incompatible as "B. A." seems to suppose.

Again asks "B. A." "Who are the followers of Christian Science? A handful of unknown men, who have failed to make their way in life, and women of weak intellect and weaker nerves." Indeed! could St. Paul be classed in this company, or the learned fathers of the early Christian Church, who, for at least three hundred years after the establishment of Christianity, both in their writings and lives, enjoined and practised this very same form of spiritual cure advocated by Christian Scientists to-day; or to come down to modern times I have only to mention such names as Mrs. Butler of Trinity College, Cambridge, Lord Dunmore, and a host of others. Are they, forsooth, unknown and of weak intellect? If America can teach us much in material matters, why cannot she teach us something also in intellectual and spiritual matters?

Christian Scientists simply affirm that all truth comes from God, and that these truths, or spiritual laws, were fully manifested to man through the Christ, who revealed to us these infallible laws through which all evil, including sin and sickness, can be destroyed *here* and *now,* and are equally applicable to all time. "B. A.'s" letter, however, would indicate that he is not unlike those self-appointed judges who always criticise without investigation, stating that they have never given themselves the trouble to attend a meeting, and have probably never opened (or if so only superficially) any book on the subject which, had they only taken the trouble so to do, would have afforded them a full answer to the very objections they themselves raise.

Yours, etc., EDW. W. LAMBERT, F.R.G.S.

Sports Club, S.W., October 3, 1901.

The Onlooker, London, Eng.

The Bible in Literature.

FOLLOWING is an extract from a sermon on "The Bible in Literature," by Rev. Camden M. Coburn, pastor of the St. James Methodist Episcopal Church of Chicago:—

The Bible is not only a book, but, as modern research has emphasized, it is a library of many books—sixty-six or more. It is a national literature, the production of many authors widely divergent from each other, not only in point of time but in culture, knowledge, taste, and literary style. Some of these chapters contain history and allegory so ancient that no other record in the world made mention of it until, in our times, the inscriptions on the banks of the Nile and the Euphrates have placed by its side contemporaneous corroborations of its truthfulness, while other chapters contain notices or biographies of men who are mentioned again and again in the Greek and Roman classics, and were written of by contemporaries of Virgil and Horace and Tacitus.

Each one of these Bible authors has marked peculiarities of style, favorite words and phrases and figures of speech. The Bible does not show the literary style of Jehovah, but of Isaiah, Ezekiel, and the Psalmists; of Luke and John and Paul, and each one of these writes in a style that is all his own.

Making Sugar from Beets.

IT is conceded that if America could produce all her sugar, it would be her greatest step toward complete commercial independence of the rest of the world. To raise the amount required for American consumption in our own country from sugarcane is acknowledged to be out of the question. To supply the deficiency from beets is the remedy. Few industries have shown greater progress in a decade than the beet-sugar industry. Ten years ago there were but three factories in the United States. To-day there are thirty-six.

To produce the 2,220,000 tons of sugar consumed annually in the United States would require about four hundred factories. A beet-sugar factory is the scene of many novel activities. The beets are brought into the sheds, the floors of which slope toward the centre. From these sheds, which usually have a capacity of five thousand tons, the beets drop into conduits, through which they pass to the factory proper and enter the washer.

After a thorough washing they are placed on an elevator and carried to the top of the building, where they are weighed and thrown into cutting machines. When the beets leave these machines they are in long, narrow strips. The diffusion battery next separates the juice from the pulp. After various processes the resulting sugar, as white as snow in appearance, goes to the evaporators, where it is dried by a current of hot air. It is then ready for the market. A beet arriving at the factory one morning will be transformed into sugar ready for the table by the following morning.

The area planted in sugar-beets in the United States last year was 136,305 acres, producing 794,658 tons of beets, for which the growers received an average of $4.39 per ton. The acreage this year is said to be nearly double that of last.

In Ohio, one of the newer states to take up the industry, the number of acres planted in beets was 2,200, and the total yield was 21,500 tons. The new and only factory in Ohio is located at Fremont. Other states producing sugar-beets are Colorado, Nebraska, California, Michigan, Indiana, New York, Washington, and Oregon.

Sugar-beet pulp, which is the principal by-product of beet-sugar, sells for fifty cents or less per ton. It is used for feed for cattle and sheep. Another by-product, the beet-tops, form a good fertilizer. They are also fed to stock.

Boston Herald.

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Misstatements.

To the Editor of *The State Journal.*

In your issue of September 15 you copied misstatements of Christian Science.

Referring to the closing of her college in the height of its prosperity, with three hundred people clamoring for admission, he insinuates that Mrs. Eddy was obliged to do this because the Massachusetts authorities would not allow her to give diplomas. It was not for the purpose of obtaining diplomas that people attended Mrs. Eddy's classes, but for the purpose of being taught Christian Science, and her students would have paid the price of tuition as readily without a diploma as with one. It was not in any sense necessary that she should give diplomas in order to obtain fees.

That Mrs. Eddy has avoided Massachusetts except on Sundays is a falsehood which has been time and again refuted in the press. Only two years ago last June Mrs. Eddy was in Boston on a week day, and appeared before a public audience where she addressed three thousand people. That she has protected her publications by a copyright and thus guarded her cause by preventing the unwise use, as well as the adulteration, of her ideas, is worthy of commendation rather than criticism. This flippant critic severs from its context the statement, "Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed is more apt to recover than he who withholds a slight equivalent for health," and seeks to represent this as an advocate of the influx of money into the pockets of Christian Scientists.

It is well known to Mrs. Eddy's followers that she has accepted many into her classes who had nothing to pay, while she has rejected from the same classes many who had the full price of tuition, because she did not consider them prepared for her teaching. It is also true that she gave the early part of her experience to gratuitous work in healing. She healed all manner of diseases, refusing recompense except in one case where justice demanded it to be otherwise. She gives two thirds of her time to her church, for which she refuses compensation. Indeed, she is the only officer in that church who receives no salary. She declined to receive a salary from her church when it was poor, and so made this proposition, to take one half of the money contributed at the close of her services. Now, in the light of common sense, what does all this indicate? Even this: that she has always labored for the good and justice of humanity and for the sole purpose of upbuilding the cause of Christ, and that there is no mercenary element in her nature. It is well known to others as well as to Christian Scientists that one cannot obtain something for nothing without demoralization. He whose word is law throughout Christendom declared: "The laborer is worthy of his hire." This rule is in accord with common sense, and not only appeals to Christian Scientists, but to all others of experience. I have never known any one to be turned away from Christian Science who was prepared to receive it, no matter how poor he may have been, and every Christian Scientist on earth has a free dispensary of his own, though he tries not to be imposed upon by the indolent and undeserving who prey upon their more thrifty neighbors under the guise of poverty.

The dirty insinuations of this man in respect to the teachings of Christian Science on the subject of marriage deserve public contempt. Mrs. Eddy teaches only that which she publishes in her books. Her instructions lead to legal public marriages. She leaves students to the consummation of their own views on this subject. In Science and Health her chapter on "Marriage" is universally admired for its chastity, its sound ethics, and practical value. It makes public this entire question. She gives her students no private instructions that conflict with her public teachings on this or any other subject. The libelous matter afloat, hinting at something nobody understands who is a Christian Scientist, but publicly declared by the viler sort, probably means something, but we do not know what that something is. Mrs. Eddy practises even better than she teaches, a fact which can be said of very few people.

While Christian Science shows that evil is not an entity in reality or in the sight of omnipotent God, Good, it also explains that a knowledge of this Science includes a due searching of the opposing errors in which we find ourselves entangled, and these errors, whatever may be their name or nature, must be overcome and destroyed in order that we be rid of them and their just reward. A student of Christian Science who is consistent therewith must cease from sin, or he ceases to understand this Science and cannot demonstrate it. ALFRED FARLOW.

In *The Nebraska State Journal.*

Notices.

Change of Price.

On and after January 10, 1902, the price of the Church Manual will be as follows: One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials.

One copy prepaid	$1.25
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Twelve copies to one address . .	12.00

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Christmas Gifts.

BY MARY BAKER G. EDDY.

Beloved Students:—For your manifold Christmas memorials, too numerous to name, I group you in one benison and send you my Christmas gift, two words enwrapped,—*love* and *thanks*.

To-day Christian Scientists have their record in the monarch's palace, the Alpine hamlet, the Christian traveler's resting-place. Wherever the child looks up in prayer, or the book of life is loved, the sinner reformed and the sick healed—those are the signs following. What is it that lifts a system of religion to deserved fame? Nothing worthy its name save one lowly offering—love.

This period, so fraught with opposites, seems lit for woman's hope with Divine light. It bids her bind the tenderest tendril of the heart to all of holiest worth. To the woman at the sepulchre, bowed in strong affection's anguish, one word, "Mary!"—broke the gloom with Christ's all-conquering love. Then came her resurrection and task of glory, to know and to do God's will,—in the words of St. Paul: "Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The memory of the Bethlehem babe bears to mortals gifts greater than those to Magian kings; hopes that cannot deceive, that waken prophecy, gleams of glory, coronals of meekness, diadems of love. Nor should they repine, who drink their Master's cup, over blossoms that mock their hope and friends that forsake. Divinely beautiful are the Christmas memories of him, who sounded all depths of love, grief, death, and humanity.

To the dear children let me say: Your Christmas gifts are hallowed by our Lord's blessing; a transmitted charm rests on them. May this consciousness of God's dear love for you, give you the might of love, and may you move onward and upward, lowly in its majesty.

To the children who sent me that beautiful statuette in alabaster—a child with finger on her lip reading a book—I write: Fancy yourselves with me, take a peep into my studio, look again at your gift, and you will see the sweetest sculptured face and form conceivable—mounted on its pedestal between my bow windows—and on either side lace and flowers. I have named it, my *white student*.

From the First Church of Christ, Scientist, in London, Great Britain, I received the following cabled message:—

December 24, 1901.

Rev. Mrs. Eddy, Pleasant View, Concord, N. H.

Loving, grateful Christmas greetings from members, London, England, Church. MILLER.

To this church across the sea I return my heart's wireless love. All our dear churches' Christmas telegrams to me are refreshing, and most pleasing Christmas presents; for they require less attention than packages and give me more time to think and work for others. I hope that in 1902 they will remember me only thus. *Dinna* forget that an honest wise zeal, a lowly triumphant trust, a true heart, and a helping hand, constitute man, and nothing less is man, or woman.

The New Year.

WE have entered upon the second year of the Twentieth Century. We now write 1902, A.D. A marvelous year has closed; a marvelous year, no doubt, has opened. Many great events have occurred since the dawn of this century. Many happy events, many sad ones. One of the sad ones was the death of England's great and good Queen Victoria. Another was the unfortunate taking off of America's great and good President McKinley.

Unfortunate wars have also marred the history of the first year of this century. England and South Africa are yet engaged in an unhappy conflict. The United States has not yet compassed peace in the Philippines. Wars and rumors of wars yet exist. Fortunately, however, the world's best sentiment is rapidly growing in the direction of peace. Arbitration, rather than conflict of arms, is the incoming order for the settlement of international disputes. War is discouraged by the best statesmanship as by the best philosophical and religious sentiment. Its whilom pomp and circumstance no longer dazzles or inspires. Those who uphold it as of divine institution are growing less and less in numbers. It is hoped by myriads and prophesied by many that this century will witness the end of wars, the end of bloody strife and selfish contention between nations.

Christian Scientists dare to hope for the bringing about of this desired consummation in much less time than a century. They read in the signs of the times many encouraging things. The rainbow of promise brightly spans the heavens of their hope. The star of Bethlehem is to them, not a declining but an ascending star, leading on and on toward the final consummation of "the glory to God in the highest, and on earth peace, good will toward men," which, by angelic song, ushered in the Christian era.

Aye, the outlook is hopeful. The world is moving on toward the glad day by "prophets long foretold," when there shall truly be "one shepherd and one fold."

Let Christian Scientists, during this year, hold high their banners, and through watchfulness untiring and prayer unceasing, do a glorious part toward bringing in the reign of universal peace. May they set a bright and shining example, by themselves exemplifying peace, unity, harmony, and true Christian fellowship in every department of their labors.

Beautiful and Christlike measures in the direction of church unity have recently been adopted, which received a warm benediction from our watchful and prayerful Mother in Israel. Let this good work continue throughout the new year, thus glorifying God, making glad our Leader's heart, hastening the upbuilding of our Cause, and blessing those who lend themselves to this Christly labor.

This new year has rich treasures for us in Truth's great storehouse if we but reach for them in God's own way. Let us so live as to receive, in abundant measure, of God's infinite bounty.

"Deal bountifully with thy servant, that I may live, and keep Thy word. Open Thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119).

Christmas Reflections.

THE first Christmas of the Twentieth Century was notable for its general observance throughout Christendom. Both religiously and secularly, all classes of people seem to have entered into a spirit of good fellowship which, in some measure at least, responded to that spirit announced by the angelic host who attended the birth of the Saviour at Bethlehem: "On earth peace, good will toward men."

One of the notable features of this Christmas was the gift by one of New York's wealthy men, of five thousand dollars in cash to each of his ten clerks. Many other em-

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ployers made generous gifts to their employees. Some manufacturing establishments shared dividends with their laborers. Some mercantile houses divided with their clerks and other employees, the profits of their business for the week before Christmas.

Thus, what seems to be almost a new era of good-fellowship, and of nearer and better relations between capital and labor, or between employer and employee, has set in.

In this we foresee, thus early in the new century, the augury of more harmonious industrial and economic conditions, with an increasing hope of the coming in of the long-wished-for and long-prayed-for brotherhood of man.

Among Christian Scientists the general verdict is that Christmas Day was a time of quiet realization of Truth's nearness and immanence, a sweet sense of God's all-present care and protection, and a deep and settled conviction of the birth of the Christ in the individual consciousness; the new birth which leads on from belief to knowledge, from faith to understanding, from sense to Soul, from sickness to health, from death to Life.

Many were the exchanges of good cheer, of loving greetings and sweet remembrances. It is believed that these exchanges and tokens were freighted with a greater weight of love and fellowship than ever before. Thus may each succeeding year bring a higher and yet higher sense of brotherly love and Christly fellowship.

Tender expressions of love for, and gratitude to, their beloved Leader and Teacher have been heard from the lips of all, and thankful hearts are going out to God that one so pure and good has been vouchsafed this age by an ever-watchful and all-loving Father. In many thousands of homes throughout the world have grateful hearts gone out in blessing to the Rev. Mary Baker Eddy for spiritual benefits as well as physical healing received as the result of her great missionary and reformatory work. In many homes now reign peace and harmony where before were discord and sorrow. In many is health where before was sickness. In many is happiness where before was misery. In many where division and separation seemed inevitable, there is now permanent and happy union.

The Christ-child has been born into myriad hearts through the ministrations of Mrs. Eddy and those who are co-laboring in the great field of Truth, and these children of the new birth are sending forth their songs of joy over land and sea.

May the Christ-child in each heart grow and wax strong in spirit, filled with wisdom and the grace of God, until the full stature of manhood in Christ Jesus shall be attained.

The editors herewith desire to make their sincere acknowledgments of the many sweet and loving expressions of gratitude and friendship which have come to them. They assure all of their profound sense of reciprocal love and gratitude.

A Canard.

A STORY has gone the rounds of the newspapers to the effect that Mrs. Helen Wilmans Post of Jacksonville, Fla., who has recently been indicted by a grand jury of the United States Court for fraudulent use of the mails, has appealed to the Rev. Mary Baker G. Eddy for aid in fighting her case.

It seems needless to say that this is a canard. If such an appeal had been made it would have received no notice, for Mrs. Helen Wilmans Post is not a Christian Scientist and does not pretend to be. In public she has disclaimed it, and also through the press, notably in an interview published in the *New York Evening Post* of December 5, 1901. She never had any affiliation with Mrs. Eddy or the Christian Science Church or movement. There would, therefore, be no reason why Mrs. Post should appeal to Mrs. Eddy for aid, or why Mrs. Eddy should notice such an appeal. We may say, furthermore, that Mrs. Eddy and her adherents have no affiliation or sympathy with Mrs. Post's system, nor do they endorse, for a moment, her methods.

Church Items.

THE following items relating to the number of branch churches are published for the information of the Field. The total number of branch churches for the year ending December 31, 1900, was 443. The total number for the year ending December 31, 1901, was 496, giving an increase of 53 branch churches.

The total number of societies (not yet organized as churches) for the year ending December 31, 1900, was 139. The total number for the year ending December 31, 1901, was 167, giving an increase of 28 societies. The grand total of branch churches and societies at the close of 1901 was 663.

The Lectures.

At New York.

A large audience filled the edifice of First Church of Christ, Scientist, at 143 West 48th Street, on December 10, to hear a lecture on "Christian Science, Physician and Redeemer," by Hon. William G. Ewing of Chicago, member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass.

We regret that the report of this interesting occasion failed to reach us in time for our last number.

Judge Ewing was introduced by Mr. W. D. McCrackan, who spoke as follows:—

Friends:—No well-informed person, watching the signs of the times, can any longer afford to disregard the wonderful and beneficent results of Christian Science. It has sent many men and women who were once embittered or indifferent, searching for God,—and many have found Him. They have found Him to be a Father-Mother God, whom they can understand, and in whom they know they live, and move, and have their being. Instead of a man-made god with human attributes, inspiring fear, they have found Him a God who is Love. They have also learned somewhat of the nature of man and the universe, and of evil as negation and nothingness. Christian Science is uniting men and women of various occupations and different education in one vast Brotherhood. It is reconciling nations and nationalities, and purifying their ambitions and desires. It is uniting Jew and Gentile through a new comprehension of their mutual love for the great Hebrew patriarchs and prophets, and for the greatest Hebrew of all, Jesus of Nazareth. Christian Science is solving the temperance question for multitudes, and is daily destroying the seeming power of drink. It is teaching moderation in eating and drinking, without adding any thought of sour-faced Puritanism, of self-righteousness, or of meddlesomeness, to this demonstration of the power of God. It is placing the problem of charity on a common-sense, Biblical basis, by teaching men to give, in order that they may receive, and thus be freed from the necessity of receiving alms. Christian Science is at work in the prisons, preparing those who are there to be truly free when their terms expire.

The fact that the Discoverer and Founder of Christian Science is a woman, and that women are placed on a footing of entire equality with men, within the Christian Science denomination, where they can fully develop their special spiritual gifts, tends to solve the so-called woman question without propaganda, pronunciamento, or platform.

Finally, Christian Science is calling to the rest of Christendom to obey all of Christ's commands including the one to "heal the sick." This call has arrested the attention of

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the whole world. We are witnessing a revival of Christian healing,—and it is this special aspect of Christian Science to which the lecturer of the evening will call your attention. It gives me the sincerest pleasure to introduce to you the Hon. William G. Ewing.

The *Evening Telegram*, New York, published the full text of Judge Ewing's lecture.

At Atlanta, Ga.

Sunday afternoon (December 15, 1901) at three o'clock, at the Grand Opera House, Captain John F. Linscott of Washington, D. C., delivered a lecture on Christian Science. Notwithstanding the unusual cold weather, there was a splendid audience giving the speaker the best attention.

Captain Linscott was introduced by Mrs. Livingston Mims, who said:—

The theoretical mind is ever the same. Nineteen hundred years ago the Greeks for centuries had been speculating on the Logos-Reason, or Word of God as the active Principle of Being. The great Alexandrian schools of philosophy, science, metaphysics, and theology were rife with sublime theories and magnificent hypotheses. Socrates had declared the immortality of the spiritual, with a quiet scorn of the temporal and material. Plato reveled in Utopian dreams, Stoics nobly wrestled with the flesh, the Pharisees and Sadducees disputed on doctrines and creeds. In the midst of this tumultuous, heaving thought there appeared a simple, sublime figure, Jesus of Galilee, speaking as never man spoke, authoritatively, from the calm of deep, spiritual wisdom. He said simply, "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." He walked humbly with the multitude, proving the Truth of what he said, healing the sick, raising the dead, uplifting and spiritualizing humanity, teaching the power and demonstration of ever-present Love. It was as if he said, God is not a remote abstraction, a far-away ruler, and mighty king, but the divine Source of all good; an invisible but real divine substance or Mind, in which we live, and move, and have our being; an omnipresent and omnipotent force, Intelligence, Love, Principle, that heals and blesses, feeds, clothes, sustains, and redeems man from the burdens of materialistic law by the ever-operative spiritual law of Life and Truth here and now. He said that even the lilies and birds teach you of the ineffable tenderness and care of this heavenly Father-Mother God; the All-in-all of Spirit—this Immanuel, God, Good with us here and now. This sense of God forever casts out evil and heals the sick, raises the dead.

It is this sublime, practical Christianity of Christ Jesus that Christian Science is reiterating and trying to re-establish as the religion of the future. Materialism seemed to obscure for a while its whole splendor, but the Christ Idea in human history has brought the hour of which Jesus spoke when he said, "The Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." This leaven is now, in Christian Science, through the work of that consecrated woman, Mary Baker G. Eddy, transfiguring all human thoughts, and changing the false conceptions of the universe, and man. Christianity is seen to be a Science of Life and health, and Jesus its scientific demonstrator, annulling and transcending all material law by the actual spiritual law, which St. Paul declared hath made us free from the law of sin and death. It is seen transfiguring material medicine from its grosser superstitions to finer essences, as Christian Science reveals that the divine Mind, the Mind that was in Christ Jesus, is the only medicine and the only Physician. The same silent force that enables a lily bulb to rend a rock in its travail of expression, is breaking the proscriptive fetters of theology, and it is flowering out into a larger sense of the one Spirit and one body of which all are members. The altruistic spirit of Love is abroad, God is seen to tabernacle with men, and His kingdom to come on earth as in heaven, and the new heavens and the new earth wherein dwelleth righteousness, begin to dawn.

In this white light of Truth, Science is seen to be not the evolution of material law, but the revelation of the spiritual law, bringing to light (to our understanding) the life and immortality that always was the spiritual fact of Being, where, in Divine logic, man and the universe must be perfect, even as the Father is perfect, and because the Father, as eternal Cause, is perfect, perpetuating his own perfect effects. This Divine logic is the leaven of Truth through the woman; and her book, "Science and Health with Key to the Scriptures," unlocks for us this golden treasury of Life, and is inaugurating the greatest spiritual movement of the age.

I take pleasure in introducing to you the lecturer of the evening, a member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass. He had the privilege of being a close friend and co-worker with that great and good woman, Frances Willard, for ten years in the temperance work as a lecturer. He is now consecrating his splendid talents and energies to advancing this great spiritual movement.

I present to you Captain John F. Linscott of Washington, D. C.—*The Constitution.*

Among the Churches.

Growth of the Church in Fort Worth, Tex.

I would like to write to the *Sentinel* in regard to the growth of our church, thinking it may help some other small, struggling church. It fills my heart with gratitude when I think of the progress and growth we have made.

A little over one year ago we were meeting in a hall down in the city. We were not satisfied with the surroundings and finally decided to move into a storeroom down-stairs, where it would be more convenient for strangers to attend. We did not have the large attendance we anticipated. We had just settled, when the building was sold, and we were compelled to move into a very unattractive and untidy hall, so much so that we did not like to take our visiting friends there.

After talking the matter over, we came to the conclusion that this would be an opportune time to build a church. Surely we were being driven by Love to find a place we could call home. To mortal sense for eighteen people to build a church seemed a foolish thing to do; but in constantly realizing that God was our supply, we had no fear of consequences, and in a very short time we were worshiping in our own church.

"Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver."

The lot had already been supplied, and as I was treasurer, I had an opportunity of knowing how the silver poured into the treasury. It came from many unknown sources, and surely the above Scripture was fulfilled.

Our church is located in the resident portion of the city, and many thought it very unwise to build where we did. They said, "People will not go so far." We never have had so many strangers attend our services and visit our reading room as we have in the past year. Neither have we ever sold as much literature as since building our church.

The membership has increased from eighteen to seventy-five. The Sunday School is in a flourishing condition, having ninety members. We have had the pleasure of calling six of the lecturers, and to these able men and women credit is due for disabusing the minds of the public

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of a great deal of prejudice and being the means of bringing many to the Truth and to our church.

CLAUD MCCABE.

Annual Meeting at Berlin, Ont.

The sixth annual meeting of First Church of Christ, Scientist, was held at their church on Water Street on Tuesday evening (November 26). The attendance was large and the services, outside of the various reports, impressive.

A simple digest of the fundamental principles upon which this church is based was given in connection with a hearty welcome to all present. The yearly reports show steady and satisfactory progress of the Berlin branch of this denomination, which is growing rapidly in the United States and Canada, also extending to many foreign countries. A conservative estimate of their following is placed at upwards of a million. There are now six hundred church organizations in various parts of the world, and many of their church buildings are costly and beautiful. The movement is reported to be steadily gaining adherents in England, where members of the nobility are engaged in the healing and teaching of Christian Science. The Earl and Countess of Dunmore and two of their daughters are devoted to this Cause.

Progress is also reported in Germany and other foreign countries.

According to the reports given by the officers of the Berlin church, at their annual meeting, it was organized seven years ago with twelve members. Their present handsome edifice in Berlin cost over nine thousand dollars, with a seating capacity of five hundred, a fair indication of their growth and prosperity. The æsthetical wants of the congregation have been amply provided for by the constant introduction into the church edifice of flowers of the rarest varieties.

The audience at this annual meeting were delighted by the vocal selections rendered by a quartette composed of Miss Ziegler and Miss B. Bean, Messrs. J. B. Weber and D. B. Musselman. No department of this church appears to be neglected, and especial attention is paid to the social requirements of its adherents.—*The Daily Telegraph.*

Reading Room at Lansing, Mich.

A reading room, under the auspices of First Church of Christ, Scientist, has been opened in the Hollister Building, Room 310, and is open daily (Sundays excepted) from 2 to 5 P.M. A cordial invitation is extended to the public, and all who are interested in Christian Science literature. All the works of Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, are on sale and for perusal; also *The Christian Science Journal* and *Sentinel,* published at 95 Falmouth Street, Boston, Mass., the only Christian Science Publishing House in the world.

During the last three or four years some three hundred and sixty reading rooms have been established in this country and Europe. The room in the Hollister Building has been comfortably and attractively furnished. A pretty rug covers the floor. There are also a large library table, bookcase, writing-desk, easy-chairs, etc. The walls are tinted a pale buff, against which are hung appropriate pictures. An attendant is always in charge to receive visitors and to give any information required.—*The State Republican.*

Reading Room at Columbia, Mo.

The Christian Science reading room has been opened and is located in Room 10, Haden Building. The room is tastefully arranged and is a home-like place to spend a leisure hour. It is specially intended to be a place where one can be correctly informed about Christian Science, and where the literature can be read and obtained.

The Daily Tribune.

From our Contributors.

Love's Recompense.

BY MRS. JENNIE W. BRIGGS.

AMID the turmoil and the strife
Of all we deem this mortal life,
Take time to send a loving thought
To one whose hours with pain are fraught,
Whose days are full of weariness,
And nights of lonely restlessness,
And it will soothe the weary breast
And to the restless heart bring rest,
And it will grow, and travel on
To bless some other weary one,
And in thine hour of deep distress
It will return to cheer and bless,
So beautiful and tender grown
Thou'lt scarce recall it as thine own;
But think an angel visitant
From out the gracious heavens sent
To bear a healing balm to thee,
Such is Love's helpful ministry.

Amid a life of happiness,
When every hour's a dream of bliss,
Take time to speak a loving word
Where loving words are seldom heard;
And it will linger in the mind,
And gather others of its kind
'Till loving words will echo where
Erstwhile the heart was poor and bare;
And somewhere on thy heavenward track
Their music will come echoing back,
And flood thy soul with melody,
Such is Love's immortality.

'Mid daily cares so manifold
They seem more than one heart can hold,
Take time to lend a helping hand
Where loving deeds are nobly planned,
For those to whom such deeds are rare;
And it will ease thy load of care;
For Love doth every burden bear,
And when it rules the daily life
It lightens labor, stills all strife
And sheds a radiance divine,
A very healing oil and wine,
Upon the fallen and the weak,
The bowed in spirit, and the meek;
And then returns an hundredfold
To bless the giver, with the gold
Of peace and joy and happiness,
Such is Love's wondrous bounteousness.

Stephen's Experience.

BY E. P. T. HOUK.

THE "Lesson from the Life of Stephen" in the *Sentinel* of November 21 is so beautiful and practical, and one so much needed, that the desire to express gratitude for it will doubtless arise in many hearts.

The discouragements that come from long delayed demonstrations over obstinate claims, have turned many from the path that would have led to unspeakable blessings had there been only the desire to rise above the physical and to rejoice in that eternal harmony which alone is real.

Truly the lesson from Stephen's experience is a glorious one. In the hands of his enemies, to mortal sense surrounded by all the power of the "one evil," amid the clamors of the false witnesses against him, suborned to

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accuse and convict him, "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." The rage was at its height, but he was not only calm but radiant, reflecting in such full measure the joy which found so full expression in him, that it awed his persecutors into silence. The high priest's questioning proved the power that the vision of the light reflected from that face had upon the enemy.

The first words that fell from the lips of the God-illumined though sin-beleaguered seer full of faith and of power, were "The God of glory," which was visibly reflected even to the senses of the enemies around him. What must that glory have been to him, who beheld it with the undimmed spiritual vision?

The power that it gave him filled his mouth with that remarkable epitome of the whole history of Israel from the "call of Abraham" to that day when the Spirit spake with such overwhelming power and rebuke, that they "were cut to the heart," "gnashed on him with their teeth."

"But he, being full of the Holy Ghost," saw not the gathering storm around him. Looking up steadfastly into heaven he saw only "the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God."

In the light of that vision what were the raging claims of error around him? What boldness and courage it gave him to tell of the glory that he saw! Fear was as foreign to the heart that saw that glory as to the glory itself. Think of the holy, sublime height of the martyr in the very face of death itself, when he "cried with a loud voice, Lord, lay not this sin to their charge," and "fell asleep."

The testimonies of instantaneous cures are glorious, there cannot be too many of them. Those that yield more slowly are also helpful, but to those who struggle on for years with apparently no results, nothing can be more helpful than this beautiful lesson. Weighed in the scales with the peace and joy that even the most persistent claims of error cannot shut out from the grateful heart that has any true understanding of this joy-giving Science, these claims are truly nothing.

"Feed the Famished Affections."

BY HARRIET B. ALLEN.

WE find these words in the spiritual interpretation of the Lord's Prayer as given in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The spiritual sense of these words came to me a few days ago as never before. It seemed as if I had caught a glimpse of our Mother's thoughts when she gave them to the world. The more I dwell on them, the more I see their high import. They are the pivot on which the world must be brought into tune with the Infinite.

It is the spiritual bread that the whole world is famishing for: the bread of kindness, pity, compassion, and forgiveness. Perhaps this can best be illustrated by the child-thought which Jesus said was the true heavenly thought. How do we look upon a little child? With a patient, tender, loving, drawing, kindly feeling,—a forgetfulness of self, with no thought in our hearts of judging, condemning, accusing, or persecuting. Now these little ones are God's children, and are famishing for the tender care that only Love can give. Love alone can kindle the divine spark into a flame that will burn up the error of human sense,—of human will.

Are these little ones housed, fed, and clothed in our consciousness? Have they the best home that we can give them in our hearts, a welcome place, a place where Love is enthroned? Is the food the spiritual bread? Is it that which is brought forth through daily watchfulness and prayer,—the prayer of faith and trust that will encircle the globe?

And wherewithal are we clothing them? Are we weaving the garment of righteousness, the warp and woof made of the precious promises as found in the word and cut and fashioned according to the pattern on the mount?

If we are faithful in these visitations we shall be blessed, and Isaiah's words shall come to pass: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

We know that in the words of the Psalmist, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

"Thy Will be Done."

BY W. E. ARMSTRONG.

BEFORE taking up the study of Christian Science, it was my conviction that all sickness, affliction, sorrow, accidents, and, in brief, all the ills that flesh is heir to, were the direct will of God, and were sent by Him as a punishment for sins that sometimes one did not know had been committed. I was unable to reconcile such conditions with the thought of a kind, tender, loving God and Father, whom I thought of as away off above the clouds somewhere. During the past year I have learned in Christian Science that "Thy will be done" means that we shall be perfectly well and healthy; in perfect peace and happiness; free from all the ills of mortal mind; free from all fear that this, that, or the other thing is going to strike us, for God, our Father is here, and this is His kingdom of heaven where all is peace, holiness, harmony, and happiness, and we are *now* in His kingdom, going on from glory to glory as we throw off the unreal, material thought of life and take on the real, spiritual thought, doing His will by following in the footsteps of our blessed Master, who trod every step of the way for our sakes, manifesting love, goodness, meekness, brotherliness; comforting and healing the sick and suffering children of men, and giving to them the bread of Life.

The peace and blessing of God be upon our dear Mother, who revealed unto us the true meaning of "Thy will be done."

The Value of Good Thoughts.

THE following testimonial as to the value of good thoughts will be read with interest and profit:—

I have faith in the value of good thoughts, and in the utility of offering one whenever the occasion presents itself. If we throw but a pebble in the ocean, it starts the wavelets to flowing, and they go on and on in an ever-widening circle, until embraced in the vastness of the great deep. So it is with good thoughts spoken. They are thrown out on the ocean of life, and each one finds a responsive chord in some human heart to which it is adapted.

In the prefatory remarks in Science and Health, we find this truth: "The time for thinkers has come;" and in the beginning of the chapter on "Prayer," Mrs. Eddy states that "thoughts unspoken are not unknown to the divine Mind," and to me this has become a verity. But it is line upon line; precept upon precept; here a little, and there a little, by which the larger lessons of life are gained. And the beautiful teachings of Christian Science cannot be too often reiterated.

I find in the December, 1899, *Christian Science Journal*, a little poem by Emily Tupper-Bendit, so appropriate in its text and so comprehensive in its interpretation, as to be adapted to the need of almost every seeker after Truth. The theme is "Thoughts." Readers will find it profitable to turn to the above *Journal*, and renew their acquaintance with that author.—MYRA E. OLMSTEAD, Lincoln, Neb.

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Testimonies.

"Free Indeed."

I imagine that our friends in Truth have but little conception of the extent of the work being done in this territory, as there is so little news being sent to our periodicals; but we are growing and radiating as best we can, and to one so young in the understanding of the teachings of Christian Science, our progress has seemed wonderful. For myself, I have been released from many forms of bondage and have begun to realize what it would mean to be "free indeed." The feeling is what I suspect the unjustly sentenced criminal feels, when the true culprit has been apprehended and he has been given his liberty.

During past years of suffering and anxiety, I have often rebelled, saying: "I never harmed any one; why should I be punished with these afflictions?" and I would pray earnestly to be released; but it seemed as if God were busy elsewhere and could not answer me. I know now that I prayed *not believing* that I would be heard.

My husband was the first to become interested in Christian Science, and was relieved of a severe eye trouble through reading Science and Health, and when he came home and insisted that *I* should read it too, I said I would, but took my time about commencing it. However, after making the effort, I fairly devoured the book and forgot entirely that I had begun to read for the physical help I might receive,

It is just a little over a year since I began to know the Truth which makes us free, and during that time, we have had many demonstrations of its power. Our two boys have been relieved of what mortal mind called diphtheria, besides many smaller claims of sickness and accident, without outside help or any material remedies whatever, and I have overcome many attacks of illness for others, as well as myself.

In two instances there seemed to be a need of outside help for myself, as there were hereditary claims of rheumatism and lung trouble to be met, and also neuralgia of the heart and a liver trouble of long standing, all of which were successfully met in a short time and without spending a day in bed in most instances.

At one of our Wednesday evening meetings, one of our members testified to having been cured of the worst case of dyspepsia that he had ever heard or read about, and his appearance bore witness to the fact, for he seemed to be made new.

I am sure we are all grateful for this wonderful power.

MRS. P. F. MEIGS, Oklahoma City, Okla. Ter.

Christian Science Heals.

On an evening not many weeks ago, when visiting my home, I found a sister suffering from nausea, pains in the eyes, and a swollen lip. She had been in this condition all the afternoon, having returned from the Emergency Hospital in Boston at noon where the doctors had given this verdict: "As there is no head to the swelling on your lip, you must have it lanced once a day for eight or nine consecutive days." Fearful as to results from the cutting of the lip and suffering from the above-mentioned troubles, she was glad to have Christian Science treatment.

I left the house shortly and she retired for the night. At seven o'clock an absent treatment was given. No suffering was felt after a few minutes, and she fell asleep, a very marked longing for complete rest having come over her. At half past eight she was awakened for a few moments by a sister who did not know of her condition. I made another call but left the house shortly and gave another absent treatment, the conditions away from the house being more favorable to Science work. At half past ten she awoke and prepared herself to go down-stairs to appease an appetite that had made itself felt. Her meal consisted of one ear of boiled sweet corn, a couple of small sweet potatoes, two or three slices of bread, and a cup of cocoa. This change from a condition of intense suffering and nausea to great hunger took place in three and one half hours. She retired immediately and slept soundly. She states that under other conditions she had never dared to retire after eating such a meal.

There was not the least sign of a head to the swelling either on the outer or inner side of the lip, the skin being as smooth and clear as on the rest of her cheek. The swelling had reached the nose and was well up under the eye when arrested by the first treatment.

Between eight and nine o'clock next morning a movement was felt in that lip which brought on a slight pain. On lifting the swollen lip as it hung low over the teeth, and giving it a slight push outward, it broke on the outside and a large green core worked out, after which the opening closed up and the swelling began to subside. In a few days there was no sign of there ever having been an opening in the lip.

Christian Science was given full credit for this wonderful cure. Though the doctors laid down the law that daily lancings should take place for a period of eight or nine days, the healing power of Truth and Love met and destroyed the troubles inside of *fourteen hours*.

GEO. HENRY CLARK, Cambridge, Mass.

Health Restored.

Truly can I say with the Psalmist, "He hath put a new song in my mouth, even praise unto our God." So many blessings have come to me since my interest was first awakened to the beautiful Christ-Truth, Christian Science, that I feel it a privilege as well as a duty to make this grateful acknowledgment, and I hope that my experience will help and encourage others.

Nearly four years have passed since Truth found me a willing listener to its still, small voice, and led me from darkness into Light, into the knowledge of God as Love and as an ever-present help. I had known of Christian Science for a number of years through the healing of a friend from what was considered an incurable disease. Another friend had endeavored to interest me in that which had brought healing and peace to her, but I turned a deaf ear. Only after years had passed, when broken in health, weary and worn, bearing many burdens, feeling almost hopeless, did I accept the healing power of Truth and Love.

My physical healing seemed wonderful to me, and I am very grateful indeed to the dear healer through whose pure thought and clear understanding I was healed of a disease from which I had long suffered. I had been under the care of five physicians in several of the larger cities. I employed two Boston physicians, one of them for months giving me the most careful treatment. I underwent an operation which was a failure. When I went to my healer, I was suffering almost constant pain. Relief came gradually, then entire cessation from pain. The same healer's help enabled me to lay aside glasses, which I had worn for several years. My heart overflows with love and gratitude to the giver of all Good and to our beloved Mother, Mary Baker G. Eddy, whose wonderful revelation has brought freedom and peace to suffering humanity. I owe much to the *Journal* and *Sentinel*. They have been more help to me than words can express. That *all* may come into an understanding of this glorious Truth, is the great desire of my heart.—S. W. C., Brookline, Mass.

Shielded from Moral Contagion.

The little band of Scientists at Wardner, Idaho, feel that we have so much to be thankful for this year that we wish to express ourselves, and think the best way to do so, is to

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tell the dear ones who are working so faithfully for our Cause how much we appreciate their labors.

The *Journal, Sentinel,* and *Quarterly* come to us, away in our mountain home, far from others, and the organized churches. They always bring cheer and help and blessing, and we are truly thankful for them. Each Sunday's lesson-sermon seems especially helpful just at the time, and we feel like saying of each *Journal* and *Sentinel,* surely we never had another so full of love and admonition.

When we would speak of our thankfulness to God for Christian Science and its Discoverer and Founder, our dear Mother and Leader, words fail us, and we can only try to magnify the Lord in our lives. We desire to follow closer day by day the teaching so abundantly given us in our text-book, "Science and Health with Key to the Scriptures."

In following the teaching of that book this demonstration was made. A little girl, in going to school, seemed to be among very undesirable companions, and the mother, although she had been able to overcome the fear of the contagious diseases in the school, feared the wrong that might come to her thought from what she might see and hear. Soon error manifested itself in inflammation in one of the child's eyes, and spread to other parts of the face. Although faithful work was done, this manifestation was not destroyed until the mother learned, through understanding in Christian Science, that divine Love is a panoply that shields us from moral contagion as well as physical, that where it is right for her child to go, she can go unharmed in any way, that no evil can come nigh.—M. L. B.

Harmonious Business Relations.

For the past five years Christian Science has been my stay and comfort. It transformed me from an invalid to a healthy woman, again able to do any kind of work. Contentment, which had so long been foreign to me, has once more entered my being. I cannot begin to count the many spiritual blessings that have accrued from the practical use of this glorious Truth. "Whereas I was blind, now I see."

I desire to give one demonstration, as an illustration of what this Science, methodically applied, can do. Some few months ago, I entered business dealings with a family who were regarded by their neighbors as being exacting and unjust. One member of the family was insane and had been to an asylum several times.

It was said that for fifteen years people had tried to do business with them, and by the time one member of the family agreed the other would enter decided opposition. Every time obstacles seemingly arose to undo all my labor and patience with those people, I went to work so much the harder; that is, left off doing or saying anything, and met my claims silently. Finally Truth won the day, and justice is done to all concerned. The deal was closed to the satisfaction of all, and I give Christian Science the credit. It is needless to say that the parties in question have themselves gained higher inspirations, as even the insane man shows that he wants to work now, and has improved wonderfully. I did not admit for a moment that any of these claims of error were real.

My heartfelt desire is to see others accept this great Truth and thus be set free, just as I have been. I am not a slave to matter, but able to master its claims through the supremacy of Mind.

Mrs. Emma Evans, Aberdeen, Miss.

Fog.

In trying to define God and man more fully to my consciousness, I began comparing mortal mind to a fog, or mist. When looking through the mist, objects are seen through it more or less distinctly according to the density of the mist. So when mortal mind tries to blind us with error, or befog our understanding, the path of Truth appears obscured, and it seems hard to discern the perfect man. But when the mists (mortal mind) have been cleared away by demonstration of the Principle, then we do come out again into the sunlight of Truth, and see man as perfect. Often when looking out of my window on foggy mornings, I have said, "The fog is so heavy that I cannot even see the houses across the street," never for one moment thinking the houses were not there.

Oh, why cannot we just *know* and *feel* God's presence at all times and under all circumstances? At times a sense of discouragement comes to us, and it seems as though we were not advancing. It is then that I begin comparing my life before coming into Science to my life after taking up the study. Then I *know* that I *have* advanced, and my heart is filled with gratitude for what understanding I have. My daily prayer is to know more of God, Good, and less of self.—C. L. S., Tacoma, Wash.

Sin and Sickness Healed.

I was badly afflicted with chronic stomach trouble and palpitation of the heart. I had been troubled more or less with these diseases for several years. About three years ago I was taken with the grip. This left me in a still worse condition than before. I doctored for three years but received no benefit. In 1900 I heard of Christian Science. I went to New London to see a Scientist and took treatment. I was benefited at once and in five treatments I was healed. The Scientist then advised me to buy "Science and Health with Key to the Scriptures," which she knew would do me good. The Scientist knew that I was still clinging to a sin which at that time I was not willing to drop.

I continued in the old way for a time when I was stricken with paralysis. I again took Christian Science treatment and in two treatments was healed, not only of paralysis, but also of the sin which I was laboring under. That sin was the liquor habit. I was then ready to buy Science and Health. I thank Mrs. Eddy for giving us this book from which we may learn to help ourselves, and I also wish to say that I appreciate the patience shown me by the Scientists, for where there was once darkness now there is light.—Miron S. Greeley, Stephensville, Wis.

Healed Unconsciously.

About two and a half years ago I first heard of Christian Science. I was in a very weak condition. I had been in a training school for nurses, but the more I saw there, the less faith I had in material means of healing. Seven of our family had passed away with consumption, and my fear of it was getting a hold on me. Everything I knew of then, it seemed to me, had been tried for our family, but all failed. When I became interested in Christian Science I studied the Sunday lessons two and sometimes three times a day. I was interested in all the Christian Science literature, and the Bible became a new book to me. I never thought of having treatment. My healing came to me so unconsciously that it seems just to have awakened me.—Elizabeth Miller, Jacksonville, Fla.

In Princeton, Ind.

There have been so many cases of healing through Christian Science in our city and neighboring towns, that it would be impossible to relate them all. Cases where there was no hope of recovery but through Christian Science treatment, were brought out of these conditions into health and strength.

About six years ago I was healed of severe stomach trouble. It was the first case treated in our little city, and from this healing the results above mentioned followed.

We have organized a church, and are having many proofs of God being with us in our work and teaching us how to work in the Master's vineyard, that is, "Preach the gospel" and "Heal the sick."—E. D. B., Princeton, Ind.

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Religious Items.

THE DATE OF GENESIS.—While not a few modern scholars are assigning a late date to the composition of the Book of Genesis, it is interesting to note an incidental proof of its origin in the era, if not from the hand of Moses. In his introduction to the "Temple Bible," Professor Sayce remarks that "It is clear that the writer of Genesis has drawn his materials, not from a Babylonian library, but from a library of Canaan, where the cuneiform literature of Western Asia was still stored in the days of Moses." The clay-books that had been brought from Babylonia here became, he continues, the basis of other historical works, in which the local coloring was modified in accordance with the environment. "The literature of Babylonia, in other words, was adapted to the new country and the new population to which it had been carried; it remained Babylonian in origin, but its setting was that of Canaan."

Professor Sayce then points out that there was one period only in the history of the Oriental world when this could have been the case. "It was the period when Canaan was for long centuries a province of Babylonia, and when the culture of Babylonia was transported to the West; and it was a period that lasted down to the Mosaic age. When Moses, or Messu, the adopted 'son' of the daughter of Pharaoh, was born, there was still intercourse between Canaan and the kingdoms of Assyria and Babylon. The Canaanitish libraries had not as yet been destroyed, and though Canaan had ceased to belong to Babylonia, and had become a province of Egypt, it was still so permeated with Babylonian influences that its official correspondence with its new masters was carried on in Babylonian script. But all this came to an end before the great Hebrew legislator was dead. By this time Egypt had been driven out of Asia. The Hittites were overrunning Canaan in the North, and the Israelites were threatening it with invasion and devastation in the south. Soon it ceased to be possible even for one who was trained in all 'the wisdom of the Egyptians, to collect the older records of western Asia; the libraries were destroyed in which they had been preserved, the meaning of the cuneiform characters was forgotten, and a new system of writing came into use. The ancient documents which form the background of the earlier chapters of Genesis must have been read and consulted before Kirjath-sepher, or 'Book City,' was sacked and Jerusalem transformed into a Jebusite stronghold."

The Examiner.

THE BAPTISTS AND EVERLASTING PUNISHMENT.—It would take a large section of our paper to republish all the evidence of change that is taken, and has taken, place in the theology of the modern Church. The change has not been limited to any one denomination. Though the Congregationalists are in advance of their evangelical neighbors, they are obliged to keep moving lest they be overtaken. The Baptists have, in some sections, been a little more stalwart than others in upholding the standards of Orthodoxy, but even they have had new light. The story will perhaps come best through *The Congregationalist*, for then there can be no charge of bias. That paper says:—

"The changes in the character of orthodox speculative theology were strikingly illustrated in the discussion in the recent Baptist Congress in New York on 'The Function of Penalty in the Christian Religion.' Twenty years ago no minister in a Baptist assembly would have questioned the fixed and eternal punishment of the sinner who died unrepentant. According to the reports in Baptist newspapers the impression is given that opinions for and against this position in the Congress were nearly evenly divided. One of the two papers read asserted that after centuries of discussion agreement had been reached that punishment is 'a bringing forth of the evil that resides in sin on the principle that sin, when it is finished, bringeth forth death.' One of the speakers insisted that punishment is admonitory, retributive, vindicatory, and that 'the idea of an external tribunal before which men must appear for judgment is universal.' Another held that punishment is the result and action of a natural law, that character determines destiny, which is eternal. But on the other hand, one speaker said that if penalty is simply a natural consequence it has no function in religion. God is the Father, sustaining loving relations with His children, and thus gives penalty a function in Christianity. Other speakers held that punishment springs from love, that its purpose will be fulfilled in love, that the doctrine of annihilation is a confession of failure, and that good will be the final lot of all. It does not seem strange that the assertion that this is not Universalism should have called forth a ripple of laughter, but we are sure that the discussion of this subject in former times would not have elicited, as the *Examiner* says a paper on this subject did, 'frequent laughter and applause.'"

The Universalist Leader.

THE PRINCIPLE OF BETTING AND GAMBLING.—Betting and gambling have lately received the commendation of an apologist coming to their defence from a new direction. This is no less a personage than a Bishop of England, who has publicly maintained that "a bet is neither more nor less than a price paid for a chance," and he concludes that as chances must be taken by every one in every walk of life, the purchasing of a chance in betting is no more a sin than the taking of other chances. The Bishop has been driven to defend his positions "at considerable length in one of the English reviews," in which he expresses the opinion that "the only sin of betting lies in the direction of extravagance, as when one devotes to it more time and more money than he can properly afford. Then, but then only, in the Bishop's opinion, does betting become sinful gambling." We are pleased that the *Churchman*, from which we get these facts, dissents entirely from the Bishop's teachings, and points out that covetousness is the sin of gambling.

But we think that even this is too mild. The essence of gambling is the hellish lust of getting something for nothing. It is a contrivance for taking money away from another, and appropriating it to yourself, without giving any equivalent for it. The fundamental basis of eternal life, the rock, indeed, upon which man's communal relation is founded, a relation which is the very essential of heavenly law, is the law of use. That each should contribute by his life's work to the uses of the neighbor, and that he should receive an equivalent from the neighbor, is the law of charity, by which is expressed the love of the Lord. The very existence of divine life in the soul of man is dependent upon his conforming to the law of use.

New-Church Messenger.

PROHIBITION PROSPECTS IN MANITOBA.—Prohibition prospects have greatly brightened in Canada by reason of the favorable decision of the Privy Council on the Manitoba liquor act. Some eighteen months ago this measure passed the provincial legislature, and was afterwards challenged in turn in the courts of the province, the Supreme Court of the Dominion, and the highest tribunal of Great Britain. After the long, weary waiting, it is the more gratifying to prohibitionists to have the act declared constitutional by a judicial body against which no appeal can be made. Some months, however, must yet go by before the efficiency of the measure can be tested, as the license year does not expire until the coming May. Then there will come into force this much-debated enactment, which aims at the closing of all places where liquor is sold, excepting drug stores, where it can be procured on the presentation of a doctor's certificate. The act also forbids the dispensing of free drinks and the importation of liquor except for individual use. Infringement of the law will mean a fine of from $200 to $1,000 for the first offence, and imprisonment with hard labor for the second. It is believed that the act will be generally effective because of the strong temperance sentiment which prevails throughout the province. The results will also extend beyond Manitoba. Now that the provincial power to prohibit is assured, all the other provinces, with the exception of Quebec, may be expected soon to follow in line.

The Congregationalist and Christian World.

Sheriff Pearson's rigid enforcement of the prohibitory law in Cumberland County, Me., already has far-reaching results. In his speech before the Twentieth Century Club in Boston he said that there were only six hundred men at the free Thanksgiving dinner this year given by the City Mission to over fifteen hundred a year ago. Some of the persons who hitherto have been recipients of the feast contributed cash this year to its maintenance. Thus does sobriety convert a parasite on society into a useful and productive citizen.

The Congregationalist and Christian World.

The present tendency on the part of Churches in Christendom to devote themselves to moral reform, has been frequently noted. The interest which once prevailed among the Churches in questions of doctrine has almost entirely disappeared, and but little trace of it is to be found in the pulpits even. The call is for "practical religion;" and in response to that call there is an unwonted interest and activity in all humanitarian and moral reform movements. The time was when a portion of the Church openly taught salvation by faith alone. To-day the tendency seems to be toward salvation by good works alone.

New-Church Messenger.

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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.

National.

Regarding the statement of *El Tempo*, a Mexican newspaper, that John Barrett, delegate of the United States to the Pan-American Conference, had returned to Washington because the Latin countries did not show docility in accepting the leadership of the United States, Mr. Barrett, who has just arrived here from Mexico, said:—

"Such a report is too ridiculous to require specific denial. It is an example of the methods of the anti-American element of the Latin press to discredit the Conference, or it is one of those foolish stories about American politics that sometimes originate, nobody knows how, in foreign capitals.

"I have returned to the United States by express permission of Secretary Hay to attend to certain personal business matters requiring attention, and I can add that the Pan-American Conference, even if it does not accomplish all that could be desired, will undoubtedly have promoted the friendly relations existing between the United States and her sister republics."

The New Year's reception at the White house was attended by over eight thousand persons, the largest number ever in attendance at this annual event. The crowd began to gather as early as 9 A.M., two hours before the time set for the opening of the reception, and more than three hours before the general public were admitted,

The President and Mrs. Roosevelt extended a hearty greeting to all callers, and the White House was pervaded with a festive atmosphere from the time the reception opened until the last caller was received late in the afternoon.

The question of erecting a new city building in Concord, N. H., was settled at a meeting of the city government this evening by the adoption of a report from the special committee recommending a modification of the original plan and providing for a building of brick and stone to include a substantial City Hall capable of accommodating from sixteen hundred to two thousand people. It is expected that this can be done for less than $150,000, the sum originally appropriated.

Chicago is the most healthful city of approximately its size in the world, according to the report of the Bureau of Vital Statistics, which is now preparing to close up its work for the year 1901. Within the year just closed it can be asserted that the death rate for twelve months will be only a fraction over thirteen in a thousand. The lowest rate ever recorded before in a city of one million population or over was 14.17 per thousand in the year 1897.

The Navy Department has taken the initial step toward the adoption of wireless telegraphy as a means of signalling between warships at sea. To this end, Admiral Bradford of the Bureau of Equipment has asked that the armored cruisers of the Pennsylvania class have their masts and rigging so arranged that the wireless system can be introduced. This will necessitate the lengthening of the masts of the ships and the insulation of the metal rigging.

The Navy Department has decided to establish wireless telegraph plants at the Washington Navy Yard and at Annapolis. At each point a tall mast will be erected for the purpose of receiving and transmitting signals, and small buildings will be erected for the installation of instruments, etc.

Foreign.

The London *Spectator*, reviewing the relations between Chile and Argentina, remarks that both are acting as if they expected war, and Chile as if she wished and intended it. The paper continues: "But for one factor of unknown force we should say confidently that war between the two republics in the near future was almost inevitable. The incalculable factor, of course, is the Government at Washington."

The *Spectator* then discusses the reasons that might induce the United States to interfere, and says that if President Roosevelt does intervene with the decision that characterizes both himself and the United States, it is hard to see any course open to Chile except sullen submission, since in war she would be at the mercy of the United States. The Chileans, moreover, would find no powerful friend in Europe, for the German fleet is not ready. Great Britain, continues the *Spectator*, would approve of President Roosevelt's action, but the idea of British intervention, except to support President Roosevelt, is a mere dream. It is for the President to set the rule and the *Spectator* believes that his action will be in the direction of commanding peace. The establishment of a Pax Americana would be a justification of the Monroe Doctrine, which would weigh heavily with mankind in favor of that exceptional principle of diplomacy.

The Philippine Commission in its report expresses its high satisfaction with the condition of the insular treasury. In one year in spite of large drafts for road and harbor improvements, etc., the cash balance available for appropriation has risen from $3,023,834 gold value, at the ratio of $2 silver for $1 gold, to $5,106,518. There is no reason, the commission says, why the Government of the United States should ever be called upon to contribute toward the support of the insular government, and it believes that within comparatively few years after the complete restoration of good order the revenues of the island will be sufficient to pay all expenses incurred for troops, native or American, and insular police sufficient to maintain good order throughout the archipelago.

Tomas Estrada Palma was elected President of the Republic of Cuba at the election of December 31, 1901. He announced that the new Cuba would be one of work and of high endeavor; that it would be his aim to strengthen the friendly relations which exist between his country and the United States, and to bring about reciprocity.

It is learned on the best authority that the treaty between the United States and Denmark for the sale of the Danish West Indies will be signed. The question of a plebiscite will not be allowed to interfere in the matter.

Industrial and Commercial.

The construction department of the General Electric Company at Schenectady, N. Y., has just completed one of the largest machines ever turned out of any electrical shop, and the most powerful for its size in the world. The machine is one of six alternating current generators for use in developing the waterpower of Niagara Falls by the Cataract Company. The total weight of the generator is one hundred tons, considerably more than that of the heaviest locomotive. The machine is of five thousand horse-power, has an efficiency of 98 per cent, a voltage of twenty-two hundred, and a factor of safety of ten.

Contrary to the usual method of construction, the centre is a stationary armature 108 inches in diameter, while around it revolves a huge nickel-steel ring fifty inches wide, twelve feet in diameter, and twelve slots, the total of which makes a revolving weight of eighty thousand pounds, moving at two miles per minute. The new generators are to be placed in a pit at the bottom of the Falls and geared to powerful turbines which will be able to develop twenty-nine thousand horse-power.

The official statistics of Germany's foreign trade for the month of November show a decline in exports for the first time during the present year. This decline amounts to 60,130 tons. During the same month Germany's imports declined 465,535 tons. The totals for the month of November were: Imports, 3,642,042 tons, and exports, 2,909,855 tons.

The imports of wheat for the eleven months ending with November were 1,960,496 tons as against 1,206,065 tons for the same eleven months of 1900. During the first eleven months of this year, the wheat imported from the United States amounted to 1,143,375 tons. This total nearly equals the import of wheat into Germany from all countries in 1900.

The business of the savings banks of Boston for the last day of the old year and the first day of the new indicates good trade conditions, some of them reporting a considerably larger business than last year and all finding the transactions quite equal to those of a year ago.

There are an unusually large number of new depositors, and this speaks well for the future accumulations. The period is one of unusual activity in this line of banking with some of the institutions, especially with those about to close their accounts for another period.

A net increase of 692 National banks is shown by the statements prepared by the comptroller of the currency for the period between the enactment of the gold standard law on March 14, 1900, and the close of November last. The number of new charters granted in this period was 774, and this has been further increased by ten during the first half of December.

An increase of from four to twelve per cent in the wages of about forty-five thousand trainmen has been made by the Pennsylvania Railroad Company. The new scale of wages took effect January 1. The clerical force is not included in the plan, but may come in for consideration later.

General.

Mr. Marconi, who arrived at North Sydney, C. B., December 26, on the steamer Bruce, on his way to Montreal and Ottawa, announced that at the conclusion of his intended trip to the Canadian capital he will proceed to Montreal and thence to Europe. His next experiments of importance, he says, will be made early in February, on one of the steamships from Liverpool to New York. On the trip across the ocean he will endeavor to communicate with land on one side or the other during the entire voyage. The Cornwall and Cape Cod stations are those intended to be used. Mr. Marconi and the government representatives held a conference, and Mr. Marconi afterward said it was probable that a spot in Cape Breton will be selected for a permanent wireless station, and that the point chosen must be from one to two hundred feet above the sea line.

An effort is being made by the American Scenic and Historic Preservation Society to obtain the aid of New York City for a plan to save and preserve as a landmark Faunce's tavern at the corner of Broad and Pearl Streets, in whose long room Washington bade farewell to his brother officers in the American Revolution.

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CHRISTIAN SCIENCE SENTINEL

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

The First Steel Pens.

PENS were formerly made from quills, the great defect of which was their speedy injury from use, and the consequent trouble of frequent mending. Attempts were made to fit small metal, or even ruby, points to the nib of the quill pen, but the delicacy of fitting was so great that but little success was attained.

It is only a century ago that pens began to be made wholly of metal. They consisted of a barrel of very thin steel, and were cut and slit so as to resemble the quill pen as closely as possible. They were, however, very indifferent, and, being dear, they were not in common use. Their chief fault was their hardness, which produced a disagreeable scratching on the paper.

In 1820 Joseph Gillott perfected the form of steel pens, and began their manufacture at Birmingham, Eng. The first gross of steel pens ever sold at wholesale brought thirty-six dollars in 1820, at Birmingham. In 1830, the price had been reduced to two dollars; in 1832, to one dollar and a half, and in 1860, to twelve cents. The annual production of steel pens in Birmingham alone ranges from eight to fifteen million gross.

Large sums, amounting in one instance to £40, have been given for pens used by Charles Dickens, the Earl of Beaconsfield, and other literary lights, including Wordsworth, who, in 1806, began a letter to Lady Beaumont, which, he said, was the longest he ever wrote, a statement that was unlikely to be refuted, seeing that it was eighteen pages in length.

Eight and one half guineas were paid for a penholder comprising an ivory handle, a silver holder, and a quill pen in it that once belonged to Sir Walter Scott.

There are, perhaps, but few pens in existence that can vie in interest and importance with that with which the Treaty of Paris was signed in 1856, at the conclusion of the Crimean War. On this famous occasion the fourteen plenipotentiaries assembled to sign the famous document used the same pen at the special request of their hostess, the Empress Eugenie, who desired to possess a souvenir of so important an occasion.

When his Holiness the Pope signs an encyclical letter, or delivers a papal bull, the implement used is a white-feathered quill taken from the wing of a dove, which has now been in use, such is the care of it, for over four decades. It was perhaps this custom that suggested to the person designing the pen with which the Treaty of Paris was signed, a pen that was mounted in gold and jewelled with diamonds, that it would be in keeping with the emblems of several of the chief signatories if the quill were drawn from the wing of a golden eagle. At all events, the bird in question supplied the necessary nib.

At the signing of the treaty on the conclusion of the war between the United States and Spain in Paris in 1898, a rather amusing incident occurred. The hour was 8.30 P.M., and the day December 10. The commissioners of both Spain and America expressed the wish that the seals, out of compliment to France, which had shown them great courtesy, should be affixed by a tri-colored ribbon, and on search being instituted for the ribbon it was found that the Quai d'Orsai did not boast an inch of the desired three colors. Nor was it forthcoming until a brilliant inspiration occurred to the head of a department, and a messenger was forthwith dispatched with all haste to a certain confectioner in the Rue St. Honore, there to purchase a pound of chocolate and stipulate that it should be tied up with a tri-colored ribbon—which ribbon now affixes the private seal of each commissioner to the historic documents then signed in duplicate. The pens provided were ordinary quills and steel nibs, fixed in bamboo handles.

When signing the treaty with France in 1871 Bismarck used a golden pen made specially for the occasion, a present from some manufacturers of Pforzheim, a place in Baden famous for its jewelry work.

A golden pen of exquisite design, of which the chief feature is the figure of our Saviour surmounting a canopy at the end of the pen, in the niches of which canopy are several beautifully sculptured figures, was presented to the Pope recently by pilgrims of southern Italy. This instrument, which was designed by Sig. Ingaldi in the Italian gothic of the twelfth century, is ornamented with precious stones, and is probably the most beautiful penholder in existence.—*Boston Herald.*

How Briquettes are Made.

WIDESPREAD curiosity exists as to the appearance and burning qualities of the new coal briquettes being made at Stockton, Cal. Samples of the product show a black object, round in form, having nine inches of circumference, with convex ends, which, though it comes from the coal pit and the petroleum well, leaves no trace on the cleanest hands. The convenience of the briquettes is apparent at first view, and those who have tested its burning qualities are unqualified in their praise.

A visit to the briquette factory of the Tesla Coal Company was made by a party of business men recently. It was found located on the Stockton water front, adjacent to the bunkers of the Tesla company, to which the cars of the Almeda and San Joaquin Railroad, owned by the fuel corporation, convey the fuel from the mines, thirty-six miles distant. The process of converting coal, asphaltum, and other ingredients into briquettes was seen to be simple in its very perfection. It is conducted under a patent owned by the Tesla Coal Company. The main object sought is the increase in the combustible value of the coal by chemical process so as to utilize the volatile gases, which although containing the largest amount of heat units, are permitted to escape in the burning of crude coal. This is a fact recognized by several European governments, which have introduced briquettes for fuel in their navies, requiring that they shall contain a greater number of heat units than the ordinary coal. Knowledge of the superior heating qualities of briquettes has also been acted upon in the Eastern States, where factories for their manufacture are well established; but it may be remarked in passing that the best of these are far inferior to the Tesla Coal Company's plant, as perfected by John Treadwell, the discoverer and

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developer of the Alaska gold and Tesla coal mines in economy of process and in satisfactory results.

Reduced to its simplest expression, the process of briquette manufacture consists in the pulverization of the coal, its mixture with the other ingredients, and their compression into compact shape adapted to easy handling and the securing of the best draught conditions. The reduction of the coal to powder form by means of crushers requires no description. It is then dried and heated to a high point, and only when this has been accomplished is the coal mixed with the other components of briquette fuel. Now comes the most interesting part of the process in the shape of the compression. This is obtained by passing the material by means of hoppers into the two great pressers. So nicely is the machinery adjusted that nothing is lost, whereas by the Eastern systems a large per cent of the material has to be returned to undergo again crushing, drying, heating, and mixture. By means of pistons working in opposite directions under the compulsion of large side wheels the fuel material is pressed into briquette form at a pressure of twenty-two thousand pounds. The briquettes are now perfect. They only require cooling, the throwing out of the few which do not come up to standard as to density or shape, and conveyance to the bunkers for shipment by car to market. This is done by machinery almost exclusively and does not call for description. The briquettes are facts when they leave the compressors. The daily capacity of these is five hundred tons, but undoubtedly their number will have to be increased as the public becomes acquainted with the advantages of the burning of briquettes. They are now in use in Stockon and Oakland, where it is found that a ton does the work of a ton and a quarter of the ordinary coast coals for domestic purposes, and increases the heat productions fifty per cent over steam coals.

New York Journal.

Highest Price for a Book.

J. Pierpont Morgan is credited with having paid for a Latin Psalter, during his last visit to Europe, the sum of nearly twenty-six thousand dollars, said to be the highest price ever paid for a single book. The book, which is the Psalimorum Codex, printed by Fust and Schaeffer in 1459, is now in this city, in Mr. Morgan's safety vault.

Among bibliophiles in this country and Europe Mr. Morgan's purchase has been a topic of conversation for several months. The Latin Psalter, of which there are only twelve copies in existence, is one of those treasured volumes whose fortunes are followed with interest by book lovers. In value and typographical magnificence it is considered superior even to the Gutenberg Bible, one copy of which is valued at nearly twenty-five thousand dollars.

According to the librarian at the Lenox Library, Mr. Morgan purchased the Psalimorum Codex from a son of the late M. Quaritch, a great London bookseller. Mr. Quaritch bought the volume at a sale in 1884, paying for it about $24,750. He never found a purchaser, and the price at which it was disposed of by his son made the transaction a losing one, taking into consideration the interest on the investment.

In Quaritch's catalogue the copy was valued at £5,250, or about $26,200. In the words of the great bookseller, "It is the grandest book ever produced by typography."

Only nine known copies of this volume, printed in 1457, are in existence, and only twelve copies bearing the date of 1459. The latter contain the Athanasian Creed exclusively. Bibliophiles say that only fourteen or fifteen copies of each of the editions were originally made.

New York Herald.

There are souls in this world that have the gift of finding joy everywhere.—FABER.

From Our Contributors.

The Mystery of Godliness.

BY V. B.

"AND without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

It seems to me that this verse bears a two-fold meaning. Not only does it bring to our memories the events which happened in our Master's earthly career, but it also prophesies those steps which will be necessary for the development and final acceptance and demonstration of Christian Science.

Great indeed was the mystery of godliness, even when God was manifest in the flesh. We well know how God, or Truth, was manifested through the flesh to the flesh by Jesus of Nazareth. As "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 228, says: "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 was the first who was pure enough, not only to become conscious of the Christ idea, but to be able to teach it to others, and to demonstrate its power in the healing of sickness and the overcoming of sin.

But was he justified? Did humanity accept and practise his teaching, following his example by destroying the false claims of evil? No, it is true they did so, in comparatively small numbers for two, or perhaps three, hundred years, but darkness once more came upon the face of the earth. Mortal man did not justify him, but he was "justified in Spirit," or, as we would say, by Spirit, Love, God; for does not the Scriptures say: "It is God that justifieth"? The Christ which Jesus manifested, was justified in Mind all the time, but it has taken over eighteen hundred years for mortal man to justify him. Through the understanding of Christian Science we are to-day seeing what Jesus *really* came to reveal, teach, and point out to us.

As the text says: "He was seen of angels." He was understood and the Christ Idea he manifested was seen by those whose consciousness had been pierced by the Light of Truth, and were ready to receive those angels, or high thoughts. "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, giving the lie to evil, sensuality, and mortality" (Science and Health, p. 572). May we be conscious of the presence of those angels, and have that inspiration of goodness and purity which will enable us to reflect and make manifest God's thoughts, and in the so doing follow the example of Jesus the Way-shower, which is the one and only way in which we can truly justify him.

The text goes on to say that the Truth was "preached unto the Gentiles." We know that this seemed to be fulfilled by Paul, but has it not had a far greater fulfilment when we remember that the meaning of the word "Gentiles" is given as "nations of the west"? Is it not indeed in the West that the Christ, Truth, has been preached?

It seems to me that the prophecy "believed on in the world" either has not been fulfilled, or else it did not mean the *whole* world, as the Jews do not yet believe in the divinity of Jesus. But on the other hand, we know that Jesus was received up into glory, when he lost all belief of that material selfhood, or, as we have been wont to call it, "ascended into heaven," which of course really means, he regained the consciousness of his Spiritual sonship and oneness with the Father, who is Life, Spirit, Mind, or as Science and Health, p. 229, says, "the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science."

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I should now like to show how the chosen text seems to point out the steps which have to be taken in each individual consciousness before the entire realization and demonstration of Christian Science can be gained.

At first the understanding of what God is, and what is His relationship to man, is indeed a mystery to us, and even when Science and Health, which explicates that mystery, is first put into our hands, our eyes are so accustomed to the darkness, that we blink at the Light, and the "little book" seems full of hard sayings. But when the Truth once enters our consciousness, and divine Love has begun to dissolve that adamant of error and we dimly discern that Christ Idea and begin to know ourselves spiritually, then God is becoming manifest in the flesh. Sometimes this requires great self-abnegation and purification. We have to learn what humility is, and how to be humble. It may be that we meet with opposition from relatives and friends. We must then remember that all we have to do is to be faithful, and God will indeed justify us. How many times have we already proven it!

Through this same faithfulness we shall entertain and retain the angels and gain that inspiration, purity, and goodness which will enable us to overcome and destroy the false claims of evil.

Through these demonstrations of God's allness, we shall be letting our light so shine upon men, that they will glorify our Father. This will be in very deed preaching the gospel to the Gentiles. Through these signs, and the daily living and striving to manifest that love and peace and gentleness which passeth all understanding, the world will then believe that this Gospel of Christ healing is not of men but of God, and all will ultimately grasp and work out the vast problem which will lead and guide the children of men, "into the glorious liberty of the children of God."

Ocean Murmurings.

BY JAMES J. ROME.

WHO can express the strange thoughts that come to us when sitting alone by the side of the ocean. The broken outline of the shore stretches to right and left; here bold and rugged, contesting the right of the persevering waves; there sloping gently and smoothly in a sand beach, as if kindly inviting them to unfold upon its bosom. Looking further out upon the water the hue deepens and the surface seems less and less broken till the undulations are lost in one great expanse of blue. We are impressed with its fulness, abundance, extensiveness, might, grandeur; and we feel in the presence of a great protecting power that holds all in safety, for He "hath measured the waters in the hollow of his hand."

And yet the waves come rolling in, heaving restlessly, returning, one might suppose, from a great conflict where deeds of violence are being perpetrated, or else from where some wild festival is in progress and they have run out from the exciting revelry. They dash against the protruding headland and resisting rocks, but when they come to the sloping beach, they break more quietly upon its breast and the tumult and excitement die away in a subdued hush, ever murmuring hush! hush! hush! as they unfold upon the gentle beach.

Then we are reminded of the restless waves that come rolling, tumbling, and dashing in upon us from the great sea of mortal consciousness,—waves of avarice, envy, jealousy, accusation, condemnation, reproach, disdain, persecution, hate. How shall they be met? When the bold, self-assertive headlands and promontories of stubborn resistance, self-justification, self-will, self-love, ambition, pride, resentment meet these waves, there is a conflict, a dash and splash; but when they are met by the sloping beach of gentleness, forbearance, kindness, patience, charity, love, the waves gradually lessen till a soft murmuring *hush* is all that is heard, while the remnant of each wave quietly runs back to help quell the force of those still coming; their turbulent waters are in turn broken, and so we hear the constant song of *hush, hush, hush.* In the ocean's lullaby we hear the distant echo of the tones of him who spoke to the troubled waters of yore and said unto them, "Peace, be still."

Soon the tossing and turmoil and "rushing of many waters" grow fainter and more faint, and we are wafted on the wings of hope and faith to the Mount of Revelation, whence the faithful disciple saw "a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

Blue rolling wave, that dashest so impatiently
Against the rock and jutting headland,
Unfold thyself upon the shining strand
With gentle murmurings. Reflect no more
Upon the howling and tempestuous wind
Which roused thy haughty ire, and lashed
The billows into foaming fury.
The wind-cloud's spent, and Nimbus dark
Hath folded back his sable pall,
And from the azure depths the silvery rays
Of Helios brightly gleam upon the felspar grains,
And zephyrs lightly fan with cooling breath
Thy restless bosom. Let not thine heart
With fevered, quick pulsations longer beat,
But gently kiss the golden sand,
And let spent fury lose itself in peace.

A Dream.

BY T. L. ROBERTS.

WHEN a young man in my teens I had a dream which at the time made a deep impression upon me. The memory of it gradually faded from my consciousness, and was virtually forgotten until I had gained some understanding of Christian Science, when it came up again from the archives of memory to be properly interpreted and duly accredited.

In the light of Christian Science this experience would be a conclusive argument against the reliability of material sense testimony, and was also a case of instantaneous healing. I will relate it as it came to me.

While strolling in an open country pasture containing many granite boulders and occasional lofty pines with long, bare trunks, I espied, two hundred yards or so away and acting rather suspiciously, an Indian with a gun. The instinct for self-preservation caused me quickly to seek shelter behind one of the trees near by, which grew beside a large boulder. Just as I neared this shelter I saw the smoke issue from the muzzle of the Indian's rifle, heard the sharp report, and simultaneously felt a stinging sensation in my heel. Looking downward I saw a hole through the back part of my shoe and saw and felt the blood as I moved my foot about. The horrible knowledge that I was shot through the heel and perhaps maimed for life, rushed into my mind with relentless energy. But it seemed to me I could not have it so. I tried to think that it was all a dream; but my senses at once proceeded to prove to me that it was not a dream. I put my hand upon the rock and, alas, too distinctly felt its hardness and coldness. I saw its grayish whiteness, and saw also about me the trees, grass, and other material objects, together with the cruel redness of the blood dripping from my shoe. I heard the low soughing of the wind through the trees; and I smelled the general fragrance of wood and field.

I had thus proven by four of the five senses that this was no dream but an actual occurrence. But oh, it seemed too cruel, too unjust. My heart filled with unutterable longing that somehow a merciful God might yet help me. And this longing, this prayer, was answered.

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The rural scene gradually faded, like the dissolving view of the stereopticon, and I awoke to the joyful consciousness that I was in my bed at home, safe and sound. I had been instantaneously healed from a shot wound in my foot; or, in other words, a horrible mental picture had been changed to one expressing harmony and peace.

Though not so quickly manifested as the above, I have experienced healing quite as wonderful during my thirteen years in the blessed atmosphere of Christian Science. My physical restoration from hopelessly complicated functional and organic conditions to robust health, was, and is, occasion for deep and lasting gratitude to her who has discovered, and is so wisely and patiently,—aye, so lovingly,—unfolding to us this beautiful healing gospel. But when I add to this the "beauty and holiness" that has appeared to me, the spiritual and moral regeneration that has come through the study of "Science and Health with Key to the Scriptures" together with the other works of our beloved Leader, what words can be found to express the fulness of gratitude that wells up in my heart?

Divine Love is the Good Shepherd.

BY G. A. M.

WHAT a great blessing is ours, when we come to the realization that divine Love (God) is leading. To know that we can trust all to the divine Mind, to feel the blessed assurance that in Him (God) we live, and move, and have our being. He is ever with us, watching over us, and if we put our entire trust in Him we shall learn that His is the right and the true way, leading us into paths of glory hitherto unknown.

In proportion as one trusts in God, one loses the sense of error, and the false illusions of hate, pride, self-justification, and self-love begin to disappear before the sunlight of Truth; a light so brilliant that it permeates and purifies the whole being, standing forth a shining light of Truth before the world. Thus is fulfilled the Scriptural passage, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Let us, then, be soldiers in the army of God, reflecting that sublime love,—patient, kind, meek, long-suffering,—which brings joy and peace to mankind,—a love so sweet and gentle that it makes us, in its blessed humility, love all God's children, not only those who love us, but those who do not seem to love us. There is our work, truly to love those who would seem to be enemies, to see the true child of God, and then the work will be easy. This is what will lift up humanity and advance what we are working for.

It was through divine Mind (God) that Jesus performed such wonderful cures centuries ago. He declared, "My Father worketh hitherto, and I work." Constantly trusting in divine Love, Jesus was enabled to perform many wonders and finally to triumph over death.

Could we have a higher aim than "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*"? (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 493.)

That same Mind (Divine Love) is with us to-day just as truly as it was with Jesus when he was on earth. God never changes; He is "the same yesterday, and to-day, and forever."

Divine Love is the light shining in the darkness, but the darkness comprehendeth it not. Remember, divine Love is ever ready to help us, no matter how dark the way may seem, to give us the sweet and comforting assurance that behind the clouds (error) the sun still shines. "In all thy ways acknowledge Him, and He shall direct thy paths."

If we live praising God, giving Him all the glory, for all the blessing He has bestowed upon us, we shall advance in Truth, our eyes will be opened (spiritually) and so shall we be enabled to demonstrate God's wonderful power. He is the Good Shepherd who has in store for us infinite blessings. Let us become worthy of them and then shall we be partakers of them.

Give God the Praise.

BY MRS. IRENE FULLER DAWSON.

IN reviewing the past sixteen months I feel that I have been slowly but surely passing through a change: from darkness to light, as it were. Materially speaking, I had been my own doctor for years. I learned something about medicine from reading, and later had some experience as a nurse. There I learned that doctors prescribed patent medicine very often in their practice. Consequently, when my health failed I took charge of my own case, with an occasional consultation with a physician who tried to help me, but his remedies did not agree with me, so I applied such remedies as I thought my system would bear.

As a result of the grip the whole of my left side was almost paralyzed. I bought porous plasters by the dozen. They did not cure me, but I thought I could not live without them. I was plastered from head to foot, causing my daughters no little amusement.

It was at this point that a music teacher came to the village and introduced Christian Science. My daughter often urged me to try it. I was willing to try almost anything, but felt that I must know and investigate first. I was afraid of being experimented on. After some little time the music teacher kindly called and gave me the address of a practitioner and loaned me some reading matter. After looking it over carefully I came to the conclusion that it would not kill if it did not cure, so decided to try it at once.

There was an obstacle to begin with. The practitioner wrote me I would have to lay aside all material remedies. That was, in my opinion, asking more than I could do. I reasoned with myself many days and thought I could give up all but the plasters. After a while I turned to the reading again. The testimonials were very convincing and I finally gained confidence and called for treatment. When the plasters were removed, my strength seemed to go with them and I was limp but resolute.

The first relief was quite marked. I could sleep and my left arm felt natural again. It had previously felt like a log, and I could get no rest even if I placed it on a pillow. After that help came more slowly, and it often seemed as if I must give up. In looking over a *Sentinel* one day I read of a man who took Job for an example: "Though he slay me, yet will I trust in him." That seemed to give me a new impetus and again the struggle went on, not because I had any desire to come back into the world again, but that if it were God's will for me to live, that I should not be a burden to my daughter.

Again I became discouraged and gave up Christian Science for a time. I was able to be up and did what housework I was able to do, but overwork brought on old troubles and I was bedfast again. I had been free from those spells for a time and it seemed hard to give way to them, so I wrote for absent treatment again. I have nothing but praise for my healer, who gave me so much encouragement and help. In the *Sentinel* or *Journal* I read that "whatever we do, we must depend on God's strength, not our own." I thought of that a while, and made up my mind to try to get up. I did it, and by resting at short intervals I stayed up. Sometimes I would take three naps during the day, but I gained by it, and have never had to give up entirely since.

The Lord has fulfilled His promise in renewing my patience and strength from time to time and leading me on to look with hope to the future.

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Burned by Acid Explosion.

THIS article appeared in the *San Francisco Chronicle* of October 24, 1901:—

Berkeley, Cal., October 23.—By the explosion of a flask of powerful acid Fred T. Berry, a junior in the University of California, was seriously burned in the chemical laboratory this afternoon. While it is believed that his sight will not be affected as a result of the accident, he may be disfigured for life. The mixture which exploded was monochloracetic acid, an organic compound and one of the most corrosive acids known to chemistry.

Berry was heating the acid in a flask when it exploded from some unknown cause. The burns were dressed and bandaged in the laboratory, and Berry was taken to his home at 209 Valencia Street in San Francisco.

The young man referred to is my son. He was accompanied from the University to his home by a brother student. His friends had done everything in their power to alleviate his sufferings. He was bandaged from his neck to the top of his head, leaving only his mouth and nostrils exposed. He arrived home at 4.45 P.M., October 23, and told his mother that he must have help at once. She immediately telephoned to a healer who took up the case absently and later in the evening came to see him.

When I arrived home from my office about 5.30 P.M. my wife met me near the door with the remark that there was a slight surprise in store for me, and as she held in her hand Science and Health and came from an adjoining bedroom I readily surmised that our son was suffering from discord of some sort. Upon entering the room I saw him on the bed so bandaged that his injuries could only be guessed at.

He asked me to cut the bandages and take them off, as his head had swollen and the tight bandages seemed to cause unnecessary pain. I did so, leaving his face and head uncovered and exposing to view a very badly burned face and neck. The eyes were swollen nearly level with the eyebrows.

He then told us the general belief regarding this acid (monochloracetic); viz., that as the paper states, it was one of the most corrosive acids known to chemistry when in its natural state, and if touched to human flesh it would do its deadly work in such a manner that the full effects could not be fully realized until about forty-eight hours afterwards. In addition to this, the acid that struck his face was heated to a temperature of 186 degrees centigrade.

His mother and I at once assured him that no such action would take place in this case, as he was in the hands of the Great Physician.

The healer came about 10 P.M., and within thirty minutes the young man was sleeping soundly. In the morning the blisters had disappeared and the flesh began to look solid, although somewhat discolored. The accident happened on Wednesday. On Friday he could open the right eye and the sight was unimpaired. On Saturday he could open the left eye sufficiently to announce to us that he could see with that eye also, and on Sunday afternoon he went to Golden Gate Park to listen to the band, although to appearance he was a rough looking individual, with a patch over one eye and his face still discolored.

During the next week the skin on his face and neck all came off, leaving his face as fresh and smooth as a child's, and without a mark or scar to show the effects of this so-called powerful acid. He returned to his duties at the University on Monday, November 4, just twelve days after the accident, and with his sight unimpaired,—a living example of the healing power of divine Love.

A friend asked me what remedy we used to heal the burns. I answered that we applied a plaster of Christian Science daily, nothing else, and the smile and look of disgust on his face was really amusing, but I console myself with the thought that I can afford to let them laugh for we have that which money cannot buy, a slight understanding of this wonderful Science.

FRED T. BERRY, SR., San Francisco, Cal.

Notices.

Change of Price.

On and after January 10, 1902, the price of the Church Manual will be as follows: One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

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We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

It is almost as presumptuous to think you can do nothing as to think you can do everything.—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 Relatively Marvelous.

THE following interesting article of Mr. Norman E. John, by way of reply to an editorial in the *Evening Journal* of Wilmington, Del., is herewith republished. The editor of the *Sentinel* also takes the privilege of adding a bit of comment touching the editorial replied to by Mr. John, as well as an editorial in the same paper appearing in the same issue with Mr. John's article. These editorials, while expressing great incredulity, yet raise legitimate queries, and Christian Scientists are always ready to meet, from their point of view, honest and well-meant inquiries.

The following is Mr. John's article:—

To the Editor of the *Evening Journal.*

Sir:—Your issue of Tuesday evening, 17th inst., contains a very interesting editorial discussion of Christian Science, prompted by the large attendance and interest at the Christian Science lecture recently given here. Permit me to thank you for the kind treatment of the new and vastly important subject from an inquirer's point of view, and especially the spirit of it as summed up in these words: "All the above must not be construed into an antagonism of the new doctrine *per se,* but these objections occur to the average mind, benighted though it may be, and require reason and example for their removal." The attitude of the writer is of such fairness as to invite a consideration of what he regards as objections to the new doctrine. But it will not do for our friend to seek refuge behind what he terms "our inalienable right of disbelief," simply because the surprising results of Christian Science are not obtained by the processes with which reason attempts to satisfy itself as accepted methods. It is recorded of the Master: "And he did not many mighty works there because of their unbelief." Not three quarters of a century has passed, since the trustees of a school in one of our Middle States refused to grant the students the use of the schoolhouse to discuss the feasibility of railroads and telegraphs, setting forth in the reply that if the Almighty intended His children to travel at the frightful speed of twenty miles an hour, He would have revealed it through the Holy Prophets. In the few years since, the human mind has conceived of far-reaching possibilities, and now wireless communication across the Atlantic and dirigible airships are the new-born achievements. Never since the previously accepted opinion that the earth was flat was shattered, has disbelief in the possibilities of man been so bereft of power to withhold his aspirations for freedom and expansion, as at this hour. Throughout the realm of human invention and discovery, no longer do we hear the cry "Impossible!" but on every hand the query: "What next?" Then why not some discovery that more closely concerns the health and happiness of man? The editorial thus portrays human existence: "Ever since the dawn of history, man has been engaged in a constant and discouraging battle with disease. He has suffered and died, and each generation repeats the tale. We have grown to regard it as a necessary accompaniment of human life, have accepted it as an incident of our earthly career."

Because disease has been regarded as a necessary accompaniment of human life, and that it has been accepted as an incident of our career, does it more logically follow that it is part of man's inheritance and existence, than the prevailing belief for centuries of the earth's flatness preventing civilization and commercial expansion, or the world's ignorance of steam and electricity, depriving it of the great forces now in use? And if disease is part of the reality of man, why attempt to destroy it? why perpetuate the various methods of *materia medica* now in use endeavoring to cope with it?

Again, if disease is to be mastered, what system or combination of systems are there that have been able to master it? And if no material means has been devised that is able to cope with it, is there not an opportunity for a more efficient method to be found for the rescue of suffering humanity? Our editorial friend has found the answer for us. He admits that Christ healed the sick, and surely a sincere and careful study of the four Gospels and the Acts is sufficient to attest the efficacy of the Christ to meet the needs of mankind. It is recorded that the Way-shower went about all Galilee teaching in their synagogues, preaching the Gospel of the kingdom, and healing all manner of disease among the people. John also states that the mission of the Son of God was to destroy the works of the devil, and that which he destroyed was sin, sickness, and death. To his followers also was given the command to heal the sick as well as preach the Gospel; and this commission was given to his followers for all time, as recorded in Mark, 16 : 17, 18: "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." And two of his disciples, Peter and John, in healing the man at the gate Beautiful, lame from his mother's womb, through his name, through the understanding of the Christ, gave an example in surgery worthy of following. (Acts, 3 : 1–8.)

Christian Scientists understand that "Christ is the same, yesterday, to-day, and forever," as the Scriptures declare, and that the healing work of the Christ is understood to-day through the discovery of Christian Science by the Rev. Mary Baker G. Eddy and given in her book, "Science and Health with Key to the Scriptures." That this discovery presents a strong contrast to the prevailing systems is true, and for that very reason commands the attention of thinkers. One of the startling propositions to the material thought is this proposition, that Mind alone is causation; that matter never is. It is the demonstration of this proposition that will cause the necessary complete transformation of the mental nature and the authorities upon which they have been taught to rely. Then will it be understood how Omnipotent Intelligence, the one God, is able to heal through the power of Spirit to-day as in all ages; that where erring human mind results in discord, unerring divine Mind or Intelligence can reveal its eternal harmony, even to the relief of suffering animals as well as mankind. But this proposition of Christian Science by no means classifies "pain, disease, and the material body" as concepts of the imagination. 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. It is herefore to be dealt with through right apprehension of the Truth of Being" (Science and Health, p. 457).

But it has yet to be learned by mankind in general that sickness and disease, as well as sin, are not part of God's perfect creation,—that reality of existence wherein He saw everything that He had made, "and, behold, it was very good."

In "No and Yes," p. 12, Mrs. Eddy says: "Disease is more than *imagination;* it is a human error, a constituent part of what comprise the whole of mortal existence,—

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namely, material sensation and mental delusion. But an erring sense of existence, or the error of belief, named disease, never made sickness a stubborn reality."

Children are not dying daily while under Christian Science treatment, and the newspaper reports to which the editorial refers, have been prone to classify under the heading of Christian Science all failures not directly under the care of a regular medical practitioner; whereas Christian Science treatment is in no respect akin to faith cure, mental science, hypnotism, or mesmerism, or any of the methods where the operation of one mind upon another is attempted, the distinction of which a careful study of Christian Science soon discloses.

Christian Science is proved to be the most efficient method of healing disease. In less than a quarter of a century more than a million people afflicted with every conceivable disease have been healed by it. And when it is realized that by far the majority of these cases were those considered beyond the reach of remedies and hopelessly incurable, it begins to dawn upon the investigator "what a boon to humanity" this new doctrine is. Weekly, through the *Christian Science Sentinel,* and monthly, through *The Christian Science Journal,* well-authenticated cases of healing of every known disease, including cancer, consumption, and heart disease, are presented to the readers, which may be verified by any inquirer.

In our own city, as well as every city, town, and village throughout the land, there are living witnesses to the healing power of Christian Science.—NORMAN E. JOHN.

In the last editorial in the *Evening Journal* above mentioned, the editor, in commenting upon Mr. John's article, says: "But we still have some hesitancy in believing that because Christ healed the sick, and in certain instances the power was shown by his disciples, that it has necessarily descended to us. It is, indeed, marvelous that the idea should have been buried for two thousand years, and only rediscovered by the genius of Mrs. Eddy."

In reference to these remarks we may say, the Christian Science position is that the power exercised by Jesus is a divine power which always did and always will exist. When understood this power can be exercised now as well as in Jesus' time, or in any other period of the world's history. The old Testament Scriptures bear abundant evidence of the fact that superhuman, or divine, healing was done long prior to the appearance of Jesus. How far the exercise of this power, humanly considered, antedates Jesus' time it is impossible for us to say. A divine, eternal power is not likely ever to lie wholly dormant, but its exercise is manifested according as the human race is more or less in harmony with the divine law.

Biblical, as well as secular, history plainly shows that there have been successive epochs in the world's life when divine healing has ascended the scale to great heights and then declined to depths bordering on non-existence. This being true of past history, is it so strange that there should, in this age, be a general reappearance of this manifestation of divine power? Is not such a manifestation rather in line with past history? and is not a system of healing the sicknesses and discords existent in the world, which rises above merely physical methods into the realm of the metaphysical, only in consonance with the wonderful steps of progress and advancement in the various other activities of the age?

As to the suggestion of our editorial friend that it is marvelous that the idea of such healing should have been buried for two thousand years and only rediscovered by the genius of Mrs. Eddy, we may well ask: Is this more marvelous, from the every-day point of view, than the fact that the possibilities of electricity should have been buried through all the world's history to be discovered by an Edison within the past few years?

Is it more marvelous than the fact that after the lapse of all the known ages a Marconi should have discovered how to transmit, not only ideas, but language, without the use of wire or any connecting physical appliance whatever?

Is it relatively more marvelous than the telephone, the electric cars, the electric and other automobiles, and numerous other wonders, all of which have only recently been resurrected from the (seemingly) dead past?

Is it more marvelous than the fact that scarcely a day passes in these remarkable times that does not discover some new and startling invention of a physical kind?

It is not sound reasoning or good philosophy to maintain that progress or revelation is confined to the physical or material, and that there is no progress or possibility of progress in the metaphysical or spiritual, realm.

It is not more marvelous that metaphysical or spiritual truth should be revealed through a person than that physical or material truth should be thus revealed.

It is not more marvelous that metaphysical or spiritual truth should have been revealed through Mrs. Eddy than that physical or material truth should have been revealed through Edison, Bell, Marconi, and others.

Religious and spiritual advancement and reform have come through persons, in all the ages, as well as secular and material advancement and reform.

And what is more fitting or consistent, or accordant with past religious history, than that a great healing and redemptive era should be ushered into this wondrous age through the higher spiritual mentality of pure and virtuous womanhood?

What better fulfilment of Biblical prophecy, what grander revealment of the fulness of the *manhood* of the human race, than that womanhood should make manifest the healing and saving unction of the Holy Spirit?

Our editorial friend's queries, or objections, are argumentative and speculative. What does he do with present *facts?* How does he account for the extra-physical healing which has been done for many years through the "genius of Mrs. Eddy," and which is now being done all about him, and all round the globe? Surely the burden of proof is on him and those who doubt as he does, to show that this healing is not done in accordance with the teaching and practice of Christian Science.

The Lewis Case.

IN the *Sentinel* of December 19, 1901, wherein we published a somewhat full account of the case of Rex *vs.* Lewis, tried in Toronto, Can., we said in our introductory remarks that in this case Christian Science had a hearing upon the question of healing, before a court and jury, such as it had not had in any court in Canada.

After the publication of this number our attention was kindly called, by a Scientist of Toronto, to a case tried in the same court and before the same judge some years since, wherein there was evidence introduced of Christian Science healing. In that case there was much interesting and valuable testimony for Science. As we remembered that case it did not impress us as being so elaborate and important in this respect as the Lewis case. On reading the account of it as published in *The Christian Science Journal* of February, 1896, however, we see that it was more so than our memory had led us to suppose, and we are glad to modify our statement in reference to the Lewis case, so far as seems necessary.

We herewith republish the greater part of the former case, believing it of sufficient present interest to warrant it.

The account of this case was contained in a letter from Mrs. Isabella M. Stewart to the Rev. Mary Baker Eddy, and was published in Vol. XIII. of the *Journal,* page 469. From this we quote:—

Dear Mother:—I thought perhaps it might be interesting

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to hear just a little of the proceeding in the trial we have just been meeting in the case of the student who was indicted for manslaughter, because a little boy passed away while under her treatment. It was tried at the Assizes Wednesday, December 4, 1895. The mother of the boy was first witness for the prosecution, then the father. They told how they had been led to have Christian Science treatment for their family. The father had lain for six weeks with sciatica, under one of the best doctor's care. The doctor finally said he could do nothing more, and if there were any other help to be had, to seek it. He—Mr. Beck—then sent for Mr. Stewart, and after receiving the third treatment he came down stairs. With three more he went back to work in a cold shop. That is over seven years ago, and he has never had the slightest return of it, and has never had another treatment. For about three years this student had treated in the family the different members who had required help, always with good success. Some other members of the household then testified. Following these were the coroner and two medical doctors who had made the *post mortem* examination. They claimed in their evidence that had a medical doctor been called and given the usual treatment for diphtheria the child's life might have been prolonged. When cross-questioned, they admitted that they had lost many cases of diphtheria after having applied all the remedies they knew of in the medical practice.

When the Court adjourned for luncheon the judge would not allow the jury to go out, as he said it was an important case. He ordered lunch to be brought in for them.

After the doctors had given their evidence, the lawyer for the defence arose to urge on his Lordship that there was no case. And after much debate between the lawyers, quoting copiously from the law, the judge said, were it the case of an adult he would immediately withdraw it, but the deceased having been a child he thought he would have to let it go to the jury.

Our lawyer then said he had some witnesses for the defence. Five in turn were called, all this student's patients, none of them class students. And such ringing testimony as they gave of Christian Science healing! One had been healed of Bright's disease, another of chronic dyspepsia and severe affection of the bowels. Another said her two children had been healed of serious troubles, one of them who had to wear glasses for some eye trouble caused by typhoid fever, had been treated by one of the best oculists. The child laid aside the glasses after the first treatment by this student and has never needed them since; has had no pain in eyes since, but had severe pain before. Both had been healed of throat trouble. Another had been healed, and her child also, of bronchitis and catarrh. Another of fits and various other troubles of more than twenty years' duration. Her mother had also been healed of dropsy of ten years' duration; witness said she did not think there was a more healthy woman in the city now. Her father had also been healed, after having been ill for years and unable to work. He works now from five o'clock in the morning till midnight. (He has charge of a theatre, which accounts for his late hours.) One of our students was then called and questioned very closely by the crown prosecutor, who had Science and Health, and had been complaining because none were students so he could question them about Mrs. Eddy and the book. His questions were so ably met by this student, that the prosecutor, on hearing that he was not Mrs. Beer's patient, did not want to let him give further evidence. But it was evident the judge wanted to hear further, for he stated, "The jury have now heard his evidence, so I cannot see how it can affect your case to let him finish."

When he was through, our lawyer announced the evidence for the defence closed.

It was time for the court to adjourn. His Lordship turned to the jury and said, "I think from the appearance of the jury before me I can trust to let you go to-night, and not have you locked up. That you will not talk this subject to any one, or be talked to on it till you come to-morrow morning at ten o'clock."

When they resumed the following morning and the case was called, the judge said, "Gentlemen of the jury, I find that your services will not be required to pass upon the facts in this case." His Lordship then went into a definition of the distinction between manslaughter and homicide. Continuing he said:—

"The father and mother of the unfortunate child have employed Christian Science treatment for several years, with results as you have heard them stated. They had had medical attendance for years from a reputable doctor of whom they speak with the greatest respect. They are respectable people and well able to employ medical attendance; but on this occasion, the child being ill with sore throat, they thought they would seek the services of the defendant—Mrs. Beer—and she came. She was not expected to give any medical or surgical treatment. She did not make any examination of the body, throat, or sputa. These are elements of neglect which the Crown claims go to show that she was guilty of accelerating the death of the child.

"She was not called in to lay hands on the child. Her practice seemed to consist of sitting silently in the presence of the patient. She gave no direction regarding the treatment or diet of the deceased, excepting an egg for food and that he be kept comfortable. Homicide consists in the killing of any person either by an unlawful act or by an omission. The code further provides that any one who undertakes to administer surgical treatment is expected to have some knowledge of what they do, and they are criminally responsible for any omission.

"The prisoner had not undertaken to do any unlawful act, and any one can see that sitting beside a patient would not be wrong, and she did not do anything that would harm any life.

"She was not called to give medical treatment. She was called as a Christian Scientist, to give mental treatment, and it is proven she did so to the satisfaction of all concerned."

His Lordship quoted the law relative to those who are unable to look after themselves, showing that parents or guardians are responsible for the welfare of those under sixteen years under their care.

English law provides that the father was criminally liable for not having supplied medical aid, but under the circumstances he thought it would be doubtful in this case. "It is difficult to see how any one can abet any person in the commission of an offence where nothing has been done. I hold that it has been laid down as a general principle that there can be no accessory before the fact in manslaughter. Manslaughter generally implies the absence of malice or premeditation, although there may be exceptions."

The prisoner was then discharged and the verdict of not guilty assented to by the jury and registered.

It is but fair to state there were seven cases similar to this one in the Beck family, and the six were healed and all had Christian Science treatment.

His Lordship spoke at much greater length, but I just give you what appears to me the most essential.

The writer once heard a prominent railroad man say: "When I arrived at the age of fifty years I made an inventory of my life's troubles. I found that in my life I had experienced fifty thousand troubles, and that forty-nine thousand of them were wholly imaginary."

There is much truth in this. Most of the worries of this life are imaginary—most of the troubles borrowed.

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The Lectures.

At Baltimore, Md.

The genuineness of their belief that pneumonia and bad colds, as well as other diseases, have no real existence was fully demonstrated by the Christian Scientists yesterday, when upward of five hundred of them braved the furious downpour and waded the rushing torrents in the streets to listen to a lecture at Chase's Theatre. The speaker was Captain John F. Linscott, C.S.D.

Captain Linscott is an ex-Union soldier. He became interested in Christian Science some fifteen years ago and was converted to its teachings. He was a pioneer in the Christian Science movement in the West. For ten years before his adoption of the faith he was a friend of and co-worker with the late Miss Frances Willard, the former President of the Woman's Christian Temperance Union, and was a lecturer in the temperance cause. At present he is First Reader in First Church of Christ, Scientist, in Washington, D. C. He is a scholarly and fluent speaker.

Mr. Edward H. Hammond, C.S.D., First Reader of First Church of Christ, Scientist, in Baltimore, introduced Captain Linscott and presided at the meeting.

The lecture was given under the joint auspices of the First and Second Churches of Christ, Scientist, of Baltimore.—*Baltimore* (Md.) *Sun.*

Mr. Hammond's introductory remarks were as follows:—

We have assembled this afternoon to listen to a lecture on Christian Science? Thrice before has the invitation been generously responded to. Now again, it gives us pleasure to invite you to listen to a presentation of our ideas by one of our accredited lecturers.

The Christian Scientist believes in the Scriptural injunction, "Let your light so shine before men." They seek not to appropriate to themselves the great good which they know they possess, but they seek in brotherly love to give out that good, that all mankind may receive its benefits and may rejoice with them and glorify the Creator and Father of us all.

Jesus the Christ, he who spake as never man spake before, gave us an infallible guide by which we might judge all things. "By their fruits," said he, "By their fruits ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." By its fruits (good works) does Christian Science ask to be judged, and what have been its fruits since genuine Christian Science came to this community eight years ago? Its fruits, or good demonstrated, are seen in disease healed, health established, sin destroyed, happiness and peace bestowed upon many individuals. It has brought pure joy to many a household and diffused its glad presence among all its inmates. It has awakened many a one among us out of an aimless life and given them a purpose such as they never had before, clear and bright and happifying. It has taken many world-weary, sorrowing men and women, dissipated their gloomy darkness, and left them with a sense of heavenly light and peace which they well knew and felt came from God alone. It has awakened a keen interest in and love for that Holy Book, the Bible, so much misunderstood to-day, as to make that book an object of daily study and daily delight. It has dignified and exalted manhood and womanhood by revealing its inherent nobility and grandeur of character, its gentle sweetness, its strong purposes, heaven-born, its high resolves and capabilities, and brought out the sense, in some degree, of what it means to be a child of God.

If such are the present fruits of Christian Science, how great will be the harvest when it becomes more generally known and practised!

At Wilmington, Del.

Nearly a thousand of Wilmington's representative people and visiting Christian Scientists from Philadelphia, Baltimore, Chester, and West Chester, attended the lecture given in the Opera House yesterday afternoon (December 15) by Carol Norton, C.S.D., of New York City. The lecture was given under the auspices of the local Christian Science Church—First Church of Christ, Scientist, of Wilmington, worshiping at 917 Gilpin Avenue.

The stage was tastefully decorated with a large number of handsome palms and with a beautiful centre-piece, consisting of a large bunch of American Beauty roses, a thoughtful gift from the members of a sister church in Brooklyn, N. Y.

William H. Savery announced as the presiding officer of the afternoon, Norman E. John, C.S.B., formerly of Brooklyn, N. Y., but now First Reader of the Wilmington Church. Mr. John made the following introductory remarks:—

Dear Friends:—Although comparatively a new-comer in your city, I do not feel a stranger among you. Indeed, the tie of a universal friendship is already established when we analyze the common motive that has brought us together this afternoon, the seeking after Truth—the Truth which necessarily must be because of the unceasing yearning of the human heart for it, the truth about God and man, and man's relation to God and to his fellow-men that satisfies. It may be that some of you are satisfied, perfectly satisfied with yourselves, with your environments, with your ability to uplift humanity, to minister to the broken-hearted, to relieve the suffering and the distressed. But are not most of us more keenly associated with the woes and miseries on every hand and the seeming inability to meet them?

A long personal experience of such close association in our home: a mother for twelve years a helpless and bed-ridden sufferer as a result of sunstroke, sisters broken down with the care of the invalid mother, a father, patient, but aging under the burden of years, which our religion or the loving efforts of physicians failed to relieve, brought us to where we earnestly prayed for those benefits from Him who, in the words of the Psalmist, "forgiveth all thine iniquities, who healeth all thy diseases."

These blessings came through Christian Science, and in the ten years devoted to sincere study and practice of it, health and God's sunshine of happiness was restored, and an increasing ability to help our brother man has been attained.

The lecture this afternoon will treat of the rise and progress of Christian Science, which has lifted the burdens from thousands of earth's weary children. The lecturer needs no formal introduction to you. This large attendance betokens an appreciative interest in his appearance again, and the truth he so ably presents. We now have the pleasure of listening to Mr. Carol Norton, C.S.D., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston.

Mr. Norton spoke at considerable length, concluding his remarks as follows:—

"If simplicity is the highest form of eloquence it is certainly the truest evidence of inspiration and truth. Intense loyalty to the spiritual significance of the Bible, firm adherence to the teachings and example of Jesus Christ, unchanging spiritual attachment to the idea of one God, one brotherhood of man, and the power of the spiritual over the material and physical, these character traits are conspicuous in the life and teachings of Mary Baker Eddy. These virtues of Christian womanhood account for her dignified success as a spiritual teacher, and give her rank as the foremost religious leader of Christian history among women."

The Morning News.

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Among the Churches.

New Church at Cleveland, O.

Christian Scientists gathered yesterday (December 22) for the first time in Cleveland in a place of worship of their own, the beautiful First Church of Christ, Scientist, being occupied yesterday morning. The building is one of the most beautiful places of worship in Cleveland. It has been under construction for more than a year and a half, and is located at the corner of Cedar Avenue and Kennard Street.

There was no formal opening of the new edifice, the services being the ordinary services of the sect, with the exception of an address of welcome to the new building by the First Reader, E. A. Merritt, who, with the Second Reader, Mrs. Lida S. Stone, conducted the exercises both morning and afternoon. The address of welcome was delivered at the morning service at eleven o'clock. The services were opened with an organ voluntary by Miss Mason, organist of the church, followed by an anthem by the quartet choir. In his address of welcome, which followed, the First Reader said in part:—

"We have been at work on this building so long that it is natural we should be highly gratified that we have at last realized the object for which we labored, a place of worship that is our own and one that is fitted for our meetings. It is with feelings of joy that we know that now we have a building in which we can meet and worship in the midst of surroundings that are so appropriate and beautiful. In this building we shall more and more perfectly understand the relationship between man and his Maker through the teachings of Christian Science."

The congregation joined in singing the hymn, "Shepherd, show me how to go," of which Mary Baker G. Eddy of Concord, N. H., the Leader of the Christian Scientists, is the author. Reading from the Scriptures by the First Reader was followed by silent prayer, after which the Lord's Prayer was repeated by the congregation, the First Reader giving the spiritual interpretation from the text-book of the Christian Science faith, "Science and Health with Key to the Scriptures." After another anthem by the choir there followed the Lesson-Sermon, which consisted of readings from the Bible by the Second Reader and quotations from the Christian Science text-book, read by the First Reader. Mrs. Wadsworth, soprano of the choir, sang a solo and the First Reader repeated the Scientific Statement of Being from the text-book and the correlative Scripture from 1 John, 3, and pronounced the benediction. The service in the afternoon was similar to that of the morning.

Sunday School services were held in the main auditorium of the church immediately after the morning service, and the Christmas presents to the children were distributed. Several hundred children attended the Sunday School, and the church services were attended by between seven hundred and one thousand persons. At the Sunday School service both readers of the church made brief addresses, as did also the superintendent, Mrs. C. E. Carpenter. Subsequent Sunday School services will be in the basement floor of the church building.

Novelties abound in the new edifice of First Church of Christ, Scientist, at the corner of Cedar Avenue and Kennard Street, the interior of which has just been completed. The exterior will not be finished for some time, owing to the inability to do the ornamental stone work of the main front on Kennard Street in the severe winter weather. This is the first Christian Scientist house of worship ever built in Cleveland. Heretofore the Christian Scientists have worshiped in rented halls.

The new church building is of purely Corinthian architecture, and although not very large, the size being about sixty by ninety feet, it is a very imposing edifice, and the interior is beautiful.

The church has a membership of two hundred and twenty. Services are to be held morning and afternoon on Sundays, and Wednesday evenings are to be given to testimony meetings. Readers are elected each year.

The cost of the new church is estimated at between $50,000 and $75,000 complete.—*Cleveland* (O.) *Leader.*

Christian Science at Chillicothe, Ill.

First Church of Christ, Scientist, of Chillicothe, Ill., holds its regular services at 10.30 A.M. and 7.45 P.M. on Sunday, and on Wednesday evening a testimonial meeting at 7.45 to which all are cordially welcome.

Having received a great deal of help from attending these meetings and hearing these evidences, I wish to relate some of the testimonies given at one of their meetings.

An elderly gentleman got up and said: "It is not very easy for me to get up and speak before a crowd. It takes a great deal of moral courage for me to rise and give my testimony, but I wish to acknowledge that the religion through which you can prove and demonstrate that there is a God who heals and cures humanity's aches and pains is the religion for me, and this Christian Science has done and proven to me. Seven years ago." he stated, "I was taken suddenly ill with a disease that manifested itself in the lower extremities and left my feet ice cold. This sensation reached almost to my knees, which to a great extent prevented me from sleeping. I tried almost every material remedy and consulted the best physicians, but to no avail, and this fall I am glad to state that, through the study of Christian Science, I am perfectly free from this most miserable feeling." He also gave other testimonies as to the efficacy of Christian Science healing.

Another gentleman said that the week before he was suddenly taken with a severe attack of the grip. Everybody around him noticed his suffering condition and hoarseness. He called upon a Christian Science practitioner and one treatment enabled him to return to his work well, to the amazement of his employees. He also stated that at one time he was a victim of rheumatism, being perfectly helpless for a long period of time, and that he was entirely healed by Christian Science treatment; that he was also healed of the tobacco habit, having been addicted to it for years, and that it had not caused him the least inconvenience to give up this habit.

A lady testified that fifteen years ago she first heard of Christian Science through a lady who had been healed of very severe headaches. "I became interested at once, and I had a desire to know more about it. Some time after this, whilst attending a church wedding, my attention was arrested by the appearance of a lady in the audience whose face showed the most beautiful expression I had ever seen, although one could hardly say that her features were beautiful. Upon inquiry I was told that she was a Christian Scientist. My interest in Christian Science was awakened more than ever. On seeking an opportunity to converse with this lady, I was told that she had been a terrible mental sufferer, and at one time she was upon the point of being sent to an insane asylum. While her husband had gone away to make the necessary preparations for installing her in the institution, Christian Science was brought to her attention and the book, Science and Health, was given her to read. She became so interested in the perusal of its pages that for two days and nights she secluded herself in a room and did nothing but read. When she returned to her family they were amazed to find her sound in both mind and body."

Another lady said that through the study of Science and Health the Bible has become a most precious book to her and a very present help in time of trouble. M.

Chillicothe Enquirer, Chillicothe, Ill.

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Christian Science in Holland.

I always had a desire to visit my relatives in Holland, and my aunt has been especially eager to see me of late years. There seemed no way in which I could go, but each time the desire came I tried to know that if it were right, divine Love would provide the way, and those words, "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), would come to my thought.

In April I received a letter from my aunt, saying that in a most unexpected manner she had received a sum of money, and wrote immediately to present it to me for the purpose of visiting her for three months. She wrote: "Our Father in heaven, who knows our thoughts and leads us on our way, brings always help when we should hardly think it possible." I knew that the prayers had been answered. The question then came, would it be right to leave my duties here for so long? I soon saw it was a demonstration of divine Love, and only good could come of it.

Another way was opened for me to visit London, where I had the pleasure of attending Christian Science services on Communion Sunday. I then thought I would not have an opportunity to attend services again until I returned to the United States, but was mistaken.

I went to The Hague, and before long those who were interested in Christian Science found me through the *Journal*. There were seven women meeting together each week to study the Bible-Lessons. An American woman, who now lives in The Hague, first received benefit from Christian Science in Chicago, told of it, and thereupon two others sent for the text-book, Science and Health, and a *Quarterly*, and began the study of the lessons.

They were very eager to gain more understanding and willing to follow in the true way. All could understand and speak English, and in trying to help them I knew that there was only the pure language of Spirit. I soon learned sufficient German to bring out some thoughts more clearly to those not so familiar with English, proving how readily I could acquire new ideas through Mind. Soon several others joined us. Some were healed and many became interested. All were very grateful for any help given them.

I found although I was on a visit, there was work to do wherever I was, that "the field is the world," and that I have only to sow the good seed.

Since coming into Christian Science six years ago, I have never turned to anything else, and it has comforted me in sorrow and trouble as nothing else ever could.

I wish to express my gratitude and love to our Leader, Rev. Mary Baker G. Eddy, who so wisely and lovingly points the way and has given us our text-book, "Science and Health with Key to the Scriptures," and also my appreciation of the *Journal* and *Sentinel*.

Miss K. L. G., Keokuk, Ia.

Church Work at Austin, Tex.

First Church of Christ, Scientist, Austin, Texas, is rejoicing over the progress that has been made in the last few months. For a long while it seemed as if the local work could not get well under way, and this was largely due to the fact that there had been much false teaching here under the name of Christian Science, and much spurious literature had been distributed, both of which served to prejudice the people against the true Science.

The true concept of Christian Science is now dawning on the people to a greater extent than ever before, and some of the most prominent people of our city are reading "Science and Health with Key to the Scriptures," and receiving treatment as a result of convincing demonstrations that have recently been made here in Christian Science.

The beautiful harmony that prevails in the church is especially gratifying. It has been learned through experience that it is more necessary and desirable to have a Christian Science Church strong in loyalty and spiritual unity, than to have it strong merely in numbers. After this had been learned through trial and demonstration, the increase came spontaneously, so that at our last admission of candidates the number of loyal Christian Scientists received into the church exactly doubled the previous membership.

Robert L. Ziller.

At Fort Wayne, Ind.

Communion Sunday, December 8, 1901, marked a glorious epoch in the history of First Church of Christ, Scientist, in Fort Wayne, Indiana. Thirteen persons were received into full membership and the entire services were of such a deeply impressive character that visitors and members alike were loath to leave the feast which they had enjoyed so much. Our church has prospered and Christian Science has gained a foothold in this community such as to command the sincere respect of those who do not coincide in our belief. Our Wednesday evening meetings are very largely attended, testimonies are rapidly given, and the meetings are often prolonged in order to give all who wish an opportunity to testify to God's healing power. Our membership includes twenty-four students of Christian Science and eighteen members of the Mother Church.

John W. Vordermark, *Clerk*.

New Quarters at Binghamton, N. Y.

The Second Church of Christ, Scientist, which was holding services at 87 State Street, has moved to 39 Court Street, where services will be conducted every Sunday morning at 10.45 also every Wednesday evening at 7.45.

The room will be open every day from 2 to 4 P.M. as a public reading room, where any interested in Christian Science, or any desiring to investigate the subject, will be welcomed. All the publications of the Rev. Mary Baker G. Eddy, the Leader and Founder of this movement, and the publications of The Christian Science Publishing Society will be found here for the use of visitors, and for sale.

The Binghamton (N. Y.) *Leader*.

The Rockford Church.

The organization known as the Christian Science Church, has had a year that is pointed to with pride. The income has been more than sufficient to carry on the work of the centre and also to keep open a reading room where the literature of the society is displayed for all inquirers to consult.

The church year has been closed with a small balance on the right side of the ledger. The membership has increased one third in the year.

The free reading room has been moved from West State to North Main, where handsomer quarters were secured and more room available. Meetings are held each Sabbath and on Wednesday evenings. The attendance at the services has been on the increase, and the old members are encouraged at the interest they feel is being taken in their views.—*The Morning Star*, Rockford, Ill.

Oconomowoc, Wis.

First Church of Christ, Scientist, of Oconomowoc, Wis., was organized in June of this year with fifteen members. Articles of incorporation were filed with the Secretary of State, and a charter granted.

There has been a Christian Science Association here for some years, and it became evident that for Truth to be manifested in full, the law of obedience must be fulfilled: "If ye be willing and obedient, ye shall eat the good of the land."—Miss Mary E. Wallace, *Clerk*.

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Testimonies.

Out in mid-ocean, on the Hawaiian Islands, a small band of Scientists meet regularly for the Sunday service and also the Wednesday evening meetings, at precisely the same hour by the clock that thousands of other Scientists in the world hold their meetings.

Our aim, object, and hope is to benefit the human race through Christ-Truth, to enlighten, to heal, and to save. Although our work is more than ordinarily slow, yet we are at times blessed and uplifted by some good healing.

Some eighteen copies of Science and Health have been disposed of and as many as five copies are kept continually in circulation. A small, well-kept library affords a continual supply of Christian Science literature. A complete set of Mary Baker G. Eddy's works is kept on hand for reference.

The attendance at our meetings is from six to seventeen. We are often made glad by visits from prominent people from all parts of the world. We are cheered by the thought that a mighty wave is sweeping the continent, and that, though small in membership, we are well beloved and never forgotten by our sister and brother Scientists. We pause often in our work to think of the builder who strove alone to lay the first stone of our mighty edifice, and though often beset by error we press onward and upward.

Among the cases of healing through Christian Science, in Honolulu are the following:—

A case of valvular heart disease was healed instantly and the person was lifted out of distressing financial conditions at the same time.

Another was a baby afflicted with eczema. After one treatment the humor dried up and the scales fell away, leaving the child clean.

A boy was healed of pneumonia in a short time. When treatment was given he was semi-conscious and breathed with great effort.

A mosquito netting draped over a bed caught fire from a lamp, and as there was no opportunity to put the lamp down for even a second, the right hand was used to strip the netting in order to quench the flames. Three times the hand grasped the burning net, at first with some fear, but the child sleeping beneath bade us inwardly not to fear. The hand though singed brown between the fingers, was free from blister or burn, although it was several days before the burnt odor disappeared.

A short time before the above occurrence, the writer had been asked by a friend if she was prepared to be tried by fire.

As our tithe to the mighty storehouse, we offer these lines, and also as an assurance to our multitude of friends that we are busy in our Father's vineyard, endeavoring to emulate the example of a faithful disciple who has pointed out the way; remembering that "speaking the Truth in love," we "may grow up into him in all things, which is the Head, even Christ."

MRS. MARY F. PAGE, Honolulu, Hawaii.

Shortly after I became interested in Christian Science, I was doing some work out on the road as a traveling salesman, and sometimes I would stop at a boarding-house for about two weeks. At one place where I stopped there was a lady who was unable to sit on the porch in the evening. Along in the middle of the summer the evenings were very delightful and the rest of us would be enjoying them very much; but she had a belief that if she got a draft of air, it would cause her great suffering, so she had been compelled for several years to sit inside. I was there only a few days when the subject of Christian Science came up and I talked with them a little about it. Within three days this lady was able to sit on the porch. She is now a loyal Christian Scientist and is entirely healed of that trouble along with several others. She had worn glasses quite a while, and was enabled to remove them.

Another lady suffered from severe throat trouble. She got the books and began to read them, and with what little I explained to her she was healed of the throat trouble.

A little girl was going into consumption. Another daughter in the family had passed away with it a few years before. This little girl was unable to go out and play as other children, she could only go to school now and then. Under Christian Science thought, she has become strong and hearty.

A gentleman at this same place, because of a little explanation of Christian Science, bought a copy of Science and Health, and within two weeks he was healed of the tobacco habit that had been with him for forty years. He had smoked at the rate of ten cents' worth of tobacco a day. He had no more desire for it. He was beginning to overcome various little troubles that came up.

So Christian Science is spreading in that way. It is mentioned by those who know of it, and others take it up, and the result is that they receive the benefit.

H., Cleveland, O.

I thought it might be of interest to the Field to quote from a letter which I received from a student in Bracebridge, Ont., where Mr. Norton lectured a short time ago. It is one more evidence of the manner in which the Truth is being received in the many fields where the work is being carried on by loyal students, and the public is hearing the audible sound through our Board of Lectureship.

The letter goes on to say, "I wish you could have seen the town people after the lecture, how pleased everybody was. One man said if he could hear such preaching as that he would be a Christian. Another said, if that were Christian Science, he had always been one, for that is just what he had always believed. The public listened for two hours to Mr. Norton's address, and they say they could have listened two hours longer. Oh, but they are hungry at last for the Truth! They say now they must have the lecturer back again if they have to pay for it themselves. I tell them to get the book (Science and Health), they will find it all there. We had the thinkers of our town at our lecture, and with one accord they say it was the best lecture ever given in town. The lecturer's kind manner won for him friends among the best. Although there are only a few of us, we had enough money to cover all expenses and a trifle over."

Reports like this are very gratifying, and students who have worked as loyally for the Truth as this little band must always meet with success, for it is written, "them that honor me I will honor."—MRS. I. M. STEWART.

When I was ten years old I had a heavy cold which left me with a very bad cough. I was attending school at that time, but it was not long before I had to remain at home altogether. Everything troubled me. I suffered with such headaches that I was not able to study my lessons. The doctor advised me to stay out of school. I took a great deal of medicine, one bottle after another. Then I went to another doctor, who told me I must be careful or I would get consumption. I got tired of taking medicine, for I coughed just the same, no matter what I took.

It was last April when I first heard of Christian Science and thought I would try it. My mother took me to a healer in Philadelphia, and in six weeks the cough, that had troubled me for nearly three years, had left me entirely. I am thirteen years old now, am attending school again, and am well and happy. I am very thankful to God and my kind healer who have done so much for me.

TERESA SCHULTZ, Trenton, N. Y.

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Religious Items.

There is a man not far from any one of us who is making a success of life. Yet he has not wealth, social position, nor political preferment. He is a very commonplace, every-day sort of a man, yet he is the freest man in the community. He owns his home, though it is but a little one; he has two hundred and thirty-seven dollars in the bank to use in case of emergency; he has a position where he earns a dollar and seventy-five cents a day for nine hours' work,—a work he likes to do; he has his evenings for work in his little shop in his cellar, or for reading in his little library, or for attendance upon his social and political duties. This man laughs a great deal because he is contented and happy, and his especial joke is upon those who have more than he does because of their limitations. He says, "There is my friend in the big house over there; poor fellow, he can't go out until his coachman is ready for him. I can go at any time; he is such a bother at Christmas time. he has so much I do not know what to give him, whereas any little thing gives me pleasure. When I get a little bunch of violets my whole house is glorified, but it takes the product of a whole conservatory to make any impression on his house or him. Poor fellow he has a hundred dollars to my one, but I get as much fun out of my one as he does out of his hundred, and I don't have half the care and responsibility. My house is going to be just as full of Christmas joy as his even though it does not hold as much. I am going to wish him a merry Christmas, conscious of what a lot it costs him to be merry and thankful that he has enough to pay the bill. When he wishes me a merry Christmas, for he will, he is going to catch his breath and wonder if I have enough to be happy on!" And so on. There is a man in every community whose heart is the abiding place of contentment—or there should be.

The Universalist Leader.

With the Golden Rule any scheme will work; that is to say, any scheme will work which can be turned about, so that the parties affected will change places. The question raised by the Golden Rule concerning any plan of action is, Will it work both ways? is it as good for the people at one end of the line as it is for those at the other? The Golden Rule calls for the ordinary operations of common sense and the demands of fair play. He who says that governments cannot be managed under the Golden Rule, and that business cannot be transacted in that way, does not know men, and is not intelligent enough to do business and get the best rewards for doing it. Fair play, always in the long run, makes business easier and more profitable. The men who do not believe in the Golden Rule never tried it. It is a cheerful sign of the times that the rulers of the world are beginning to see, and some are beginning to say, like our own President and Secretary of State, that no nation can get any permanent advantage out of business relations which tend to enrich one nation by impoverishing others. Mutual trust, mutual benefit, and a wide community of interests are now recognized as necessary elements of any general prosperity stable enough to ensure the well-being of the family of nations and of each individual member of it.—*The Christian Register.*

HEART-KEEPING.—Heart-keeping is very much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?

THEODORE L. CUYLER, D.D.,
In *The Examiner.*

An essential difference between Christianity and the ethnic faiths is that every other religion says: "Do good, practise righteousness, in order that you may obtain the favor of God." Christianity says: "Do good, practise righteousness, because you have the favor of God." Christianity is primarily a revelation of the grace of God to sinful men, and only those who accept this grace can be responsive to the distinctively Christian motive. "Work out your own salvation with fear and trembling," writes the Apostle Paul, not that God may work in you, but because He is working in you. Again he writes: "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." He does not say, let us cleanse ourselves in order that we may obtain the promises, but He makes the present possession of them the ground of appeal for a purity that corresponds to them.—*The Watchman.*

Most of all do we need constant fellowship with Jesus Christ. If some of you have been so prospered in life that you have never for a moment lost heart or hope, that you never have seen occasion to doubt or fear, let me tell you life will have for you, as for others, its valley of the shadow at last. But why was not Jesus one of the disappointed? If ever a man in the world had a right to be a pessimist, it was he. When he found that the world did not want him, that the rulers of the state had no place for him, that the Church of Judæa, that God had been training for fifteen hundred years for his coming, did not want him, why was he not in despair and hopeless? Nay. He said: "I am not alone, but the Father is with me." Church and State might be against him, all the powers of earth and hell might be against him, but the Father was with him.

The Standard.

THE STRENUOUS FAITH.—*I believe in the Fatherhood of God.*

I strive, then, to live with Him as the child of His love and in my every need I turn to Him in childlike faith and trust.

I believe in the Brotherhood of Man.

I strive, then, to walk with all men as brothers in the sight of God as our Father.

I believe in the Leadership of Jesus.

I strive, then, to follow him, and to make the spirit of his life my guide.

I believe in Salvation by Character.

I strive, then, to live a pure life, and to keep my mind and heart open to every appearance of truth or beauty or love to welcome it, that I may grow into the life divine.

I believe in the Progress of Mankind Onward and Upward Forever.

I strive, then, with all confidence; and, putting aside all fear or worry or evil thought, I expect new light, await the larger vision, and so would pass from joy to joy in the life everlasting.

OLIVER JAY FAIRFIELD.

The attempt to introduce so-called "business methods" into the work of procuring money for the support of churches may easily be pushed so far as to defeat itself. The man who seeks to raise money for a business enterprise appeals to a very different class of motives from one who is seeking to induce people to give for missions or church support. In some respects the more business-like you make the latter the less money you will get. Mary of Bethany, in anointing the Saviour's feet, represents the Christian spirit of beneficence. Judas took a thoroughly business-like view of the situation.—*The Watchman.*

Most of our energies in recent years have been given to trying to save the Church. Let us forget the Church for a while and try to save men. The Church that saves the lives of men will be saved by the men it saves. Church organizations are the unexpected results of their founders. Jesus did not try to found a Church. He came to set the captive free.—REV. L. M. POWERS.

Don't measure God's mind by your own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer.—GEORGE MACDONALD.

Take the trouble to spend only one single day according to God's commandments, and you will see yourself, you will feel by your own heart, how good it is to fulfil God's will (and God's will in relation to us is our life, our eternal blessedness).—FATHER JOHN.

A calm, restful temper grows as self is learning to lose itself in God. Such grace tells gradually on the daily life; even the minutest detail may be brought under the power of God, and carried out in union with Him.—T. T. CARTER.

God is wholly good, if good at all; and those who hope in Him will be wiser if they hope with all their hearts than if they hope with only half their hearts.

WILLIAM R. HUNTINGTON.

If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—HORACE BUSHNELL.

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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.

National.

The census bureau has issued a report announcing that the population of the entire United States, including all outlying possessions, was 84,233,069 in the census year 1900. This is itemized as follows:—Continental United States, or United States proper, 75,994,575 (heretofore announced); Philippines, 6,961,339, being the estimate of the statistician to the Philippine Commission; Porto Rico, 953,244; Hawaii, 154,001; Alaska, 63,592; Guam, 9,000; American Samoa, 6,100; persons in the military and naval service of the United States outside of the territory of the United States proper, 91,219. The report announces that the twelfth census only extended to Alaska and Hawaii outside of "continental United States," but that the figures for the rest of the United States domain are taken from the best available sources.

The total population of the United States at the close of the nineteenth century was about 84,250,000. As the population of the United States at the beginning of the century was about 5,333,333 the nation has grown nearly sixteen fold in one hundred years.

There are but three countries which now have a greater population than the United States, viz.: China, the British empire, and the Russian empire. France is the fifth country of the world in order of population, with about 83,666,666. Of these over 25,000,000 are in African dependencies, nearly 17,000,000 in Asia, and 2,000,000 in Madagascar. These five most populous countries, together include over two-thirds of the estimated population of the world, which is placed by the best authorities at between 1,500,000,000 and 1,600,000,000.

If the plans of the Navy Department are carried into execution, the United States will build a town at Olongapo, in the Philippines. Such action must be taken in order to provide labor for the naval station which is to be established at this point.

Plans for the town are now being prepared by Rear Admiral M. T. Endicott, chief of the Bureau of Yards and Docks, who pointed out to-day that many shipbuilding corporations have been compelled to build towns in the vicinity of their plants. They rent the houses at a nominal figure to their employes. The latter elect their mayor and other officers. In the Philippines, naval government will probably be exercised in the town to be located at Olongapo. The plans of the department also propose the construction of a railroad to connect Manila and Olongapo.

If Congress follows the recommendation of the War Department, commerce between the United States and the Philippine Islands, and among the islands themselves, will be thrown open to foreign bottoms for an indefinite time. Already there is pending in the House legislation looking to the exemption of traffic between the Philippines and the United States from the operation of the coastwise shipping laws, which require all trade between United States ports to be carried in American bottoms. At the instance of the War Department this measure will be amended so as to place the interland traffic on the same footing. Meanwhile, pending conclusive action by Congress, the treasury will continue the order suspending the application of the coastwise shipping laws to Philippine commerce.

Hon. Patrick A. Collins was duly inaugurated as Mayor of Boston, January 6, 1902, the oath of office having been administered by the Chief Justice of the Supreme Court, Oliver Wendell Holmes.

Foreign.

A despatch to the New York *Herald* from London says that many people arose early and went out of their way to make purchases of the new penny and half-penny stamps bearing the king's head, which were put on sale for the first time on New Year's Day. A number of ardent philatelists waited until midnight on Tuesday at the general postoffice, and began asking for the new stamps as soon as midnight struck. In many branch offices in London the scene early in the morning was unusual. Small, ragged urchins went up to the counters and asked for a penn'orth of the new stamps. Better dressed folks declined the old and insisted on the new issue. Frequently the supplies were exhausted.

The commissioners of the North lighthouse in Scotland have decided to adopt wireless telegraphy as a means of establishing communication between the mainland and certain of their lighthouses. The first installation will be made at once on the Flannan islands, about sixteen miles from the west coast, off Lewis, which are practically the first land sighted by vessels coming from America. The installation is being made in conjunction with Lloyds' shipping agency, and will be of the Marconi system.

The Porto Rican legislative assembly has passed a joint resolution ceding to the United States a naval station in Porto Rican waters. The policy of the insular government has heretofore been to claim lands, the titles of which were disputed by the federal and insular governments, hoping to sell them to the Navy Department. Porto Rico is now alarmed lest the naval station be located at St. Thomas, D. W. I.

Industrial and Commercial.

A private demonstration was made in Washington, D. C., January 1, 1902, of an invention which authorities on cotton and eminent chemists say is the greatest stride forward in the cotton industry since Eli Whitney invented the cotton gin. The inventions deal with cotton seed and cover all steps in its treatment from the time it leaves the gin until its conversion into refined oil. The process makes possible the abandonment of six separate operations requiring as many intricate machines, delinting and hulling the seed by a secret chemical process in twenty minutes as compared with hours under the old mechanical process; conversion of all the lint and hulls into paper stock worth about two cents a pound, and the production of refined oil in three steps occupying only eighty minutes, as compared with ten separate operations occupying many hours under the old method.

It is claimed that the new process not only minimizes the time required, but reduces the cost fifty per cent; also that the hulled seeds are rendered useful as a food product to be roasted as peanuts are roasted and placed on the market in the same manner, and to be ground into meal as a substitute for the cereals.

Secretary of Agriculture James Wilson believes that the day is not far distant when the United States from an agricultural point of view will be absolutely independent of every other nation on earth. He believes that developments in this line in the near future will prove that the soil of this country is adapted to the raising of every agricultural product which the United States is now forced to purchase abroad.

The total of German exports to the United States during the year 1901 amounted to $99,616,731, a decrease of $3,567,922 from those of 1900, due entirely to the reduction of sugar exported to the United States. In 1901 this product was exported to the value of $7,827,349, as against $16,332,552 in 1900. The increase in merchandise exported last year to the United States, other than sugar, amounts to $4,937,280.

With the greatly increased olive output, the prices of California olives and olive oil will be much lower than hitherto. Olives have retailed in Los Angeles at twenty-five to fifty cents per quart. Oil has cost $1 to $1.50 per bottle. In gallon tins California oil has sold at $3.50 to $5. This year the price of California oil and olives is likely to compete sharply with the imported product.

The Union Steel Company is to build two blast furnaces, a group of open hearth furnaces, and an immense amount of steel structural work, which will cost several millions of dollars, at Donora, twenty miles from Pittsburg. The capital invested is over $14,000,000. Thousands of men are to be given employment. The Mellons and H. C. Frick are heavily interested in the concern.

The Lake Shore & Michigan Southern Railroad Company has advanced the wages of its fifteen hundred yard conductors and yard switchmen between five and six per cent. This means about thirty thousand dollars per year. The company may next give an advance to engineers and firemen. Its trainmen received an advance several months ago.

General.

Professor George E. Hale lectured to the Society of Arts recently on "The New Star in Perseus." He gave probably the most complete exposition possible at this stage in the investigation of a mysterious body, the study of which has taxed the astronomers for nearly a year. Professor Hale showed a profusion of pictures on the screen, the fruit of work with the 40-inch telescope, and of the new 24-inch reflector, almost the only instruments of use in the study of the star.

The variations in its light were well shown, and particularly the marvelous changes in the position of what appears to be a nebulous satelite of the star. The data on which the announcement of its remarkable movement was made was the striking exhibit. The computed velocity of the movement indicated a minimum of fifty thousand miles a second, a rapidity in the translation of material matter beyond any available comparison, the most rapid estimate available thus far being the particles concerned in the radiations from the cathode of the X-ray apparatus, to which a movement of nineteen thousand miles is assigned.

There was some evidence, however, based on the spectroscopic data that indicated the velocity of light—186,000 miles an hour—for the movement, a velocity for ponderable matter well-nigh inconceivable even to an astronomer. The speaker also discussed the several theories advanced for the phenomena, none of which, however, have yet won acceptance among those qualified to judge.

Nathan Stubblefield, the local electrician, who claims to have invented the wireless telephone, gave a practical test of his system. Messages were successfully received at a distance of a mile. Stubblefield believes he can soon send and receive messages at any distance. The apparatus used is of his own make, save for the receivers.

William E. Curtis writes in the Chicago *Record-Herald* that Germany has the best educational system in the world.

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CHRISTIAN SCIENCE SENTINEL

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

What Then?

A RECENT number of *The Outlook* (N. Y.) publishes the following interrogative poem by Herbert Newton Casson:—

When the mind is mapped as streets are—row on row;
When the heart is tamed from Love's unreasoning throe;
When the poet's winged fancy
Is an outgrown necromancy;
When the rain of inspiration turns to snow:
What then?

When all doubts and fears alike are backward cast;
When the dream of world-wide Brotherhood is past;
When the prophet's radiant vision
Is too futile for derision;
When the soul is but a formula at last:
What then?

When the fierce machine has conquered flesh and blood;
When the labor-power is belt and wheel and rod;
When the unfit nations wonder
At the gold we stagger under;
When the world is but an economic clod:
What then?

On another page of the same number appears the following editorial. Both of these productions are full of valuable suggestions and food for thought:—

WHAT THEN?

The striking lines with this title which appear in another column ask questions which often come to the most earnest men and women in hours of fatigue and discouragement, and are not easily answered. There are many questions which must be asked and to which no convincing answer is at hand. For life is, in large measure, a great interrogation; a sublime, insistent, and painful questioning. Immortal spirits cannot be prisoned in flesh and placed in a world accessible chiefly through the senses without the constant pressure of thoughts which cannot be uttered, aspirations which cannot find space and air, longings which cannot be satisfied, questionings which can neither be silenced nor answered. This is part of the education of the spirit which is being accomplished in the world-school of materials and forces. This deep unrest, this inability of the heart to find refuge in the things that perish, this reaching out of the soul for things which are for the moment beyond its reach, is at once the pain and the glory of this present life. If we could be content, we should perish in the living, as the tools we use perish in the using; if we could find answers to all our questions, we should find ourselves in a universe as small as our experience, living a life without spiritual significance or prophecy.

The very fact that our questions are not answered and our souls are not at rest in the world in which we are, gives final reply to the query, "What Then?" The time will never come when mystery will vanish from the mind, the splendid unthrift of love give place to cold calculation, inspiration cease to torment and uplift, the dream of brotherhood disappear, machine master men and materialism vanquish the spirit in decisive struggle. Men will sometimes sell their birthrights for pottage, but the bargain will never be final; they will sometimes sacrifice love for gain, but they will never be content with what they have gotten; they will sometimes abjure poetry, but they cannot kill the imagination; they will sometimes build machines so vast and powerful that men will seem pygmies beside them, but sooner or later they will break the iron fetters of mechanism in righteous rage at their own blindness; they will sometimes lose faith in God and themselves, but they will never feed long on the husks of infidelity. Strive as he may to bury himself in his little earth, man cannot get away from the vision of the stars; try as he may to sell himself into slavery, he cannot destroy the passion for freedom which is indestructible within him; blight his imagination and deny his heart as he will, dreams and prophecies and love will still haunt and pursue him. The image of God in his soul may be blurred, but it is ineffaceable.

Relied on Christian Science.

MR. W. H. KESSLER, a well-known carpenter and contractor residing at 1709 Houston Avenue, suffered a very painful accident yesterday morning by falling from a scaffold on Oak Street, between Winter and Summer. Mr. Kessler was at work on the building, and in stepping about on the scaffold he missed his footing and fell to the ground. The drop was only about ten feet, but when Mr. Kessler's fellow-workmen ran to his aid they found him unconscious. Mr. Kessler's son, Clerk Kessler of the police department, was notified, and he reached the scene in a few minutes and had his father conveyed home.

It was at first thought that the injured man was suffering from a broken back, but despite the entreaties of his family he refused to allow a physician to be called. Instead Mrs. Stonewall Bond, who is First Reader in a Scientist Church in this city, was sent for. She remained with the patient from eleven to one o'clock.

The result was rather startling to Clerk Kessler, who had a second interview at the latter hour with his father. When he first left him the patient was in bed groaning and evidently in much pain. At one o'clock he was out of bed and walking up and down the room. Mr. Kessler, Jr., was quite unprepared for such a startling change, and he gazed at his father in amazement.

"How do you feel?" was the first inquiry.

"Oh, I'm all right now, except a little pain in the back," answered Kessler, Sr.

"How did you come to get all right so quick?" asked the son.

Mr. Kessler, Sr., only smiled and said: "That don't matter very much. Tell the boys I'll be down to work in the morning."

"My father is a Christian Scientist," said Clerk Kessler last night, "and he has unlimited confidence in the teachings of that church."

Houston (Tex.) *Daily Post*, November 30, 1901.

We have been informed that Mr. Kessler has completely recovered from the effects of the accident.—EDITOR.

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The Skilful Gardener.

The Heart is a very fertile plot of ground, and whatever seed is sown therein finds root quickly. There are some seeds that need all the loving care and staunch support that we are capable of bestowing with the understanding at command. These seeds are Patience, Pure Thoughts, Meekness, and Love, and when we are rewarded by the appearance of their tender shoots we must guard them carefully, and water them daily with spiritual dew.

We must "sow," "water," "plant," and "replant," until our loved plot is full and overflowing, and leave no space therein for the seeds of Envy, Malice, Jealousy, and Discontent to find lodgement, for they are of a prolific nature, and would overrun and despoil all our cherished plants.

We must be careful in our selection, and sow only the perfect seed that reflects its own sunlight. We cannot sow seeds of Hatred and expect to reap Love, or Dishonor and expect Purity. We ought to feel and know that our garden contains nothing but what is holy and acceptable unto God, or we shall find ourselves murmuring when the harvest time cometh, "O what will the harvest be?" We can deceive ourselves as to what we sow, but we cannot deceive God.

But the skilful gardener will, with the pruning knife of Truth and Love, keep his loved plot free and unsullied from all noxious weeds, that it may, in its perfection, give joy and gladness to the Prince of Gardeners, who laid down his life that we might, through him, have rest and peace, when we enter into the eternal garden above.

J. PAUL LOWELL.
In *The Progress.*

Nellie's Daily Bread.

"Mamma," said little Nellie one day at breakfast, suddenly, "every morning I pray to God to give me my daily bread, but really it is you that gives it to me—isn't it?"

"Let us think a moment about that, Nellie," replied her mother. "Where do I get the bread I give you?"

"From the baker, mamma."

"And he gets the flour out of which he makes it from the miller, and the miller gets the grain out of which he made the flour from the farmer, and the farmer gets the grain—where does the farmer get the grain, my little girl?"

"Why, out of the ground," said Nellie. "Don't you remember Uncle George was cutting wheat and oats when we were at the farm?"

"Well, now, suppose that Uncle George put grain in the ground, and God sent no sunshine, and no dew, and no rain, would Uncle George have any harvest?"

"Why, no," said little Nellie, looking sober.

"Then, you see, it is God, after all, who gives us each day our daily bread; and when we have fruitful seasons and plenty to eat, we ought to be very thankful to our Father in Heaven, who never forgets to give us what we need."—*The Universalist Leader.*

Serving.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself in every sense
Of service which thou renderest.

ELIZABETH BARRETT BROWNING.

From our Contributors.

Letter to a Teacher.

Idaho Springs, Col., October 30, 1901.

My Dear Teacher:—Regarding the beautiful demonstration of the power of God through Christian Science at Argentine Pass on October 18, last, the facts are as follows:

I own and am operating some mines and a large tunnel at Argentine, Col., eight and a half miles above Georgetown. On the day mentioned I had arranged with my men to come up and see how the work was progressing. I also arranged for Colonel Evans, a very prominent mining engineer, to go with me, and a young Mr. Randall, son of the editor of the *Georgetown Courier.*

On arriving at the mines I was surprised at not seeing the men, Simon Anderson and Carl Johnson, but after our horses were tied Simon came out and by his face I saw something was the matter. After the usual greetings, he told me a very serious accident had happened. Carl had fallen from the top of the tunnel on his neck and back (he had fallen backwards). The tunnel was over ten feet high and Carl was a very heavy man.

He said, "Carl is killed; his back is broken." This I of course vigorously denied. I went at once to Carl and treated him in Christian Science, with what success many grateful hearts to-day can tell.

The enclosed copy of a letter from Simon Anderson tells the story perhaps better than I can. I can only express my gratitude to Almighty God for His wonderful goodness, and to our dear Leader, Mrs. Eddy, that she has made it possible for us to demonstrate the power of Truth.

Very sincerely, your student,

REES C. VIDLER.

The letter enclosed was as follows:—

Idaho Springs, Col., October 26, 1901.

Dear Mr. Vidler:—In regard to Carl Johnson's accident at Argentine Pass and his wonderful recovery under Christian Science treatment, I wish to state that he fell from the top of the big tunnel over ten feet high, that he fell backwards on his neck and back, and I believe his back was broken. Carl was unconscious for over twenty minutes, and I dragged him (he being a very heavy man) into the house and put him on the bed, thinking that he could not live an hour. I felt that he was seriously injured and that he could not live. You came along with Colonel Evans and Mr. Randall in the midst of my prayers for help. I explained to you the accident, and you said that God could do all things, that you had come at just the right time. That you would go to Carl at once and treat him in Christian Science, and that he would recover.

I doubted if it were possible to help him under the serious circumstances.

You went at once to Carl and remained with him for about twenty minutes. Colonel Evans and Mr. Randall also went in to see him, but you remained and treated him in Christian Science. After a short time, I think about twenty minutes, you came out saying Carl was sleeping like a child. This was so, his pain and groaning ceased and he was sleeping.

We had our lunch and in about two hours he woke up again, and as it was about time for your party to ride back to Georgetown, you went in to Carl again, and after praying for him in Christian Science, you told him to get up and walk. He did so, and walked out from the bedroom and through into the kitchen, walking around several times and appealing to me to know if his back was broken. You said, "There is nothing that God could not or would not do when asked to do it in the right way."

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We most fully believe this, and I believe that God has power to heal, and did heal Carl right there.

The gratitude I feel,—that both Carl and I feel,—at this beautiful and wonderful demonstration of Christian Science and the power of God to heal now, I cannot express as I would. My feelings were too deep then for words and they are too deep now, for I feel that without this help he could not possibly have recovered.

I write this in grateful acknowledgment for what was done for Carl and also for me on that day, the eighteenth of October, 1901, and beg to sign myself in love,

Yours most gratefully,

SIMON ANDERSON.

P. S. Carl walked down with me to Georgetown eight and one half miles to-day, and will be at your church there to-morrow to thank you again personally for your aid in Christian Science. I should also mention that he worked with me for the last week in getting out mining timbers, which you know is very heavy work.

Duty.

BY JOHN GRAY.

THE articles in the *Journal* and *Sentinel,* written by the different Scientists at various times, seem to be lights shining at different points along our way to help us over some rough or slippery place and encourage us to plant our feet more firmly in Science. Looking beyond these seeming obstacles, we see a little farther on another beacon light illumining our thought and making our duty more radiant with Love.

Each of us is striving for more light, a higher and clearer understanding of Divine Science. Mrs. Eddy has pointed out the way. She says in "Science and Health with Key to the Scriptures," p. 401: "You command the situation if you understand that mortal existence is a state of self-deception, and not the Truth of Being," and on page 248 we read, "In an age of sin and sensuality, hastening to a greater development of power, it is wise to consider whether it is the human mind or the divine Mind which is influencing you."

Amid the many conflicting evidences it is indeed no easy task to discern whether we are being guided by the right or the wrong thought. We can re-assure ourselves, when surrounded by the obstacles of doubt and fear, by steadfastly looking to the one Mind and holding on to the facts of Being—God and His all-ness.

In my own case, the promptings of Truth have often come, saying, "It is your duty to write something for our publications; some acknowledgment of the good things which Christian Science has brought you. A word of encouragement to some one who needs encouragement and a helping hand is due from you for the blessings you have received through this great Truth." Then error has suggested, "Then there are so many who can write well and who have larger experience, a greater fund to draw from; you could not say much any way, it is better to wait a while." I find that if we indulge these procrastinating thoughts we are disobeying the voice of Truth to "come up higher," and every day we are growing away from the thought of good and allowing the time to go by unimproved and our own opportunity wasted.

In the parable of the steward who wrapped his talent in a napkin instead of causing it to earn something for his master, we see our own unfaithful stewardship, and how can we expect to be trusted with greater responsibility if we will not put to faithful use the talents we already have. We cannot shirk our responsibilities and expect to grow. "Every plant, which my heavenly Father hath not planted, shall be rooted up," said our blessed Saviour. Then if we are not letting our Father plant in our hearts plants which will bear fruit, those fruitless plants of sense, indolence, and neglect of duty, must be rooted up and we shall have to begin all over again.

"Work! work! work!" is the word of our Leader, and we find we do better work and have greater reward if we are faithful and strong, than if we allow the pleasures of sense to occupy our working time. We have really no time of our own. God's time is all His, and our duty is to use it. If by relating our experiences, or writing an encouraging word for our *Journal* or *Sentinel,* we are thereby helping some brother on the way, are we not using our talent as the Master desired us to?

What thanks ought we not to express to our beloved Leader, Mrs. Eddy, for the blessed advantage of these publications! If the privilege now vouchsafed us monthly and weekly should be taken away, who of us would not feel the great loss? Let us, then, remember, that at least part of the work in this line belongs to us, and let us deem it a very great privilege to add our mite and be found working in the cause of Christian Science and obtaining the blessing.

Thanksgiving.

BY HENRY M. MASON.

MY heart is full of gratitude for the continual blessing that has filled my consciousness during the time dating back to Thanksgiving day, 1900. Since then I have devoted my entire time to the practice of Christian Science. The perplexities of mortal existence, in almost every degree of seriousness, have, through others, been presented to me. At times, on account of work, sleep has been neglected and there has often been a necessity for so-called exposure, but not a day during the year have I been in bondage to the false law creating disease. I wish to acknowledge, from the innermost depths of my heart, that this blessed experience was made possible to me through the study of "Science and Health with Key to the Scriptures," which interprets and unfolds God's revealed law, presented in the Bible.

I became interested in Christian Science in the fall of 1892. I was at that time, in such a diseased state physically, mentally, and morally, that there was not, seemingly, a ray of light left directing me to a true sense of life.

My diseased physical condition, wretched as it was, seems like a dream, and I would not again allow it to become outlined in my thought, were it not for the hope of helping others.

One eminent physician who examined me, found many symptoms of a certain disease, and told me that he felt the only permanent relief would come through a surgical operation. From that time, until the operation was performed, the symptoms he had mentioned and the disease he had named were, I believe, never out of my thought during conscious hours, and the disease developed rapidly. I do not question the man's honesty, but I am thankful that I am no longer subject to such methods. I had two other like experiences, both resulting in surgical operations.

One sympathizer told me that, possibly, trouble with my eyes contributed to my suffering. My head was filled with pain a great deal of the time, and y eyes seemed to give me trouble. I acted on the suggestion given me and, as I considered it a serious matter, I went to an oculist in Boston, whose reputation was unquestionable. Until a few days before that time, the thought of imperfect sight had never entered my mind. The oculist made a thorough examination and said that my sight was imperfect. I began to wear glasses at once.

The first benefits of Christian Science came to me through the physical healing. I was, however, at that time, a slave to the use of tobacco, smoking cigars constantly from morning until night. I also indulged, to some extent, in

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intoxicating drinks. The depraved appetites and a life of irregularity, were destroyed through the application of Christian Science. A disposition to dominate, as well as a high-keyed irritability, were subdued under the same regimen.

For the transformation which followed the destruction of these diseased conditions, demoralizing appetites, etc., I am very thankful. The peace, happiness, and general harmony, the natural sequence of this transformation, fills my heart with gratitude, but a positive knowledge of the fact that I have a little understanding of this Truth which makes men free mentally, morally, and physically; and that, with it, I can help suffering humanity, is a blessedness that overrides all else, and it is this blessedness which to-day makes my thanksgiving boundless, and creates in me a yearning honestly to pursue the path of the just.

Nashville, Tenn.

Learning how to Learn.

BY J. B. WILLIS.

THE wheels had come a week before and the little girls had made many attempts, with mamma's help, to master the mount, but the things were so wobbly and trying that their efforts had scored little more than tumbles, and bruises, and a discouragement that was fast approaching heartache.

When, therefore, they spied their Uncle Jack—the very fellow to give them a lift—coming down the road, there was a glad cry and a grand scamper for his open arms.

After he had heard their twice-told tale and noted all the black and blue spots which decorated their poor little legs, and which they exhibited with no small show of competition, he called their attention to a passing swallow whose curves and careenings were made the text of a little talk about the freedom and pleasure in store for them also, as they followed, in the coming summer days, the delightful roads and by-ways in the vicinity of their home. He spoke of how easily the little birds learned to fly because it was God's gift to them, and because they tried their best and were not afraid; and how easily, too, their wheels would speed them, and that without fall or fear, since these have no place in our Father's plans.

Thus the thought of trouble and of task was made to give place to a gladdening sense of privilege and of power, until their happy expectancy strove with wholesome appetite to shorten their supper hour, after which they were to make the trial.

When the bicycles were brought out, the sun was flooding the west with a glorious light and the roadway, framed with pines and oaks, had become a royal avenue, fit for the feet of a princess, uncle said, as he led the children to the crest of a gentle decline for the start, and warned them that they must not go too far lest they tumble, wheels and all, into the depths of the sunset sea.

And now with a last caution to look up and far ahead, and to push bravely at the pedals, these sometime fearsome, but now confident, little girls launched forth gleefully, and in a moment both had safely and proudly passed the pine trees and overcome, with ease and pleasure, what for a week had seemed an insoluble difficulty.

Walking home in the moonlight the wayfaring uncle could but think of the larger problems for both little and larger folk, and how surely the same principle and mental pose would solve them, as well.

Fear and anxious haste beget many a hurt and failure for us all, because they multiply and magnify the difficulties in our way, and yet more because they rob us of that confidence and joyous fore-looking which opens the door to every rich and satisfying success.

How valuable and significant would prove the habit of always giving ourselves the benefit of the most favorable conditions possible for our mount; of always facing the sunniest spot in our sky, and of always looking up and ahead with happy and fearless anticipation of good, and good alone, as we lend our best efforts to the undertaking in hand.

He is a real friend and most helpful to his fellows who tactfully wins their thought away from the gruesome bogies of discouragement and fear, and brings to them a clearer sense of the simplicity, the ease, and the naturalness of all right doing. And as he leads the way, and practically demonstrates this fact in Science, he becomes a veritable benefactor. The sunshine and hope and good cheer which radiate from an understanding of the nearness and attainability of the good, and the nothingness of all our past occasions of anxiety and alarm,—who can tell how much they mean to the tired and trembling about us?

Proving Up.

BY JACOB HODGE.

IN Christian Science, each of us perhaps finds some phase or feature that specially commends itself; something that is especially available to us in our individual experience.

At an early period in my life, a pious mother taught me to read and study the Scriptures, with the intent, on her part, that thus there might be obtained and maintained a preponderating influence on my mind that should eventually lead me to enter the Christian ministry.

But the best laid plans "gang aft agley," and I did not enter the ministry because I could not preach such a concept of God as was entertained by the Orthodox people of that day. The difference between my concept of God as gained from the Bible and that taught by the theological schools was radical and irreconcilable; yet I was not able to discover just the reason for it then, nor was I able to do it until I found the reason in Christian Science some two years since.

Though I refused the ministry, I did enter one of the churches, and for a number of years endeavored to reconcile the creed to my conscience; but failed, and finally withdrew from membership.

However, my early reading and study of the Scriptures was not in vain; for in them I discovered numerous maxims and rules, some of which I adopted and have since endeavored to apply to my conduct of life.

One of these is this: "*Prove all* things; hold fast that which is good." Now, the first clause in this rule is available to us in Christian Science; and it is this feature in Science which commends itself to me.

For at *any time* we can "prove up," as the mathematician does, and can *know* just where we stand in working out our own salvation; what is the exact stage of our progress toward Godliness—Godlikeness.

In the old way this is not possible, as all who have tried well know. The consequence is that one must pass the major part of his days here more or less harassed by doubts and fears as to his status with God.

To the Orthodox Christian, this way of speaking of Christianity, of applying a scientific instead of an emotional rule in the testing our daily Christian life, will appear to be cold and calculating, and devoid of that depth of love of God which should characterize a true Christian, yet in my experience the reverse is true.

After "proving up," and ascertaining the fact that we are progressing in the Christian life and understanding, an exaltation follows which surpasses anything I ever experienced in the old way, which is born of the *knowledge* that warrants the gratulation, Nearer am I than before, my God, to Thee; and also the aspiration, Nearer, O may I be yet, nearer, my God, to Thee.

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Helping One Another.

BY S. M. FRIEDLANDER.

"BEAR ye one another's burdens, and so fulfil the law of Christ."

In making the above declaration, Paul desired us to know that we are all of one spiritual household. So long as we adhere understandingly and scientifically to that declaration the claim of "me and mine" and "thee and thine" will not shackle us, but we shall know that all belongs to God.

An understanding of Love and harmony demonstrates its efficacy in all our thoughts and actions. We should help one another always, and not add to each other's burdens, thereby hindering our own progress in Science by making a reality of that which we know does not exist in Truth. We should see error as such, uncover it, and destroy it; so separating it entirely from God's idea as to give it neither place nor power.

We, as Christian Scientists, more than any others, should know what Love and harmony are, and knowing it, should live it. But we do not always do so. Some of us, while understanding the theory of God's allness, yet in practice hold ourselves in bondage to the world, and because of our supposed Christian Science understanding become blinded to the fact that we are walking in error.

Therefore let us "bear one another's burdens, and so fulfil the law of Christ." Let us work in harmony with each other and for one another, putting aside all thought of self-aggrandizement, for the promotion and promulgation of Love, harmony, and the glory of God Almighty, and upon the horizon of our hopes let there appear a vision of the future grandeur and the glory of the Church of Christ, ruled by the law of Spirit from which the "me and mine" and "thee and thine" will be forever dispelled. Let us strive to make this vision a reality. Let us "be strong, brave, and lean on the Rock of His word, knowing the substance thereof, and that it is our Life and Light."

"A Little Child shall Lead Them."

BY S. F. S.

A LITTLE child who had been healed by Christian Science treatment, went about singing softly to herself, "How good God is to everybody!" The Psalmist says, "Out of the mouth of babes and sucklings hast thou ordained strength."

What we all need is to be brought back to the simple faith of the little child, and to know and realize that "God is good to everybody." When we begin to know that God is Good, and is Truth, and begin to prove that we do see this, by refusing to accept whatever is not from God, then the evils which have seemed real to us for so long,—the sickness, sin, and suffering,—will begin to fade away and disappear, having no support, no truth in them.

Christian Science has brought to the world this Truth which had been forgotten. Though the Bible contains it all, it remained to be proclaimed again by unmistakable words and demonstrations of healing. These works of healing are now wrought by "them that believe," or understand, God's goodness to be *real*, and the claims of error to be *unreal*, or false claims to a power that God never made or gave.

Evil thoughts, malicious purposes, errors of all kinds, are powerless to reach, or affect us, because they have no truth, no life in them. They have no mind through which to express themselves, no tongue, no strength, no intelligence. These false states of consciousness cannot take up their abode with us unless we make room for them, for they are empty nothingness themselves, having, as Jesus said, "no truth in them." We must not reach out to them, nor bid them welcome; then we shall not fear evil, nor feel its effects.

It is the simplest thought which sometimes comes to us with a great light, and it seems difficult to give it to another. The thought that we can "refuse the evil and choose the good," and that we are free from harm as the little child when we have the child's faith in Good, has made the sense of responsibility for our condition clear.

Notices.

Change of Price.

On and after January 10, 1902, the price of the Church Manual will be as follows: One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

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Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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 Difficulties of Medicine.

THE above is the title of a portion of a paper published in a recent number of the *Pharmaceutical Era*, a medical periodical. The original was prepared and read by James F. Goodhart, D.D., L.L.D., before the annual meeting (1901) of the British Medical Association.

Dr. Goodhart's paper is a remarkable one in the dignity of its attitude as well as in its admirable candor. It is well worthy of a place in the highest class of medical literature and should have a reading as wide and careful as its high and extraordinary character merits.

The difficulties with which the medical profession has always had to contend are strikingly and unflinchingly set forth. A more honest acknowledgment of those difficulties it has never been our pleasure to read. Thinking people everywhere who read such frank admissions will, we feel sure, enter into a hearty appreciation of the besetments of Dr. Goodhart and his confrères of the medical profession.

If there were but one "Mrs. Smith" and she were always found in the same mental mood in her sicknesses, the physician's problem would be greatly simplified; but when the same physician has on his list a number of Mrs. Smiths as well as Mr. Smiths, and divers members of the Jones, Brown, and scores of other families of American nativity, both adults and children, to say nothing of the large per centage of foreign-born patients with their almost infinite differences of temperamental peculiarities, the perplexities and uncertainties become sufficiently appalling to call forth essays of the kind under consideration.

With Doctor Goodhart's sentiment on Hope, Christian Scientists will heartily sympathize. "When hope flies out of the window death is lurking at the door" is indeed more than a sentiment. It is a truism. But when hope ripens into trust in the Supreme One as the great Physician, and when to trust is added the understanding of God's healing presence and power, then truly is death driven from its lurking-place at the door.

The fact that Dr. Goodhart's able lecture was delivered before so dignified and distinguished a body as the British Medical Association, gives it additional importance and significance.

Following is a lengthy extract from the lecture as published:—

It is clear, without my laboring the point, that a body so composite as ours, is so very delicate a machine that there must be many and many a case presented to us where we do not—many even where we cannot—know what is the matter, and taking even the most favorable view of the progress of scientific discovery, it is probable that this will be so till time shall be no longer. We cannot know, because the intricacy of the machine hinders one in getting at the real facts; we cannot know, because even when we have got at the facts we cannot be sure that the remedies used will get at the disease.

When we come out of the aloofness of the contemplation of growth, nutrition, degeneration, and death, to take part in the active grappling with these by stimulating this function and dulling that, in the attempt, in short, to arrest or stop disease, our difficulties become appalling; but this is quite unrecognized by most of those with whom we have to deal. There has been much interesting and perhaps interested talk of late about water-tube boilers, their intricacy of working and their excessive wear and tear, and the difficulty of their repair without stopping the ship. Now, supposing that such a machine as our modern warship could be worked automatically with hatches down, and that the only positive knowledge to be obtained of the condition of its entrails was by the observation and analysis of the smoke and the bilge water, by post-mortem examination at the breaking-up of old vessels and the recording where each had gone to pieces, would the progress of knowledge, think you, be very rapid in the evolution of the science and art of shipbuilding? Would the feeling of power to deal with the defects of the machinery as they arose be very robust in any engineer who had had much experience? Would not "I can" have to wait upon "I am not sure," and the result be some tangent from direct purpose? And, excepting the self-righting of the living organism, which, from my present point of view, does but make confusion worse by rendering still more uncertain the real relation between means and ends, our naval engineer is in the same position we are when we attempt to control or modify function, for it is impossible to get at the organ that is implicated, and function and excretion are, so to speak, waste products, or, as I like to call them, ash. Take the liver or the bones as concrete examples. Of the bones and the exchanges that go on between them and the other component parts of the body I think we may say we know nothing, and yet no doubt they extract material from the general store that the general store is better without, and they return to the common stock material which is better adapted by the abstraction for the purposes of other parts. Then the liver, the largest organ in the body; its imports and exports must be enormous, and from the familiar way in which it is spoken of there cannot be a man in the whole world who does not think he knows all about it. But what are the facts? We know something about the physiology of the liver, but this knowledge has been mostly obtained by experimentation on the lower animals, by observations that occasional cases of disease afford us, and by certain inferences that we draw—very much at second hand—from the changes produced by disease in the organ. But all these things, valuable as they are, and without which where we should be I don't know, yet are very far from giving us that real and intimate knowledge of the living organ that we require to enable us to treat its diseases.

For example, there is not a soul in this room to-night who, if I asked him how and why gall stones are formed, could give me any useful information on the subject. Yet the kerneled public flock to us for treatment, and expect to be cured. And when, alas, as often happens, drugs fail, they apply to surgery, which in that case is but a refuge for the destitute, for that is not the treatment of disease.

Then there is the question of hepatic stimulation of the liver by cholagogues—we still give our blue-pill and podophyllin, and so on, and speak with early innocence of "touching" the liver, and so still perpetuate the idea that certain remedies go for the liver and increase its various secretions. I don't say this is all wrong, or that the remedies are not valuable in the conditions for which they are given, but all the positive experimental evidence that we possess I think goes to show that these remedies are chiefly intestinal in their action. And I instance them particularly because they not only show up the difficulties that an intricate machine causes us in obtaining information, but also another point too often forgotten—which, nevertheless, is constantly interfering with our inferences on the treatment of disease—that we send a remedy forth on one mission which we suppose it to have performed, whereas in reality its virtue has been expended in quite a different direction. Take the matter of pain—a pain with a definite

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cause, if only we can find it; but it is deep down in the recesses of our impenetrabilia, and it has absolutely no distinguishing feature—so that no human being can do more than say that it may be this or it may be that. A position this that would seem to claim for the doctor all the patient's sympathy—it usually, however, meets with a great deal of derision.

Take the next vital element and its bearing upon the handling of disease. Here again we are often foiled when we would be positive, because of the personal equation, as it is called, the individuality of the patient. When Mrs. Smith asked her doctor why it was that a particular pain possessed her, he is said to have replied with ready wit and no less truth, "Madam, it is because you are Mrs. Smith." And the lady no doubt thought her doctor a very amusing man, but she had not a glimmer of the great truth that had been administered in such an excellent coating. But, indeed, that "because you are Mrs. Smith" constitutes one of, if not the most insuperable of, the difficulties in framing any system of precise medicine, and over and over again fattens crass ignorance at the expense of real knowledge.

In the practice of medicine you cannot jump the fact that the inflections of your voice are not exactly like those of any one else; and as long as the world lasts this variability of the living force, this individuality, will prevent the attainment of the popular desire—a cut-and-dried remedy—not only for every disease—that is no use to Dick when the remedy touches only Tom's variety; no, we want a remedy for every disease, and for every variety of it, as met with in the young and in the old, in the otherwise healthy and the unhealthy, under the specious garb of mildness or the pronounced type of malignity; that is another of the cruxes of medicine that the world wots little of. And then as part of the animal energy of man, of the spirit of life, perhaps the chief human expression of it, comes that wonderful, indescribable something that we call hope. One hears talk of forlorn hopes, but hope is never forlorn; its spring is always light and buoyant, and it is as indomitable as life itself. Of all the unnatural conditions of which medicine takes count, perhaps none is so much so as life without hope. When hope flies out of the window death is lurking at the door, but in the good providence of God man cannot quench it, and I beseech you that you never try. And it is these attributes of hope, so indissolubly linked as it is to life, that constitute it indeed a thing to be reckoned with in our dealings with disease; for if not forlorn it has one characteristic—I will not call it a failing, for, after all, it brings more help than trouble in its train—it is generally blind in the matter of life to anything but the certainty of returning health. It is ever ready to ask three questions, and no more: What is the matter with me? What will cure me? And how long will it take? And to these it expects immediate and positive answers.

Drugs.

Now, why do we give drugs? To cure disease, you answer at once, and think the question unnecessary. But wait a minute; we give drugs for several other reasons, some of which are far less free from criticism. For example, drugs are often given, not because the disease demands one, but because the patient is not happy till he gets it; too often he is not happy even then. They are often given to hide our ignorance, I fear, or to mark time while we watch and wait; they are given sometimes as a gambler on the Stock Exchange speculates in "futures," an enhanced reputation being the windfall that it is hoped to secure; and then we often give drugs as an experiment in the hope that they may do good. I will deal with this last more especially, for it is a reason for giving drugs about which the public are peculiarly sensitive and ill-informed. It is often said as a matter of prejudice against the hospitals of our country—than which none could possibly be conducted more humanely and considerately—that the patients are made the subject of experiment. So they are, but this happens not only in the hospital. If it be true—and it is true—that you and I are unique in our way, and that it is this individualism of man that constitutes the great barrier of the evolution of any system of medication, it follows that each new patient who demands treatment is more or less a case of experiment, and it is by experiment of this qualified kind—upon the king as he sits upon his throne, as for the poorest being within his realm—not only that the value of drugs is established and new powers gained over disease, but by which an increase of knowledge of disease itself is gained. The cure of disease is always the fundamental object; but not far behind it should come the alert eye to watch the deviations from the hypothetic normal which the individual resistance or the drug in its action may show in the course of the case.

All treatment by drugs is more or less of an experiment, and it is, indeed, in this fact that the enormous number of new drugs daily poured upon us finds its justification. Many and many an ailment that afflicts mankind badly needs a remedy, but for which, as yet, no remedy is opportune; and who knows but in each new drug some human ill may find alleviation? A chemist's shop is indeed a source of wonder and dismay to me, and I could indeed wish we were less the prey of the manufacturing chemist, but I would not for a moment even seem to discountenance new remedies. What I would discountenance is the giving drugs by rule of thumb. Diseases run in fashions; I have mentioned one or two that seem to me in fashion now, and there are fashionable drugs which, while the sun shines upon them, become the darlings of society. Their popularity is enormous—far in excess of their merits; and by-and-by they sink into the cold shade of neglect. Who does not even now remember the boom of the antipyretics? A few of them have remained to us for other purposes; but as antipyretics, who gives them now? They are not by any means valueless when given appropriately, but they were rushed for more than they were worth, and they are now buried by later booms, such as animal extracts and antitoxins, and many of these will be buried, too. And then as to routine in the treatment of disease. I suppose there is not a single case of gout in the whole world that has not had sodium salicylate and other easily enumerated drugs, and had them freely; and why? Because they are supposed to eliminate the cause of the disease. I find that the British public knows far more about uric acid and how to deal with it than I do with all my pains; and what men think they know in this respect, I fear that we, in the first place, and vulgar advertisement in the second place, have taught them. Yet I cannot understand how any reflective mind, making a careful study of gout in its clinical aspect, can settle down and bury itself in the doctrine that gout is a mere question of intake and output, and, if not, think of the harm that is done by false doctrine of this kind upon the thousands who are engaged in the hopeless struggle of dispossessing themselves of their fetish.

Jefferson's Ten Rules.

Never put off until to-morrow what you can do to-day.
Never trouble another for what you can do yourself.
Never spend your money before you have earned it.
Never buy what you don't want because it is cheap.
Pride costs more than hunger, thirst, and cold.
We seldom repent of having eaten too little.
Nothing is troublesome that we do willingly.
How much pain the evils have cost us that have never happened.
Take things always by the smooth handle.
When angry, count ten before you speak; if very angry, count a hundred.

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The Lectures.

At Niles, Mich.

It is with grateful hearts that we write a few words to the Field of our experience in giving to our city our first lecture on Christian Science, by Mr. Edward A. Kimball of Chicago, January 2, 1902.

Nearly a year ago we started our regular Sunday services at the home of the First Reader. We have sometimes had twenty-two in attendance, though often four constituted our number. We saved our collection for a lecture fund; we finally had about forty-five dollars in one of our banks when it closed its doors some months ago. Sixty cents on the dollar has since been paid us, which formed a nucleus for a new lecture fund. In the summer, we entered into correspondence with Mr. Kimball; but he could give us no date, though promising to let us know later. A gentleman from Chicago met with us five times last summer, and each Sunday we were five dollars richer by his coming. Finally a telegram came from Mr. Kimball saying he would come if we were ready. We had fifty-six dollars, and were not fully ready as we would have thought, in the old way, but we knew we should be. We rented our best opera house, furnished our own stage settings from our homes, had a quantity of palms from the greenhouse, did the necessary advertising, and we have fo nd our expenses, including everything, were eighty-five dollars, and this A.M.—January 3, 1902—we banked seventeen dollars toward another lecture, "some sweet day."

The Scientists from South Bend chartered a car and lent their presence as well as generous financial support to us. From Kalamazoo, Elkhart, Goshen, Dowagiac, and Buchanan they came, eager for this Truth that we know is *all* there is. Our townspeople were very respectful to us in every way, and while they may not now realize what we did for them, they will in time. Our every want was supplied; we absolutely knew no lack, proving anew to us that "He satisfieth the longing soul and filleth the hungry soul with goodness."

Words are inadequate to tell our happiness and gratitude to-day for it all. I have gone into detail for the benefit of those whose strength as to numbers may seem small like our own. For our Leader, Mary Baker Eddy, and the Christian Science publications, we have cnly love and thankfulness.

Mr. Kimball was introduced by Mr. N. H. Bacon, a rising young attorney, and though not a Scientist, he proves by his words his manly liberality. His introduction was as follows:—

Ladies and Gentlemen:—From the earliest time, man has yearned for that upon which the soul delighteth to feed.

In this age of achievement, advancement, good purpose, and discovery, man turns with satisfaction toward the things that please and instruct. We term various things "discoveries" which are the unfolding of truths and principles which have long since lain dormant through an unenlightened period of lethargy.

Christian Science is not new. The truths which it promulgates are as old as the hills, but their application through human instrumentality has received, in late years, the applause and attention of a listening world.

Christian Scientists are entitled to a place among the religious denominations of the world. They are not fanatics who go braying up and down the highways and who hold out the delusive phantoms of necromancy, the more effectually to ensnare their victims; their theories rest upon a foundation of stone that will withstand the arrows of relentless criticism, and not on a foundation of sand and shells that will crumble and fall as the sport of the derisive winds that blow.

Let us learn of this thing; let us know the whole truth at this time, and if mortal error has crept in and retarded or destroyed the original plan of One far wiser than we, we shall not tolerate it longer.

The speaker who will address us to-night is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston. His lecture is given under the auspices of the Society of Christian Scientists of Niles, and is their New Year's gift to their fellow-townsmen.

I take great pleasure, my friends, in introducing to you Mr. Edward A. Kimball of Chicago, who will now address you upon "The Cause and Cure of Diseases."

JESSICA W. PIERSON.

At Fremont, O.

The much-discussed teachings of Christian Science were treated of and explained in a lecture at the Fremont Opera House Sunday afternoon, by the Hon. William G. Ewing of Chicago, Ill. A good-sized crowd was present to hear this able and distinguished lecturer who lectured under the auspices of the Fremont Christian Science Church. A large number of Scientists came from the neighboring city of Toledo, showing their interest in the work and manifesting appreciation of the efforts of the local workers to present the theories of Christian Science to the people of this community. Judge Ewing spoke of both the religious and medical part of Christian Science. After hearing the lecture many people said, as did the prominent editor of Atchison, "If that is Christian Science, we must confess it is not what we thought it was." He showed that their faith is not, as many people think, a patent healing method that has never been patented, but is simply and purely a religion of Jesus Christ.

Fremont (O.) *Democratic Messenger.*

Judge Ewing was introduced by Hon. George H. Withey, who spoke as follows:—

Ladies and Gentlemen:—It is a pleasure to introduce the Hon. William G. Ewing of Chicago, who is to address you this afternoon. Like Paul of Tarsus, his good name has gone before. Mr. Ewing was United States Attorney under President Grover Cleveland, and formerly a judge of the Illinois Superior Court. He is a worthy advocate in an illustrious cause. I congratulate you on this opportunity to hear him.

It is not my good fortune to be a member of your society, nor to understand Christian Science, as a special teaching, and as understood and taught by the leading minds of the Christian Science Society. I entertain, however, the highest regard for all men who think for themselves, strive to understand, and then follow the dictates of conscience. Such men, in all times, have led the advance guard of civilization.

My pleasure is two-fold: first, my friend is a member of my fraternity; and second, it affords me an opportunity to hear the subject of Christianity discussed as a special Science by a man who merits a thoughtful hearing, who believes in his subject because he understands it.

We who are not familiar with the subject will learn that Christian Science is not a new religion, but perhaps a simpler, better, or clearer understanding of some of the old and sacred lessons taught by the Master and exemplified by his apostles. It cannot fail to interest every one who does his own thinking.

In the world's history, only those people are spoken of who have influenced the affairs of mankind. Christ was man's greatest benefactor, and his followers, in consequence of the good done the race, have taken great place in the story of the affairs of men.

The Roman empire was invaded by open and licensed violence, undermined by vices and moral decay in the name of Paganism. The pure and humble religion of this lowly Nazarene gently insinuated itself into the minds of men.

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It grew up in silence and obscurity, and finally planted the triumphant banner of the cross on the ruins of the Capitol.

This great religion was not limited to the Roman empire. After a revolution of eighteen centuries, it is still professed by the most distinguished portion of humankind in arts and learning, as well as in arms. It has been widely diffused to the most distant lands of the known world.

Well may we ask by what means has this faith obtained such a remarkable victory over the established religions of the world? And we answer, it was owing to the convincing evidence of the doctrine itself, and the good which it has done to all mankind. It is a doctrine of love, equality, and comfort to man. It appealed to his reason. It taught right thinking which in its turn led to right living.

The religion of this same Christ is accepted in some form to-day by the scholars of every land, not only because its teacher did miracles and lived an upright life, but because the doctrine itself applies directly to the needs of man's mind and body, and under its influences, man has most nearly approached the image of his God.

I now have the pleasure of introducing the Hon. William G. Ewing, who will address you.

At Minneapolis, Minn.

Judge William G. Ewing of Chicago, under the auspices of First Church of Christ, Scientist, lectured before a large audience at the Lyceum Theatre last evening on "Christian Science, Physician and Redeemer." Judge Ewing was introduced by Clarence C. Eaton, Second Reader of the church, who said, among other things:—

Christian Science renews with special emphasis to this age, that memorable invitation and promise given by the Galilean prophet: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And it also proclaims anew glad tidings of great joy, for healing from sin and disease; and the gospel of peace and love on earth, good-will to all men. And the signs are following. Those of you who have a measure of the understanding of this Science know that for whatever else we may be here on earth, we certainly are here to glorify our God by learning and practising the Science of loving, the Science of living. And we all, with one accord, welcome such blessed opportunities as these, whereby we may learn from the lips of those who know full well whereof they speak, something of how to love and how to live. In the speaker, who is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, many of this audience, by reason of years of acquaintanceship, see a true friend and brother; and I fully believe that all present will recognize in him one who earnestly longs to walk and talk with God, and one who, I am sure, in so far as is possible at this period, has given up all, that he may so do.

Minneapolis Journal.

At Kewanee, Ill.

Mr. Edward A. Kimball of Chicago, lectured in the Opera House, Sunday afternoon, December 29, under the auspices of First Church of Christ, Scientist, of Kewanee, Ill. He held the close attention of his audience for two hours.

Mrs. Bone, the First Reader, introduced him as follows:

Ladies and Gentlemen:—We of Kewanee who are working in Christian Science, trying to learn its Principle, have found that the people of Kewanee have a very vague idea of Christian Science.

In all ages and among all mankind there has been a desire to know the Truth,—to know more of God,—which makes man free.

Christian Science teaches us that God is ever-present, omnipotent, omnipresent, and omniscient.

We have one with us this afternoon who has demonstrated the Principle of this Science. One who no longer has to ask "Does God answer prayer?" because he has seen the sinner reformed and the sick healed through prayer; one who for years has studied this Science; one who is not trying to teach a new religion, but will bring to our thought the old, old religion of Christ.

We now have the pleasure of introducing to you Edward A. Kimball of Chicago, who is sent out by the Board of Lectureship, under the auspices of the Mother Church of Boston, Mass.

Report of Sales at Chicago, Ill.

At the annual meeting of the Central Christian Science Reading Room Association of Chicago, the following motion was carried:—

The secretary is hereby instructed to send to the Publishing Society of Boston, so much of its manager's report as relates to the copies of Science and Health, "Miscellaneous Writings," Journals, Sentinels, and Quarterlies, sold at the rooms of this association, during the year just ended.

In accordance with this motion the following report of sales is herewith enclosed.

Science and Health.	
Cloth ($3.00)	775
Sheep ($4.00)	254
Morocco ($5.00)	852
Levant ($6.00)	106
Total,	1,987
Miscellaneous Writings.	
Cloth ($2.25)	156
Morocco ($4.00)	173
Levant ($5.00)	27
Total,	356
Journal.	
Single	2,739
Yearly	571½
Sentinel.	
Single	7,590
Yearly	869½
Quarterly.	
Single	8,734
Yearly	409

MRS. FANNIE B. HUNT, *Secretary.*

If I Can Live.

If I can live
To make some pale face brighter, and to give
  A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
  Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
  The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
  To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
  Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
  Of me: "She did her best for one of Thine."

HELEN HUNT JACKSON.

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Testimonies.

For a long time I have felt it was my duty to contribute something to the *Journal* or *Sentinel,* in the hope that it might be of benefit to some poor erring one like myself.

I first heard of Christian Science a number of years ago, but had no desire to investigate it, in fact, I felt a sense of contempt for any one who thought they could be cured by imagining they were well. I could not understand why, if God knew all,—and the churches, or rather church members, taught that He did,—that He should take from their midst the very ones who promised to become the most useful and good members of their flock. I was fast drifting toward agnosticism. But the time came two years ago when I felt that I needed some power higher than human power to lift me out of the depth of despair into which I had fallen.

I got out our old dusty Bible and tried to get some comfort, but to no purpose. My business was failing; I was fast becoming overwhelmed with debts; I was willing to work and did work day and night trying to overcome them; but the more I wriggled the deeper in I got. The severest blow to me was when *materia medica* told me I was about to lose my wife. I was willing to give up all, that she might be spared me. The physician told me she had heart failure and could live but a few months. I tried to be cheerful and to keep her so, but on account of my business worries and my worry over her trouble I was rapidly losing my own health and felt the time was fast approaching when I should be without business, without wife, without home.

It is with a feeling of deep gratitude that I remember the kind ministrations of the gentleman who first gave us the true understanding of Christian Science. He had been a frequent visitor to our little restaurant, and one Sunday evening at supper some one asked my wife if she were going to church, and she replied she did not feel able to go. Mr. M. then remarked that they went to their church to be healed. Oh, what news that was to me! We grasped at it as a drowning man would a life preserver. We asked him to stay and tell us about his faith. He did so, and kindly loaned us Science and Health to read. We soon felt it was the Truth but could not see how it was to help us.

During the next few weeks my wife became violently ill again on a Sabbath day, and Mr. M. happened in. He asked permission to read to her, which was granted. We did not know that he was giving her a Scientific treatment although we were perfectly willing that he should. He was with us for about an hour, when he bade us good night and remarked, "I hope to see you well to-morrow." In less than an hour afterward she pronounced herself well and she has not had a recurrence of the trouble since.

When he came for his Science and Health and said others needed light too, we were loath to part with it, but we did. That very night I sent my only five-dollar bill flying to Boston for one of our own. Words cannot tell what blessings have come to us since that time. I was suffering from partial blindness and had been for twelve years, each year growing worse. I used to go about my business with my eyes closed to accustom myself to the place when the final blow came. Thanks to Science and Health and its author, that time never came, and now I see better than I have for years.

This trouble has been met slowly and by degrees. But this is not all. Since that time we have overcome many physical ills and have gone about proclaiming the Truth and have led quite a number of friends to see the light of the true gospel.

One friend, during a conversation, said, "E., what have you done to yourself? you are a new man."

I feel that I cannot be too thankful for the spiritual uplifting that has come to us. Among other things, I have demonstrated a profitable business, a home that cost me a thousand dollars, and last, but not least, a happiness that I never dreamed of in the old way.

E. G. C., Put In Bay, O.

We hear a great deal about gratitude from Christian Scientists. Certainly their growing ranks express more, perhaps, of this sentiment than any other people on the face of the globe. And what is it that Christian Scientists are so deeply, so sincerely, grateful for? They are, of course, grateful for bodily healing, for rescue from poverty and from fear of discord and untoward conditions; but most of all are Christian Scientists grateful because they are really learning a little of what God is. We hear a great many people say they have no God, they do not believe in God; but this is impossible. They may not believe in the ordinary conception of God, but every individual has some law, force, or ideal which governs him and controls his action and governs his relation with others; and this is his God. The salvation of us all rests in finding the true idea of God,—what God really is.

Christian Science tells us to recall our thoughts from thinking of God as an unknown force a physical law or a personality, and to find Him omnipresent, divine Love, Mind; and to come to the point where the still, small voice of healing is found to be the voice of God. When we come to know that thoughts of good are reflections of God and are all-powerful, then we begin to know a little about God,—that God is in the midst of us, "in Him we live, and move, and have our being." We cease to be like the fish in the sea, asking, "Where is the ocean?" or like birds of the air, asking, "Where is the air?" God is everywhere and God is ever-present. "The tabernacle of God is with men, and He will dwell with them, and they shall be His people."

A patient was suffering from what the doctors had pronounced to be blood poisoning from a carbuncle on his arm. The patient had suffered very much, and it was said that the bone was affected and the arm would perhaps have to be amputated. Christian Science took hold of the case and the patient began to improve. There was quite a struggle to bring to the thought of the patient that divine Mind was governing the case and was healing her, and she suffered a great deal from the pain. The patient told the Christian Scientist that one night she met the pain when it tried to occupy her consciousness, with the thought that God was in and through all. From that time the patient began to improve, and was entirely healed.

D. S. M., Cambridge, Mass.

Many times my conscience has pricked me, and spoken thus to my inner consciousness: What gross ingratitude is this! your silence in regard to what Christian Science has bestowed upon you. What has not Christian Science given you? all the manifold blessings of heaven are yours,—health, harmony, and a calm and sure trust in God as omnipotent Love.

From birth I had been a weak, sickly child, having twice been dangerously ill with cerebro-spinal meningitis. After accepting Christian Science, this same error presented itself. To my great surprise, the trouble was overcome in less than twenty-four hours, and I was able to dress and attend to my school duties the following morning. At this time I was quite young in the thought of Christian Science, and this wonderful realization of the Truth proved beyond a doubt the omnipotence and omnipresence of infinite Mind.

How truly our beloved Leader, Mrs. Eddy, has spoken: "The time for the reappearing of this divine idea of healing is now; and whosoever lays his earthly all on the

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altar of Christian Science, may to-day drink of Christ's cup and be baptized with his baptism" (Science and Health with Key to the Scriptures, p. 360).

Two weeks ago I was called to the bedside of a child who had an attack of paralysis. With cheering and strengthening words from our precious text-book, Science and Health, the mother's hope was kindled until she saw the Truth, and beheld her child, not held captive by any law of error, but living, moving, and having his being in God. It was then she knew the Truth could heal her boy. The case was treated one week, at the end of which time the boy was entirely healed,—perfectly well and strong.

This is only one of the glorious proofs of God's loving care,—of the all-inclusiveness of God, and the nonentity and unreality of error.

Words are inadequate to express my love and appreciation to our dear Mother for the Truth which has been given to this age through her. I feel that the only way of expressing my gratitude to God, is by following the commands of our blessed Master: "Go ye into all the world and preach the gospel to every creature;" "heal the sick."

MRS. MINNIE M. KEEVAN, Colwyn, Pa.

I wish to speak of the healing received on the two occasions, when I had the privilege of seeing Mrs. Eddy and hearing her speak.

The first of these was when she addressed the Mother Church at the annual meeting in Tremont Temple, June 6, 1899. I awoke on the morning of that day with a sense of suffering so severe that it was a great effort to get up. I could eat no breakfast, and after working an hour, was relieved, but by no means free. Ordinarily I should have thought it the part of wisdom to remain quiet, but so great was the desire to be present at the meeting and hear our Leader, that I arose, dressed, and went to the Temple, feeling that I should hear the needed word of healing and strength from her lips. Nor was I disappointed. While Mrs. Eddy was speaking, the pain lessened, and then I forgot it completely until later, during the services, I realized that all sense of discord had vanished. Not only this, but for many months afterwards I was better and stronger, did better healing work for my patients, and experienced an unusual degree of spiritual and mental freedom. The second time the healing was realized, was during our visit to Pleasant View last June. I was not in any physical discord at the time, and though the need seemed great along other lines, on the way to Concord, the sense of quiet joy, and gratitude that I was privileged to visit Pleasant View, was uppermost. While we were resting on the lawn, waiting for our Leader to speak to us, I experienced the most marvelous sense of love I have ever known—love that satisfies, nourishes, sustains, uplifts, and blesses; love that washes away all that is unlike itself; love that knows only its own purity. All fear for the future, all anxiety and care, dissolved as a dream, a weight of oppression was lifted, and I felt the most absolute assurance of God's guidance for the future, of His care and enduring, sustaining power and presence.

Our Mother's words turned me anew to her grand Message, and I have spent many hours with it since, always finding strength and help. When I left Pleasant View, I said in my heart, "Lord, it is good for me to have been here," and I pondered deeply the hallowing influences of that wonderful day, and the marvelous power for good in a single human life, directed and sustained by God. During the conflicts which followed when I "came down from the mount," I went literally on the strength of that meat forty days, winning victories for God and His Christ.

This is but a single tithe in return for all our Mother, Mrs. Eddy, has done for me, through her books, during the many hours I have spent alone with them, gathering never-failing healing and comfort from them, and from the inspiration of her human life-works.

MARY TROXELL, Washington, D. C.

Christian Science was first presented to me about fourteen years ago by a lady who talked with me and helped me out of a severe cold that was becoming chronic bronchial trouble, and which the doctors told me was affecting the lungs. I attended the meetings a few times, but was not able to grasp the first thing about it. I read Science and Health, but not with understanding. Being in material bondage obscured the spiritual, and I did not pay very much attention to it, in fact, I forgot that such a thing existed. About four years ago I was visiting a friend some few miles from my home, when Christian Science was again brought to my notice, and very forcibly too. An attack of heart trouble of many years' standing, seemingly growing worse, was instantly relieved by my friend. This led to many talks between us and my increasing interest and desire to know more of this Truth. At that time I did not suppose it would conflict with my religious views in the least.

I attended several Wednesday meetings, and then the Sunday service. I awakened to the consciousness of a something coming into my life.

Words fail to express how this thought grew upon me. I concluded that the love and peace shown to me through the teaching of Science and Health was indeed the peace that passeth all understanding. I am now a member of the Mother Church of Boston.

Since coming into Christian Science many errors have been overcome. Failing sight for which I had worn glasses to sew or read for nearly three years; female troubles of eighteen years' standing; weak lungs and throat; biliousness; chronic headaches which continued for weeks at a time. Life was a burden, but now I am out of bondage.

I am very thankful to the small band of faithful workers here, for the presentation of this Truth, and the spiritual illumination of the Bible that has come to me through Science and Health. In conclusion, I must speak a word of praise and thanks for the great help I receive from the *Sentinel*, *Journal*, and all the publications of our Leader, Mary Baker G. Eddy.

MRS. C. J. ANDREWS, Port Townsend, Wash.

What a sweet satisfaction it would be to me if I could impress the glories of Christian Science upon my fellowman, so bowed down and hampered, year in and year out, for lack of the understanding of divine Intelligence!

Last Wednesday evening at the church, I listened to blessed testimonies, which came welling up from true and sympathetic hearts, and some of them applied to me so keenly, that I almost wondered if the giver knew my thoughts and was voicing them for me. I deem it a great blessing to live where it is my privilege to attend the meetings in the Mother Church.

Within the past year I have traveled much. In many cities I have sought out churches and reading rooms, and found the same harmonious, God-loving people as at home. Many of them congratulate me upon my church privileges in Boston.

What a demonstration is the beautiful structure recently completed in New York City; to say nothing of those I saw elsewhere.

I have had in my own private, as well as in business life, many demonstrations, so beautiful in character that words are inadequate to describe them.

If there is a man on earth who knows what it means to deal with frightened people, it is a practitioner of dentistry. Does any one doubt this statement? I think not. Long experience has taught me that it is true; but, thank God, through Christian Science there is a way out of what to some seems impossible.

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Find this way in the little book Science and Health by Mary Baker G. Eddy, and it will help you in all things.

I am young in the Cause, but am old enough to know that I have made no mistake, and that under the influence of Good, perplexities and pain fade away, for Good fills all space; and Life, Truth, and Love forever reign.

GEORGE A. STILES, Boston, Mass.

A few months ago I was in one of the upper rooms of my house, opening a window, when, as I undid the latch, the cord of the window broke, and the whole of the upper part of the window banged down with awful force, catching my middle finger between the upper and lower parts of the window. As soon as I possibly could, I repeated the Scientific Statement of Being, and called for help, but no one was near, and it must have been quite five or ten minutes before I was released.

I can honestly say I felt no pain, except when I knocked the finger against something, and no one looking at the finger could even see a bruise. I played tennis all that afternoon, and held my racquet quite firmly. A quarter of an hour after the occurrence, I was able to sew with my thimble on the finger that had been caught in the window.

Last March my little daughter had scarlet fever. She had no medicine, and no doctor attended her, except the medical officer of health, whom we called in at once to certify that it was scarlet fever. We treated her in Christian Science, and God surely manifested His omnipotence, and restored her to us, better in health than before.

We kept all our quarantine regulations most carefully, though they were very irksome; for, as Mrs. Eddy says, we Christian Scientists must be law-abiding citizens. My little girl was to all intents and purposes well in four or five days, but notwithstanding, she remained the legal six weeks in quarantine, for we must remember our Lord's command, "Render to Cæsar the things that are Cæsar's," and above all, although our fears of material things are over, we must be tender and pitiful to those who have not yet been brought into Christian Science.

MRS. M. DRURY, Weymouth, Eng.

One morning I awoke and began reading 1 John, 3. Then I turned to the word "Love" in the index of Science and Health and looked up a part of the references given there. I got up with a greater sense of Love than I had ever experienced before.

During the forenoon a member of the family who had been in childhood subject to spasms, was suddenly attacked with a violent spasm. I heard the sounds from an adjoining room, but felt no disturbance whatever, having no sense of anything unusual occurring, until my sister came to me and said: "They want you to come in there." I went in and found the mother overcome with fear, perfectly helpless, the father bending over the afflicted one, who was writhing in agony upon the bed.

He made way for me at once, and with a great compassion born of Love I placed my arms around her, and spoke to her frightened sense in the words of the Master: "'Be still!' you are all right, darling. Do not fear." She immediately began to grow quiet, and in five minutes I left her with the smile of reflected Love on her lips. In a few minutes more she was sleeping. Afterwards the thought of hate seemed to obtain in the mind of one present, but I realized only Love, and praise and thanksgiving rose high in my heart as I thought, though they may seem to hate us they cannot hinder us from loving them. Nothing can prevent us from loving. Whatever comes into our experience this blessed privilege is still ours, we can love. No wonder our dear Leader asks: "Do you Love?"

ELSIE KELSO, Yale, Ia.

Just four years ago I began the study of "Science and Health with Key to the Scriptures." If I were to try to find language to express the many benefits received therefrom I should be unable to do so. There have been many wonderful cases of healing in our family, but that which I prize the most is the destruction of sin in self, and the understanding it has given me of the Bible, which I had always read more from a sense of duty than because I had any understanding of it, or loved to read it. Since reading Science and Health, I love to study my Bible, and find that I can understand it better.

I wish to write of a demonstration of the power of Truth over error. We had been reading Science and Health only a few months when our little girl was taken with croup. When she was placed in my arms by the lady with whom she had been sleeping, I was told that if I did not do something quickly to relieve her, she would choke to death. I took her, and her father and I began to repeat the Scientific Statement of Being and the Lord's Prayer with its spiritual interpretation. The healing was instantaneous, and she has never had the croup since. She had had several attacks before.

I find the little understanding I have of Christian Science is of great help to me in every way. I am very thankful to Mrs. Eddy for the great Truth she has revealed to us.

MRS. FANNIE C. JOHNSTON, Boston, Mass.

I wish to express my gratitude for the spiritual and physical help I have received from the study and treatment of Christian Science. A little over a year ago my eyes were healed of compound astigmatism after I had worn glasses for about five years. I took my glasses off under what were the most trying circumstances, as I was at that time doing work considered very hard on the eyes. However, I was able to continue my work without suffering the least inconvenience or pain, and my eyes were healed perfectly in three treatments. I have also since been healed of catarrh of long standing, chronic throat trouble, weak lungs, inflammation of the stomach, and many other seemingly serious troubles.

The study of the Bible with the light of "Science and Health with Key to the Scriptures," gives us the most beautiful as well as the most practical religion I have ever known, and I thank Mrs. Eddy, not only for the physical, but for the spiritual healing I have received through one of her loyal students. Our happiest hours are spent in the study of this wonderful Truth. The *Journal* and *Sentinel* are welcome guests and are most helpful.

MRS. ALICE M. WHYTE, Ashland, Ore.

When I commenced to study music, my teacher drilled me in a certain method. After a few years I grew dissatisfied with my progress and went to another teacher. I was asked to play, and after a few moments he stopped me with the remark that my *method* was *wrong*, and showed me the *correct* way.

I went home discouraged, for I felt that a good deal of work would have to be undone; but I thought, "I will start again as though I were a little child and make the old way as though it never existed." I worked faithfully and I remember, my teacher expressed surprise and pleasure at my progress when I went for the next lesson.

Now it seems to me that this is a great deal like the way in Christian Science. We become dissatisfied with our way of living,—with sickness, sin, and sorrow,—and if we go to a true Christian Scientist for help, we find that our *method* was *wrong* and are shown the *correct* way; and if we will but start as a little child to understand and practise this way, the old method will be as though it never existed, and we shall rejoice in health, happiness, and love to all.—G. T. P., Forest Hills, Mass.

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Religious Items.

THE DEVOTIONAL HOUR.—Everything that men fashion with their hands from the material which the natural world supplies expresses thought, will, purpose. Every sort of construction is the embodiment of an idea, or of several ideas, and conclusively witnesses to the fact that it is the product of intelligence. Looking upon the simplest and rudest creation thus brought forth, the observer instinctively and logically concludes that it did not shape itself, but assumed its particular form at the will of some person and for a special end. Men have produced many marvelous mechanisms, and as the years move on the number of these is constantly increasing. Turning from the ingenious contrivances of man to a consideration of the numberless objects of nature, their diversified forms and their manifold uses and adaptations, the mind quickly perceives that the latter are representatives of a power, intelligence, and skill infinitely superior to man's. On every hand the wonders of creation are displayed. From the smallest to the largest organisms on the earth there is exhibited an ingenuity and a wisdom which command the admiration and the wonder of even the greatest minds. And the further the survey is extended the more profoundly is the mind impressed by the marvels it contemplates. Then if the simplest as well as the most intricate creations of man testify to his work in them, his essential connection with them, do not the works that are greater than man's necessitate the conclusion that a being greater than man is their creator? No other rational deduction is warrantable. The earth and all it contains, man included, and the heavens with their numberless worlds and wondrous relations, we must believe are the works of Him whom we call God,—the good, the Father. It is our privilege to find Him with our minds and hearts, to commune with Him in His works and within our own souls; to love Him and be co-workers with Him in the higher advancement of ourselves and the world.—*The Universalist Leader.*

ALONE WITH GOD.—In the days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this: no time to be alone with God. The world, in these last days, is running fast. We live in what is called the "age of progress," and, you know, we must keep pace with the times. So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? The result is, no time to be alone with God, and this is immediately followed by no inclination to be alone with God.

Let us turn to the pages of God's book. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said; and His school was simply this, "In the desert alone with Himself." It was there they got their teaching. Far removed from the din of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed,—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert with Him.

London Christian.

One of the first things essential to progress in temperance reform is to recognize as friends those who are too often treated as foes. Valuable helpers may be, yea, and are, many who are bitterly denounced by certain other temperance agitators. The demand of the hour is that we should come to a realization of the fact that our coadjutors may be found among those who do not bear our name, train in our ranks, nor agree with some of our notions. One of the chiefest sources of the weakness of the temperance cause is the division and factional strife, the bickerings, and belittlings among those who are in purpose and aim one. Our little advance is due in no small measure to disagreements among ourselves.

It is a pitiable and deplorable fact that antagonism should be found among those who are pressing toward the same goal, but who are taking different routes thereto. In the religious world it has not infrequently been found that greater antipathy existed between factions of the same denomination than between denominations themselves.

The Standard.

In a recent sermon at St. Paul's Cathedral, on a late Sunday afternoon, the Bishop of Stepney told a story of his recent vacation, which is reported in *The Interior*. He said that a month before he had been in the Highlands of Scotland, where his sympathies were drawn out toward the lonely life of the isolated people. He was especially interested in an intelligent and elderly deer-stalker, who lived fifteen miles from human intercourse through all the long winter months. The Bishop asked if he might send him some magazines with which to while away the tedious hours. What was his surprise to hear: "I hae no time for sich licht stuff as thot, sir; but gin you could send me a copy o' the sermons o' Jonathan Edwards, I'd tak' it kindly. He gi'es sich a gran' account o' the plan o' redemption."

The Watchman.

On Thanksgiving occasions when men's minds are turned to thoughts of their indebtedness to the Creator of all good, for His manifold blessings, it is meet and right that the spirit of gratitude should hold sway in their hearts. With that spirit, however, there should also be a spirit of self-examination and of inquiry as to the use we have made of God's blessings in their relation to other members of the family and household of God. Gratitude to God has its richest and most abundant fruitage in devotion to the holy cause of humanity, and to the practical exemplification of the principles laid down by the Son of God.

The Christian Advocate.

There is a wonderful power of recuperation and readjustment in the nature of things of which we are a part. When an evil grows until the hearts of men fail them for fear, some slight change takes place, and lo! the evil vanishes. Five years ago there were many fears that the overgrown cities would threaten, if not destroy, all wholesome social life. But, just as the city becomes unwieldy and is overcrowded, suddenly "the broomstick train" scatters the population, relieves the congestion, and removes the threatening evil.

The Christian Register.

Faith is the great stepping-stone. Human experience is incomplete. The defeat by sin is overwhelming. Death has snuffed out lights of promise. Faith will overcome all that is in the world. It lifts the load of care, it assures us of forgiveness, it is the incentive to hard work, it is conclusively the gospel of an ideal. David found it in God. Paul found it in Christ. Abiding with Him, we rise to immortality. What we aim to be we shall become. By faith at last we step into heaven.

The Congregationalist and Christian World.

In truth, the message of God's love and man's redemption, of conquest of life and of immortal life, is so glorious that he who believes it cannot but think of the message more than of himself, and to lose himself is joy. In the pleasure of what he tells his own pain is forgotten, and far beyond the trouble of men he sees the eternal rapture they shall have in likeness to God. Rejoicing himself, he makes others rejoice.

STOPFORD A. BROOKE,
In *The Universalist Leader.*

SIN.—Sin is that in man either of thought, motive, or act which is contrary to or out of harmony with the character of God, and when I do a deed or have a thought or am impelled by a motive not in line with the will of God, I am guilty of sin, and that is the thing, and the only thing, in all this universe which God hates.—REV. OLIVER JOHNSON, Presbyterian, Leslie, S. C.

WHAT HEAVEN IS.—We sing of going to heaven when we die as if it were a foreign realm—some distant port to which we sail when the journey of this life is over. All this is misconception. Heaven is simply the unfolding and enlargement of the life which we now have in Christ.—REV. DR. HAWTHORNE, Baptist, Richmond, Va.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to Him,—this is my sermon to myself. If we could live more in sight of heaven, we should care less for the turmoil of earth.—JOHN RICHARD GREEN.

A true perception of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—GENERAL GORDON.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—CHANNING.

The true democratic idea is, not that every man shall be on a level with every other man, but that every man shall be what God made him without let or hindrance.

H. W. BEECHER.

I do not know of any way so sure of making others happy as of being so one's self.

SIR ARTHUR HELPS.

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ems of Interest.

National.

The debate in the House of Representatives on the pension appropriation bill took a wide range. Mr. Barney of Wisconsin, in charge of the bill, explained that it carried $139,846,480, as against $145,245,230 appropriated for the current year. The estimates for the payment of pensions decreased from $144,000,000 to $138,500,000.

Upon being asked by Mr. Richardson of Tennessee why the amount of pensions decreased five and one-half millions while the number of pensioners was said to be larger, Mr. Barney said that this was accounted for by the fact that the arrearages were decreasing and the number of large pensions (those from $50 to $75 a month) was also decreasing. He stated that the commissioner of pensions believed that the high tide of pension payments had been reached, and the amount required probably would remain stationary for some years.

Mr. Bell of Colorado made a speech denouncing the "pension sharks." He said many soldiers returning from the Philippines in a perfectly sound condition were being induced to apply for pensions by these attorneys.

President Schurman delivered the annual address in commemoration of Founders' Day at Ithaca, N. Y., January 11, 1902. His subject was the outlook in the Philippines. He reviewed briefly the work of the first Philippine Commission and then turned his attention to the recent report of the Taft Commission. His opinion as to the policy recommended therein concurred in general, but on several points he took issue. Mr. Schurman recommended free trade with the islands, and said there was no reason why they should have tariff burdens any more than Porto Rico. He advocated readjustment of suffrage qualifications. Knowledge of Spanish, he said, ought not to be a test, while the amount of the property qualification should be materially reduced.

Mr. Wu, the Chinese minister, has handed Secretary Hay the following edict, transmitted to him by Wei-Wu-Pu, at Pekin, in a cablegram dated January 11, 1902:—

"By order of her imperial majesty the Empress Dowager will issue the following edict: During the disturbances caused by the Boxers last year, the American commanding officers issued strict orders to their troops to use strenuous efforts to protect the buildings within the Forbidden City. This was an act of friendship worthy of imitation for which we feel extremely gratified and grateful. We, therefore, instruct Wu Ting Fang to convey our expression of thanks through the Secretary of State to His Excellency, the President of the United States. Respect this."

Admiral Walker, chairman of the Isthmian Canal Commission, says that its supplementary report on the Panama route will probably be completed within a month. Admiral Walker adds the statement that all the reports that the French Panama Canal Company would be unable to convey a clear title to the Panama concession with full rights and privileges were unwarranted. There is no doubt, he declared, that the Panama concession is as good as it ever was, and that there is nothing in the way of its valid transfer to this Government should Congress decide to accept the offer of the French company.

Governor Nash of Ohio, chairman of the state auxiliary of the McKinley National Memorial Association, has started a movement for the recognition of President McKinley's birthday, January 29, as a national holiday.

Of the $350,000 paid the workingmen at the Carnegie Steel Company's Homestead Works Saturday, January 11, ten thousand dollars was given toward the McKinley Memorial fund. A majority of the men gave half a day's pay.

President Roosevelt has selected Captain Charles E. Clark, commander of the Oregon, and now governor of the Naval Home at Philadelphia, General James H. Wilson, retired, of Wilmington, Del., and Hon. Whitelaw Reid for special ambassadors of the United States to the coronation of King Edward.

Foreign.

Four further edicts have been issued by the Chinese Court. The first orders the members of the Han-Lin Academy to study Western arts.

The second edict creates the office of Minister of Education, and appoints Chang Po Hsi, who is president of the Board of Punishment, as minister. He will have control of the existing schools. He is ordered to formulate a new scheme of education, which, the edict declares, is now the most important matter with which the State has to deal.

The third edict appoints Wang Wen Shao director of the Board of Railways and Mines.

The fourth appoints Viceroy Yuan Shih Kai director general of the Pekin-Shanhaikwan Railway. This will facilitate the transfers of the line by the British, who are operating it, and who refused to transfer it to Chung Yen Mou, who was formerly the director general. It is understood, however, that the road will not be handed over to the Chinese until Russia hands over the Shanhaikwan-Newchwang line.

Another reform newspaper has been suspended because of its hostility to Chen Pi, civil governor of Pekin, who is a reactionary.

The correspondent of the London *Times* at Shanghai says in a despatch that Prince Ching, president of the new Chinese Foreign Office, has recently informed the United States minister to China, Mr. Conger, that the Viceroy of Canton has been ordered to enter no undertakings with reference to railroads in Kwang Tung province of a nature affecting the rights of the American-China Development Company under the Hankow-Canton Line contract. The company has notified Sheng, the director general of railroads in China, says the correspondent, of their intention to proceed with the construction of this line, commencing at Canton.

A contract for the sewering and paving of Havana for $10,649,000 has been signed by Mr. McGivney for McGivney & Rokeby of Jersey City and Acting Mayor Latorre for the city of Havana. Mr. McGivney has deposited a bond of $500,000. The contract provides that the work be finished within four years and that it is to begin thirty days after the city notifies the contractors to commence.

The official announcement from Berlin that the German Emperor will not attend the Victorian Memorial service nor the king's coronation has caused general surprise. The Kaiser made himself popular in England a year ago and his decision emphasizes in a marked way the strained relations which at present exist between England and Germany.

Industrial and Commercial.

For the first year of the new century an excellent showing has been made in merchant shipbuilding operations in the Bath customs district. While the total gross tonnage amounts to 36,277, or about five thousand tons less than last year, there is little doubt that these figures would have been considerably enlarged had it not been for the fact that many builders were unable to secure lumber when most needed, and this delayed work to a considerable extent. However, all the leading shipyards are busy at present, and the prospect for 1902 is fully as good as it was a year ago for 1901.

The year 1900 was a banner year and was reckoned as one of the four most prosperous shipbuilding years of the last century. A good pace has been set for the twentieth century, and if vessel owners become convinced that the Frye subsidy bill will prove of such benefit to coasters as is claimed, then there is reason for believing that a far greater amount of tonnage will be launched during 1902.

The Sloss-Sheffield Company is mining ore at Russellville, Ala., in a heel that is a mile long and is estimated to contain from fifty million to one hundred million tons of ore, which will last the lifetime of the present generation at least. The company has the largest brown-ore mines in the world at Russellville, and during the month of October it mined 27,000 tons of ore. The ore in the Russellville district assays from forty-eight to fifty-three per cent of metallic iron as against thirty-six to forty-five per cent for the red ore of Alabama.

It has been given out in a semi-official way at Union Pacific headquarters that the proposed cut-off from Echo, Utah, to Salt Lake will be built during the year. It is also stated that the Southern Pacific, which now has its terminus at Ogden, will also build a short line to Salt Lake around the southern end of the lake, thus cutting off nearly one hundred miles of the distance to the Pacific coast.

General.

William Marconi, the inventor of wireless telegraphy, was the guest of honor at the annual dinner of the American Institute of Electrical Engineers at the Waldorf-Astoria Hotel.

Signor Marconi described what his system had accomplished up to the present time, and referring to the prevailing opinion that a message can be intercepted and read by any one having the apparatus, he said:—

"Messages can only be read when the receiver and transmitter are attuned. This attuned system, as perfected, is not at present in use on ships. Because of the possibility of aid being required in a case of danger, all ships are attuned so that one ship can call up any other ship."

Speaking of his hopes for the future Signor Marconi declared that shortly it would be possible to send many messages over the sea at the same time.

The Federation of American Zionists is to be incorporated. The object of this corporation is to purchase Palestine from the Turkish Government, and to settle there all Jews who may desire to locate there. Many prominent Hebrews are interested in the proposed corporation, which is to have unlimited capital.

M. Giacobini, the chief astronomer of the Nice Observatory, reports that at seven o'clock in the evening, January 13, after moonset, the brilliancy of Venus was so intense as to cast shadows on the walls. This is the first time this phenomenon has been observed.

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CHRISTIAN SCIENCE SENTINEL

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

Christian Science as a Religion.

BY CLARENCE A. BUSKIRK.

THE new always encounters opposition from the old. Habits of thinking, prejudices, business interests, seem to be interfered with. The rancor and persistency of the attacks upon Christian Science are a palpable proof that the Christian Science thought is manifesting a tremendous energy and influence. Its adherents feel that it is their duty to defend against these attacks, because, from the standpoint of their experience and investigation, the doctrine and practice of Christian Science are of the very highest good to humanity. Misrepresentations, revilings, sneers, falsehoods (in fact, "all manner of evil" things, as was foretold by Jesus and his followers), are used against them. But they victoriously point to the hundreds of thousands of instances where the sick have been restored to health, after drug medication had confessed its failure, and to the thousands upon thousands of instances where materialists and agnostics have found the knowledge of God and been led into better lives, through its teachings. They point to the fact that its growth is now more rapid and powerful than the growth of any other church in Christendom. They ask that the scriptural rule of evidence be applied to them: Let the tree be judged by its fruits.

The adherents of Christian Science understand that it is the new-old religion of Jesus Christ. Man-made creeds have sadly mutilated that religion. The command, "Preach the gospel," "Heal the sick," has been split in twain. The promise of Jesus, "He that believeth on me, the works that I do shall he do also," has been silently slurred and ignored as something mythical and apochryphal. Notwithstanding Jesus expressly declared that the works which he did were of the Father and not of himself, man-made theology has taught that Christ performed his works of healing by some special power in his own person because of kinship to God. Jesus declared that he came not to destroy the law, but to fulfil it; yet many churchmen make bold to teach that the miracles he performed were in contravention of God's laws in order to afford evidence of his mission. Christian Science teaches that God is Spirit; that God is Love; that His laws are eternal and unchanging; that Jesus performed his mighty works to prove that his teachings were true, but not to prove that God's laws were changeable, or that God ever could make laws and afterward find it convenient to have them violated. Christian Science teaches that Christ performed mightier works in healing than Elijah or any other before him, because he had a knowledge superior to theirs of the laws of his Father, which he was fulfilling, not destroying; and that he was our Wayshower, and that as we learn more and more, from his teachings, promises, commands, and example, how to apply the eternal and beneficent spiritual laws to ourselves and our fellow-men, as spiritual beings in the image and likeness of God, we can better follow his command to preach the gospel (good news) and heal the sick by spiritual methods, and better illustrate the grand scriptural statement, "The prayer of faith shall save the sick."

Jesus healed through God's spiritual laws acting upon us as spiritual beings, and thus dealt directly with the causes of all human discord, which are sin or disobedience to God's laws. When he cured the lame man, Jesus declared that it was the same thing to cure him of his sin as it was to tell him to take up his bed and walk. Sometimes men argue, even from pulpits, that Christ healed the blind man by anointing his eyes with clay moistened with spittle, and not by spiritual means. Why, then, did he heal other blind men, and not use such material? Why, then, do not those preachers who argue in that way get the doctors to make a clay-and-spittle ointment for blindness? It is puerile to say that the clay and spittle had any medicinal virtues, or that he used them on that single occasion otherwise than as we shake hands or bow to each other, in compliance with a habit and fashion of our day; unless, indeed, he spat on the clay in token of his contempt for material agencies for healing. The churchman who tries to argue that Jesus did not perform his works of healing through spiritual agencies alone, has to violate every rule of logic, and short-sightedly plays into the hands of materialists and atheists.

Christian Scientists often are asked how the prayer of faith can heal the sick. This question is not usually asked by Christians, because the traditions of Christianity, as well as its direct literature, teach them better, however much those teachings and traditions have passed into desuetude because of the exigencies and worldliness of ecclesiasticism. Read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy (the authoritative text-book of Christian Science), and the light may dawn on your understanding. I could not hope to explain the how, or *modus operandi*, of the prayer of faith in the few hundred words of this article, any more than I could write in such limits a treatise on the *modus operandi*, or how, of electricity. But let me illustrate. An acorn lies in the cold ground for months; it lifts a tiny stem into the gracious sunshine and rain; through years and years it grows into the strong and sturdy oak. Occasionally, it is true, the acorn may fail to germinate, just as Jesus complained of the want of faith interfering occasionally with his works of healing, and just as it may be that occasionally patients are not restored to health through Christian Science. These exceptions do not disprove the rule, however. Now the fact that there are laws under which the acorn grows into the oak is accepted by every reasonable man, whether he can or cannot perceive the how of the action of those laws. The fact that he does not understand the *modus operandi* of the germination of the acorn and its growth into the tree, or does not understand the *modus operandi* by which the prayer of faith heals the sick, does not disprove the laws under which such phenomena occur. Rather they ought to stimulate us to strenuous endeavors to search out and apply those laws.

Christian Science is often confounded with hypnotism, magnetic healing, occultism, mental therapeutics by suggestion and will power, Dowieism, etc. This is only done through ignorance or through sinister motives. Christian Science is quite distinct and different from them all. Since Mrs. Eddy published her book there have sprung into existence various imitations and counterfeits of her teachings,

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just as sorcerers and necromancers once attempted to do the works of the prophets and of Jesus and his followers. Christian Science not only differs from these modern imitations, but it sternly opposes them. Its opposition is based on the fact that they can be used for wrong ends. Crimes are committed through the agency of hypnotism; and every invasion of one mind by another is dangerous, because suggestion or use of will power may be wrongfully employed. On the other hand, Christian Science can be used for naught but good. The power departs from the understanding and prayer of the Christian Science practitioner if he seek any but a good and righteous result. No one can show that Christian Science has done aught but good. From its very reliance upon God and upon nothing else, its work is always good, and it can do no work otherwise.—*The Indianapolis Sentinel.*

Christian Science in the Schoolroom.

BY CAROLINE N. POOLE.

I AM grateful for the blessings that have come to me, to my family, and to many of my friends, through Christian Science; but my heart is never more full of gratitude to God and to her who has revealed to us this great Truth, than when I think of my schoolroom, and of all that it has done for me there.

John Ruskin said that every one should have a sense of happiness in his work when doing it in the best possible way. To an enthusiastic worker in any field I suppose there is nothing more disheartening than a constant feeling of dissatisfaction and disappointment, due to the consciousness that one is not working in the right direction, that he is not accomplishing what he would accomplish, that he is not producing the results which he knows must and can be produced.

During the six years that I had been teaching, previous to my introduction to Christian Science I had with me constantly this sense of discouragement and disappointment, for I knew that I was not doing my work in the best possible way. It was not only the failure to bring out the desired results that troubled me. I failed to find the help that I needed, and did not know where to look for light. I used the normal school methods conscientiously, and taught the different subjects as I had seen others teach them. My pupils went through the course of study laid out for them, and were promoted to higher grades. They gave me little trouble. No fault was found. Still I was not happy. "Was I helping my pupils to become manly boys? boys of intelligence, refinement, ability, and character? The inertia, idleness, carelessness, indifference, coarseness, irritability, and more serious evils which beset them,—what of these? were they really being overcome?" These were the questions that I could not answer to my own satisfaction.

I read books on pedagogy. I made a special study of the principles of teaching, and passed an examination on this subject, writing at length on the comparative merits of the analytical and synthetical methods, and other similar questions. I visited many schools, both in Boston and other cities, but although I saw much that was helpful, as time went on I felt convinced that the others were guided by no definite principle, that they too were groping as I was.

When Christian Science came to me about four years ago, and I learned through "Science and Health with Key to the Scriptures" that if we ask aright our prayers will be answered, these words, "Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," brought me unspeakable joy, for I knew that at last my prayer would be answered; my problem would be solved. I prayed daily, fervently, for wisdom and understanding, and little by little, slowly but surely, the light has come.

I strive now to teach my pupils how to become the "sons of God;" to teach them that they are made in the image and likeness of God; that their "birthright is dominion" (Science and Health), and that they can overcome all that would prevent them from becoming God's perfect children. It matters little now what *subjects* I teach, as each subject may become the means through which the pupils may acquire the habit of doing well whatever they undertake.

As they realize that they are gaining intelligence, and the power to do quickly and well whatever they have to do, whether it is to reason correctly, to judge fairly, to banish a wrong impulse or desire, to learn a lesson in geography, mathematics, or grammar, or to perform gracefully and easily a difficult exercise in gymnastics, they enter into the work with an energy and enthusiasm that dispels idleness, inertia, and carelessness.

My pupils are boys from eleven to fifteen years of age, and I usually have fifty or more in my class. Often when I have seen their earnest, eager faces turned to me in the morning, and have realized that I must guide and teach them all through the day, I have trembled. Now I can look into their eyes with confidence and love, and answer them with the silent assurance, Beloved, ye *shall* become the sons of God, for I know that Infinite Spirit is everywhere, and He will guide both them and me.

I am able now under the light of Christian Science to find help and encouragement in our educational magazines, and in the thoughts expressed by earnest, sincere educators, men and women whose books I read, or with whom I come in contact every day. The inspiration received from true and noble thoughts is intensified when the understanding is illuminated by Divine Science.

The thought of our highest educators seems to be changing from a material to a spiritual basis. They, too, unconsciously, are reaching out for this great Principle. John Dewey, professor of philosophy and pedagogy in the University of Chicago, speaking before the Harvard Teachers' Society, said, "What we want is some sort of unity of standard and opinion, some new interpretation of experience in philosophy, science, and in the ethical and social questions, growing out of the application of science and of ideas to life. Until we get these I do not see how the colleges are to spare themselves from the confusion and conflict which now prevail."

Professor John M. Tyler of Amherst, in an address before a convention of high school superintendents, said, "It used to be thought that the greatest thing you could do for a boy or girl was to pour knowledge into him. But to-day . . . your business is to stimulate the growth of everything there is good in the child, so that the child may develop into the best boy or girl you can possibly make out of the material."

The training of a manly boy or a womanly girl is a far more difficult task than the training of a scholar. This is God's work, and only as we draw nigh unto God, and are governed by no other mind than His, can we succeed in it.

My work has not reached perfection. It falls far short of it, but, compared with those of preceding years, the results are encouraging, and I can look with confidence and joy toward the future, for "Science and Health with Key to the Scriptures," p. 154, tells us that man is "the infinite idea, forever developing itself, broadening, and rising higher and higher from a boundless basis."

Here is one of the Rev. Louis Albert Banks' New Year resolutions:—

I will not talk about my personal ailments. If my shoulder is rheumatic or I have the gout in my big toe or my knee joint is stiff, it will be one of the subjects on which I am silent and not open to interview. Amen!

Boston Herald.

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The Lectures.

At Chicago, Ill.

Second Church of Christ, Scientist, of Chicago, was filled to overflowing, December 31, 1901, with an audience unusually sympathetic and showing marked intelligence. The lecture on Christian Science was delivered by Mr. Edward A. Kimball, C.S.D., who was introduced by Mr. Bicknell Young, First Reader of Second Church of Christ, Scientist, of Chicago.

Mr. Young made the following introductory remarks:—

On the eve of a new year, we are involuntarily reminded of the conditions of human thought which ever repeat themselves in the history of the race.

The resolutions, the hopes, the prayers, the disappointments, the dreads of the future, the regrets of the past, all these crowd in upon the minds of mortals, especially at every recurring new year, as varied and conflicting emotions. What becomes of all the fervent prayers, the good resolutions, the hopes, the ambitions that are stirred into existence by the recollection of past failure or the desire for future success. Most of them seem to be as ephemeral as the breath of a passing song. What an ocean of sadness might be evolved from all the tears engendered by hopes deferred and promises broken.

Why are so many resolutions, good resolutions, proven valueless? Why do so many sincere prayers fail? Why should joy be a trembler and hope forever a cheat? Christian Science is able to answer these questions, and it offers a remedy, a scientific remedy, for the sad conditions which they suggest.

Therefore a lecture upon this subject is peculiarly appropriate at this time. Christian Science shows divine Love to be not merely a beautiful theory, but the actual fact of being, by means of which a man can heal his diseases, reform his character, and guide his life. Could a more appropriate and blessed message be given to you and me on this new year's eve?

The joy of Christian Scientists would not be complete if they might not share it with others. The members of this church welcome all friends here this evening with the most heartfelt cordiality. Should some be induced by this event to investigate Christian Science still further, our joy will be increased manyfold through our conviction of their increased happiness and the satisfaction that they will experience. Their first footprints in this path may be the footprints spoken of in the "Psalm of Life," "Footprints on the sands of time,"

> Footprints that perhaps another,
> Sailing o'er life's solemn main,
> A forlorn and shipwrecked brother,
> Seeing, shall take heart again.

We are glad that our first lecture in this, our new home, has fallen upon such an auspicious date.

We are grateful to have one who will speak from a grand experience in Christian Science work, and we thank him for coming to us to-night. May we be able to listen with our hearts in order that we may hear and heed the message he bears.

I have the pleasure and honor to introduce Mr. Edward A. Kimball of this city, a member of the Board of Lectureship of the Mother Church.

At Lincoln, Neb.

Edward A. Kimball of Chicago, member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, lectured at the Oliver Theatre last night (January 10, 1902) on the subject of Christian Science. The first floor of the building was filled, and the balcony contained quite a number of people, eager to hear what the noted lecturer had to say on the subject.—*Nebraska State Journal.*

Chancellor E. Benjamin Andrews of the State University introduced Mr. Kimball. He said:—

All persons familiar with history know that there have been many different apprehensions of Christianity. Christianity is not peculiar in this. The disciples of Socrates divided into many sects; the followers of Kant, the followers of Hegel, could not agree. The same is true in the case of all humanity's foremost teachers. Each one's doctrine is so vast that the average disciple is unable to seize more than a single aspect. Little else could be expected than that extreme differences of opinion should exist regarding the teachings of Jesus Christ. Such variety of view seems to us to be one proof of Christ's supernatural character. It evinces the immensity, not the poverty of his vision. We who call ourselves orthodox too easily think we have come to the final apprehension of Christianity. Is it wise to assume so much, however satisfied we may be that we are right? Others are approaching the problem in a different frame of mind. The Chancellor declared his belief in the teachings of Jesus Christ, but said he did not dare to assume he had fully or finally fathomed these teachings. He advised all who might be like himself sceptics to remember that while all new beliefs have been opposed, orthodoxy, in nearly all instances where it has set itself against alleged new insights, has been forced to make concessions. He asked that what the speaker of the evening had to say be received in a friendly frame of mind. He was glad that the Lincoln Scientists had brought to Lincoln one of the best accredited apostles of the new doctrine. Mr. Kimball was introduced to the audience and thanked the Chancellor heartily for what he had said.—*Correspondence.*

At Louisville, Ky.

The lecture of Judge Wm. G. Ewing of Chicago, at Macauley's Theatre, drew a large audience. In introducing the speaker Mr. B. S. Josselyn said:—

Ladies and Gentlemen:—The lecture you have been invited to attend, is given under the auspices of First Church of Christ, Scientist, of Louisville, and in its behalf I extend to you a cordial welcome,—a welcome with outstretched arms full of that love which is born of God. We all love the same God and Father, the same Jesus Christ, our Saviour and your Saviour, and we want to get closer together by being better understood. We love you as we do all God's children, and want you to love us. We are aware that Christian Science is ridiculed because not understood. It is for the purpose of telling you the Truth about it that this lecture is given.

For many years I was weary and heavy laden with sin, sickness, selfishness, and many other undesirable things, and found peace, health, and happiness, became a better husband and father, a better business man, and a better servant of God, by reading and absorbing without prejudice, what is contained in the Bible, through the light thrown thereon by "Science and Health with Key to the Scriptures," the Christian Science text-book, written by Mary Baker G. Eddy. This book makes the Bible more clear and consequently more dear, and enables us to obey the commands of Jesus in the healing of the sick and sinful, and has brought peace, health, and happiness into many homes, formerly filled with inharmony of every sort. In the words of St. John the Evangelist, "It is the Spirit that beareth witness, because the Spirit is Truth."

We have with us this afternoon, Hon. William G. Ewing, ex-Judge of the Superior Court of Chicago, and formerly United States District Attorney for Illinois. He is a member of the Board of Lectureship of the Mother Church at Boston, and will now address you, taking for his subject, "Christian Science: Physician and Redeemer." I now have pleasure in introducing to you Judge William G. Ewing of Chicago.

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At Evanston, Ill.

It was with deep gratitude that First Church of Christ, Scientist, had the privilege of giving the people of Evanston another opportunity to hear a lecture on Christian Science.

The seating capacity of the church was filled Saturday evening January 4, and much interest was manifested by the audience in the logical and inspiring discourse given by Mr. Edward A. Kimball. Mr. Holmes Hoge the First Reader made the following introductory remarks:—

My Friends:—In the name of First Church of Christ, Scientist, Evanston, I extend to you a warm and sincere welcome.

Some years ago there was organized by The First Church of Christ, Scientist, Boston, what is known as the Board of Lectureship for the purpose of correcting erroneous impressions regarding the teachings of Christian Science that seemed to find lodgement in the minds of many and to disseminate a knowledge of what Christian Science is as far as it would be possible to do so in short discourses from the platform. As I look into your faces this evening I see many who have through the aid of Christian Science been lifted from low conditions into which they had fallen through sin and sickness, without hope, into their true heritage of happiness and health. Then they were cast down and depressed in mind and body, but now they are possessed of healthful bodies and minds, and are in the full vigor of manhood and womanhood. Where distress reigned in the homes of some now Love sits enthroned and its rich fruitage is everywhere apparent, and all this has come through aid given by Christian Science.

We are happy to have with us this evening one who is devoting his whole time and energy to Christian Science work. He needs no formal introduction to an Evanston audience, as it was his privilege, as it is now ours, to be a resident of our beautiful city. He will tell you, as far as he is able in the time allotted, what Christian Science is and what it is not.

I take pleasure in presenting Mr. Edward A. Kimball of Chicago, a member of the Board of Lectureship of the Mother Church in Boston.

At Des Moines, Ia.

Tuesday's *News* gave a brief synopsis of the lecture of Edward A. Kimball, C.S.D., of Chicago, on Monday evening (January 6, 1902) at Foster's Opera House, under the auspices of First Church of Christ, Scientist. Those who are curious to know the tenets of this sect will be interested in a fuller report of the address.

Mr. Kimball was introduced to the large audience by Miss Mary Stewart, who said:—

Friends:—In the name of First Church of Christ, Scientist, of this city, I bid you welcome.

We are happy that Des Moines has so heartily responded to our invitation to listen with us to a lecture on a subject which is so rapidly gaining the thoughtful attention of the world.

We have asked to address you this evening, not a theorist, but one who will speak from the basis of a broad and practical knowledge of the Principle of Christian Science, and of its benefits to mankind.

You will understand that he cannot give to you and to me in an evening's lecture what he perhaps has spent years in acquiring; nor is it possible fully to explain a science and its operation in an hour or two. Let us not, therefore, by an unreasonable expectation, deprive ourselves of what is for us.

You remember when we were children we were told a story with a moral about a dog with a piece of meat in his mouth, who, when he saw his reflection in a pool of water, relinquished what he had for that which he hoped to get.

Several years ago there was established by the Mother Church of this denomination a Board of Lectureship. The lecturer of this evening is a member of that board, and therefore speaks with authority. You may accept what he says as truly setting forth the fundamental teachings of Christian Science as to the cause and scientific cure of disease.

I now have the pleasure, ladies and gentlemen, of presenting to you Mr. Edward A. Kimball, C.S.D., of Chicago.

The Des Moines Daily News.

At LaGrange, Ill.

The lecture by Edward A. Kimball of Chicago, Sunday afternoon, January 5, attracted probably the largest and most appreciative audience that has assembled in LaGrange for some time. The fine auditorium of the town hall was comfortably filled, even the chairs in the gallery having occupants. The stage was decorated with palms and cut flowers, and Henry Werno, ex-president of the village board and First Reader of the LaGrange Church of Christ, Scientist, under whose auspices the lecture was given, presided and introduced the speaker. Mr. Werno said:—

Friends:—You have been invited here to listen to a lecture on Christian Science by a member of the official Board of Lectureship of The First Church of Christ, Scientist, in Boston, and on behalf of First Church of Christ, Scientist, of LaGrange, I bid you a cordial welcome. The representative of this board who is to address us this afternoon is not a stranger to LaGrange, as he delivered the first lecture on Christian Science given here, about three years ago. His practical experience in all the departments of this great movement enables him to speak with authority, and he will tell you the truth about Christian Science, what it is, and what it is doing for mankind through the discovery of the cause and the scientific cure of all the ailments to which mortal man is subject. If you will listen attentively to his words they will add to every healthful, uplifting, and loving thought that you may hold in your consciousness. In obedience to the command to love your neighbor as yourself, and in grateful acknowledgment of the privilege extended to us, we offer to you this lecture as a message of love and good-will. I now have the privilege of presenting to you Mr. Edward A. Kimball of Chicago.—*Suburban News,* LaGrange, Ill.

At Peoria, Ill.

The lecture delivered last Sunday (January 12, 1902) at the Grand Opera House by Hon. William G. Ewing of Chicago was a revelation to most of the large audience, numbering, as it did, many who had never before heard so clear an elucidation of this interesting subject. Judge Ewing is known as a man of high intellectuality, and his reputation on the bench, his ability as a lawyer, and his argumentative qualities naturally brought out a representative audience, which included many of our professional and business men. The house was filled with eager hearers of all denominations when this distinguished representative of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, made his appearance. Mayor William F. Bryan introduced the speaker, making some graceful allusions to the belief and being delighted at the cultured hearers he found present.

Judge Ewing had for his subject: "Christian Science: Physician and Redeemer," and his words were carefully followed. He spoke for an hour and a quarter, holding the rapt attention of his auditors and proving to be a convincing and logical reasoner.—*The Peoria Journal.*

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At Beatrice, Neb.

The lecture last evening at First Church of Christ, Scientist, by Edward A. Kimball, was well attended, nearly all the available space in the audience room and on the platform being occupied.

The speaker was introduced by the Rev. Edmond Erb, who spoke of the progress of thought, and in reference to the subject of the evening, said he thought it would not be out of place to compare it to the discovery of the X-ray as applied to the spiritual world.

The subject of the lecture was "The Cause and Cure of Disease." The speaker proceeded to show, by well-chosen illustrations, that the cause of all disease is in mind, and the only real cure is in being governed by divine Mind, as shown and practised by Christ when he was on earth, and as taught in the Bible.

Mr. Kimball is a pleasant speaker and presented his subject in a clear, logical, and forceful manner, which seemed deeply to impress his listeners, who showed their interest by their close attention.—*Beatrice Evening Times.*

What is God?

THE following is an extract from an address on "Changes in the Conception of God," which was recently delivered by Dr. Felix Adler, at Carnegie Hall, New York City, before the Ethical Culture Society.

"Why is it that men believe in a God, a being whom they have not seen and whose existence they cannot verify? There are three motives which lead them to their belief. These three motives are the emotional, the intellectual, and the moral. The most important of these motives is the moral one.

"There is a great fight going on in the world. God and evil are pitted against each other. The fight has really just begun, and the struggle will be a long one. But it is in the nature of things that the moral idea will prevail. That is what gives us strength to carry on the fight.

"Then what do we believe as to God? First, that there is this higher power, and that our images of God are just signs, and that we need signs unless the thing itself is to escape us.

"Shall we use the old signs of the past, or are we to look for some new metaphor, some new token, some new sign, in which we modern men, facing the problems before us, are to conquer? Are we to continue the father, the man-like sign, or is there some other which we need?"

Portraits on Postage Stamps.

If President McKinley's portrait is put on one of the postage stamps of this country, as dispatches from Washington have said is likely to be done in case the Postoffice Department brings out a new issue, his portrait will be the ninth of a President to be used in that way, says the *New York Sun.*

As the regular series of stamps, excluding the Columbian, Trans-Mississippi, and Pan-American exposition issues, has now been in circulation with only slight changes in watermarks and the like since 1890, a change of some sort is expected soon by philatelists.

Ever since Uncle Sam's postoffice began making stamps in 1847 or thereabouts, the face of Washington has appeared on one of the stamps in every regular issue, and with a single exception on a stamp of low value and general use. Benjamin Franklin's face has always adorned postage stamps of low value, and has thus become familiar to people who have sent or received letters ever since 1847.

Presidents other than Washington whose faces have appeared on the stamps are Jefferson, Jackson, Lincoln, Garfield, Grant, Madison, and Taylor.

Of the stamps of higher values the eight-cent stamp now bears Sherman's picture, the ten-cent Webster's, the fifteen-cent Clay's, the thirty-cent, Jefferson's, the fifty-cent Jefferson's, the dollar stamp, Perry's, the two-dollar Madison's, and the five-dollar Marshall's.

Notices.

Change of Price.

On and after January 10, 1902, the price of the Church Manual will be as follows: One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Divine Healing.

THE REV. DR. LORIMER, who recently left Tremont Temple, Boston, to accept a call to the Madison Avenue Baptist Church, New York City, preached a sermon on the subject of Divine Healing in the latter church Sunday, January 12, 1902. We have before us only newspaper extracts of the sermon, but if they correctly indicate Dr. Lorimer's remarks, they may truly be said to be remarkable and significant, coming as they do, from one who has been among the most conservative in reference to the teaching of Scripture upon the healing of physical or bodily diseases.

The following is what Dr. Lorimer is reported to have said:—

"On this theme, the Scriptures are definite and pronounced. The Almighty is over and over again presented as the source of strength and as the supreme cause of health. Not without reason is he termed 'Jehovah that healeth,' and various are the references to his healing mercies.

"When Jesus appeared as the Messiah he treated the broken-hearted, bound up wounds, and gave sight to the blind. The direct agency of the highest of all beings is brought out in the case of the woman who for twelve years had suffered and spent her living on physicians, and only found relief when she touched the border of Christ's garment. We have another instance in Abraham's prayer for Abimelech, which brought health to that ruler and his wife.

"God, the ultimate healer, will be more fully recognized as science attains to its maturity. There are two extant monuments which indicate that the latest thought yet cleaves to the earlier on this point—one the mausoleum of Hadrian, at Rome, and the other in Boston. It was reared to one of the discoverers of anæsthetics, and on the pedestal may be read this sacred text: 'This also cometh from the Lord of hosts, which is wonderful in counsel and excellent in working.'

"But it is worthy of note that in the Old Testament the priests are not regarded as exclusively the channels of the divine power of healing.

"While God was magnified as the source of recovery from illness, other than priestly instrumentality was employed in conveying the blessing. But it is impressive and instructive that from Abraham to Gregory, and from Gregory to Boston science, the real connection between Jehovah and Boston science has been recognized.

"I believe it would be well for Christians in their prayer-meetings to tell how God has helped their bodies as well as their souls. Were we to speak more in His praise we would encourage more to look to Him for restoration.

"Among curative agencies blessed of God a very high rank must be assigned to the moral and the spiritual. The ideal of a pure manhood is a long step as a help to healing. When the spiritual is supreme and Christians have little time to think of themselves or their cares, and when they are fully occupied with celestial visions, they usually keep well and are hearty.

"But in conclusion I am bound to remind you that when the ancient theological conceptions of disease and its cure prevailed, and where medical science was ignored, there the largest degree of suffering and mortality obtained."

That there should be such a frank recognition of the relation existing between God and the bodily ills of mankind by one occupying so eminent a place in the Evangelical pulpit, is surely among the signs of the times. We think it quite safe to say that such a sermon would not have been preached by any minister occupying the pulpit of the Madison Avenue Baptist Church, or any similar church, a few years since. We feel equally sure that but for the healing work which Christian Science has accomplished on the Scriptural basis, and which has directed public attention to the subject of Scriptural healing to such an extent that a discussion thereof, in some form, has become a public demand, we should not now have such sermons, or see them published. The time has manifestly come when the ministry must either affirm or deny that the Scriptures teach the healing of bodily illness; and they must either affirm or deny that such teaching is for the present as well as for the past. Some are affirming, some, we regret to say, are denying. Others have not yet touched the subject.

If we correctly understand Dr. Lorimer's position, however, his conception of Divine Healing is not that of healing without drugs or material remedies, but that these, properly applied, are among the divine means of healing. That is certainly implied in this statement: "God, the ultimate healer, will be more fully recognized as science attains to its maturity." This evidently refers to medical science, or material science. If so, there is no Scriptural authority for it. There is no system of medical science set forth in the Bible. But there is every warrant for the deduction that the "divine healing" of Scripture is through the direct power of God, independently of material remedies. In other words, prayer was the "divine healing" sought and practised by the characters of the Bible.—Moses, Elijah, and others of the Old Testament, and Jesus, the apostles, and disciples of the New. They neither used "anæsthetics" nor taught their use, any more than they used or taught the use of other drugs or medicines.

There will have to be a deeper insight into the spiritual meaning of the Scriptures in their relation to divine healing than that which deduces authority from the Bible for the use of drugs of any kind.

The concluding statement of Dr. Lorimer's sermon as reported, would almost seem to be a refutation of all the preceding admissions. It is difficult to reconcile these two propositions:—

1. "On this theme [Divine Healing] the Scriptures are definite and pronounced. The Almighty is over and over again presented as the source of strength and as the supreme cause of health. Not without reason, is he termed 'Jehovah that healeth,' and various are the references to his healing mercies."

2. "But in conclusion I am bound to remind you that when the ancient theological conceptions of disease and its cure prevailed, and where medical science was ignored, there the largest degree of suffering and mortality obtained."

The plain deduction here is that the healing of disease by the professors and practitioners of medical science of the present day is preferable to that of the "ancient theological conceptions of disease and its cure," and that the Biblical conceptions should give way to modern medical skill and progress. Therefore, after all, according to Dr. Lorimer, the Bible teachings and illustrations are now obsolete and valueless. Yet this conclusion, it seems to us, is in direct conflict with the Doctor's illustration of the woman who for twelve years had spent her living on physicians, and only found relief when she touched the hem of Christ's garment. The citation of this incident is unfortunate from the logical point of view.

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In view of the final conclusion of the sermon we must confess our inability to discern its purpose. Nevertheless, we reiterate our opening statement that the admission by the occupant of this pulpit that the Bible recognizes the divine power to heal the body is a remarkable fact in present-day history. It is so contrary to the common run of pulpit admissions or utterances that those who have eyes to see can easily discern the trend of thought and opinion even among the most orthodox and conservative.

We feel constrained to say that we cannot agree with the statement that when the ancient theological conceptions prevailed and where medical science was ignored, there the largest degree of suffering and mortality obtained. We do not think a study of history will confirm this assumption. Nor are we able to see that this final conclusion of the Doctor's is in harmony with his affirmation of the effectiveness, as curative agencies, of the "moral and spiritual," or with his statement that "the ideal of a pure manhood is a long step as a help to healing." His suggestion that the churches conform their prayer-meetings more closely to the testimony meetings of the Christian Scientists is also significant. He does not say this in direct terms, but the inference is plain.

If Dr. Lorimer's views, that healing through anæsthetics and other drugs are divine means of healing, were to be accepted, they would play havoc with the charge so often made against Christian Scientists that they should not charge for their services because they claim to heal through the agency and power of God. If the medical profession adopt means that are approved of God, or in any way appertain to Him, according to the logic of the objectors referred to, the medical profession should likewise be inhibited from charging for their professional services.

Those who thus object must either deny all relation between medical healing and the divine power, or they must deny to the practitioners of medicine the right to charge for their services,—if they desire to be consistent.

The Most Popular Books.

The Critic, an illustrated monthly review of literature, published by G. P. Putnam's Sons, New York, in each number gives a list of the most popular books,—that is, the books most read,—at the circulating libraries, free and subscription, in the representative centres of the United States and Canada. They are prepared by the librarians of the libraries mentioned, or under their personal supervision. The record is intended to show what books other than fiction are being read, though the one most-called-for novel is admitted to the list.

In the October number we find thus listed the Christian Science text-book, "Science and Health with Key to the Scriptures," in Los Angeles, California, and Minneapolis, Minnesota. In the November number we find these two cities still thus noted, with Detroit, Michigan, added. We have not yet consulted the later numbers.

We are glad to be able to report so favorably upon our beloved text-book, and we know our friends everywhere will be glad to know of its favorable reception by the reading public. The more people come to know the real value of this book as a spiritual educator and healer of sin and sickness, the more it will be sought for.

Follow Love's Leading.

BY ALICE L. RANDOLPH.

Follow Love's leading, weary one,
Follow, though clouds obscure the sun,
Follow Love's leading day by day,
Follow closely all the way,
Darkness just precedes the dawn,
And Love is near you.
Follow on.

Among the Churches.

New Haven, Conn.

We always enjoy reading accounts of the progress of the work in other parts of the Field and think others may be interested in the report of our work in New Haven.

The following has been accomplished by the committee for distribution of Christian Science literature, of First Church of Christ, Scientist, New Haven, Conn., from October 12, 1900, to October 27, 1901:—

1,674 Sentinels, 261 Journals, 380 "Histories," 5 yearly subscriptions to the *Sentinel,* 3 yearly subscriptions to the *Journal,* 5 copies Science and Health, 1 "Miscellaneous Writings," 1 "Pulpit and Press," 1 "No and Yes," 77 Supplements, 1 *Quarterly,* 1 *Granite Monthly,* and 49 papers containing Mrs. Eddy's Reply to criticisms of the Brush Will Case.

These were placed in the Y. M. C. A., Young Men's Institute Library, Free Public Library, hotels, grocery stores, dry goods stores, shoe store, music store, county jail, and sent through the mail. We have utilized back numbers of the *Sentinel* and *Journal* which have been contributed by members of our congregation. The Sunday School has made liberal donations to this work.

Besides the above, we have been enabled, through the kindness of a professor in Yale Divinity School and the contributions of friends in the Cause, to present eighty dollars' worth of the books and pamphlets by Mary Baker G. Eddy to the three libraries of Yale College. These were accepted and letters of gratitude returned for them.

Thus we are striving to sow the seed, and we know that God's word will not return unto Him void.

MRS. CARRIE B. BOOTH, *Clerk.*

Annual Meeting, Bloomington, Ill.

The annual business meeting of First Church of Christ, Scientist, of Bloomington was held last night (January 9, 1902), at their church, corner of Monroe and Prairie Streets, for the election of officers and annual reports.

As shown by the official reports, the total receipts for the year 1901, were $2,302.39; total disbursements, $2,217.43. The church owns its own church property free of any incumbrance, and has a balance of cash on hand of $247.72 after all bills are paid. As is known, the church has established a Christian Science Reading Room in the Griesheim Building, which is for the public. The reading room report showed receipts for the year, $766.39; disbursements, $760.20; balance on hand, $6.19. Number of callers during the year 1,419. In addition to a large amount of literature distributed free the sales of books including the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, amounted to $350.33.

The local church has 102 members. It is in a flourishing condition, and, like all other churches of its denomination, maintains its own church as well as reading room without soliciting aid outside of its own members. Contributions are often received, however, from non-members who have received benefits through the scientific thought received at church service, or in reading Christian Science literature.

The Pantagraph.

Northampton, Mass.

Sunday, January 5, was a day to be remembered by the Christian Scientists of Northampton. The new hall on State Street was used for the first time for the services common to Christian Scientists throughout the world.

The hall and reading room in the new Herlihy Block make a very complete and neat establishment. The rooms occupied are in the south, or Main Street, side of the building, and consist of a small reading room in front, an audi-

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torium, with a seating capacity of about one hundred, and a small retiring room in the rear.

The reading room is provided with book-case, tables, and a long window-seat. The walls are hung with a number of pictures of religious subjects.

The auditorium is reached by double doors from the reading room, and is provided with opera chairs. The aisles are carpeted with green Brussels, as is also the platform, which runs across the further end of the room.

The wainscoting, doors, ceiling, and casing are done in white, and the walls in a tint of green. A fine piano has a place in one corner, the platform is provided with two handsome, reading-desks, with electric light attachments, and all these additions and improvements are entirely paid for.

At the services yesterday the rooms were filled to overflowing. The morning service, in addition to the reading of selections from the Bible and Mary Baker Eddy's Science and Health, the Lord's Prayer, and appropriate hymns, consisted of an outline by Mrs. E. I. Mayfield of the work being done in the city; a solo, "The Holy City," by Miss Perkins of Troy, and an address by Mrs. E. K. Betts of Troy.—*Hampshire Gazette.*

Weatherford, Tex.

The cause of Christian Science is prospering in our little city. On the first Sunday in September, 1899, we began holding services at the home of one of our number, and continued in that way for eighteen months. During that time the interest in the meetings gradually increased, until the first Sunday in March, 1901, when the place of meeting was changed to the Odd Fellows Hall. Since our move, there has been increased interest, the congregation generally numbering from twelve to twenty-five. We also have an interesting Sunday School. Our services are held every morning at eleven o'clock.

The newspapers of our town kindly publish the notice of our services every week, and often strangers come in. More are becoming interested, and some good healing has been done.

We greatly appreciate the *Journal, Sentinel,* and *Quarterly,* and all other literature issued by The Christian Science Publishing Society, and also all the writings of our Leader, the Rev. Mary Baker G. Eddy. We thank God for Christian Science and its Leader, and the good we are able to do through the understanding of God as revealed in Christian Science.—A. C. R. MORGAN, Weatherford, Tex.

Church Property Transferred.

The Second Presbyterian Church property on Freemason Street, near the corner of Boush Street, has been transferred by the trustees of that church to the trustees of First Church of Christ, Scientist (Christian Science), the consideration named in the deed being $12,500. It had been arranged for the new owners to take possession of the property at the time of its transfer to them, but as it would have left the Second Presbyterian congregation without a church, the Christian Scientists have agreed to an arrangement by which they are to defer its occupancy till April, by which time the lecture room of the new Second Presbyterian Church, which is to be erected on Yarmouth Street, will be completed, and which the Presbyterians will occupy till their church proper is ready. The Christian Scientists will continue to occupy the room on the third floor of the Public Library Building, Granby Street and College Place, for the next three months.

The Public Ledger, Norfolk, Va.

First Church at Sandusky, O.

The members of First Church of Christ, Scientist, held their second annual meeting last evening (January 10, 1902). The reports of the treasurer and secretary were read and officers elected. The financial condition of the church is excellent, the treasurer's report showing that all the obligations of the society have been met, and that there is still a balance in the treasury. The First Church of Christ was incorporated November 7, 1901, with a membership of eleven. Since that time the congregation has more than doubled. Meetings are held on Wednesday evenings and on Sunday mornings.

Sandusky (O.) *Daily Star.*

From Our Contributors.

Love's Anthem.

BY WILLIAM BRADFORD DICKSON.

SAY to thy soul, "Be still, be still;"
Then shalt thou hear,
In accents clear,
This anthem of Love,
From the kingdom above:
"Peace on the earth, good will, good will."

An Illustration.

BY M. F. G.

NOT long ago I had occasion to visit a room which was lined with mirrors and brilliantly lighted with electric lamps so placed and shaded as to produce the effect of great brightness without an unpleasant glare.

The room contained many articles of great value,—fine pictures, silver, and jewels; and as I wandered along looking at them I noticed a bronze statue standing at the far end of the room. I drew nearer to examine it and was suddenly confronted by long lines of bronze statues extending on either side of me into distant apartments. I was half startled for an instant and then I saw that there was really only one statue, and that all the others were reflections of this one in the mirrors on the opposite sides of the room. I tried to count them, but I could not; and as I looked there came to me, like a flash of light, this thought: "What a beautiful illustration there is here of what Christian Science means by the expression, "God, and man as His reflection." The numberless images I saw might be multiplied indefinitely and not one iota be taken from the original statue, but if the statue were taken away not one image would remain.

I looked again and saw that some of the reflections appeared to be far off and small. I knew this could only be a seeming, for the statue and the mirror remained stationary, so the distance could not be real; and when I examined to see why some images were smaller and less perfect than others, I saw that it was because they were reflecting each other instead of reflecting the original statue; but I also saw that this must be so, for from their position it was only through the reflections that the original could be seen at all, and I thought, "And can they ever know what the original is like when all the images they see are more or less imperfect?" For a moment the force of the illustration seemed lost until I saw that the salvation of all comes from knowing that the perfection of the original is the only reality, and that all imperfection, not being in the original, is nothing, and is not to be accounted of nor reflected again. Does this illustration seem to make God and man cold abstractions? not at all, when we realize that the Great Original is Divine Love, forever radiating the command, "Love one another, as I have loved you."

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Glimpses.

BY HELEN ANDREWS NIXON.

THE perpetual demand of Spirit, "Let there be light," was present with me in early childhood. As I look back I can see the scientific thought repeatedly breaking through the clouds of belief. Had the effort then as now, been to separate the Truth from error rather than to reconcile them and account for their authorship in God, the way had been shortened. Of a loving heavenly Father I was conscious, and I distinctly remember in my childish heart the endeavor to apologize for what seemed to me mistakes. I whispered to myself, "I would not have made things so." That the glorious Truth "All is Mind" was urging its right to be heard is now evident. Matter as the *substance* of things seemed unworthy of God's power. I recollect standing when a very small child, under a starry sky, troubled by the thought that it was after all "all dirt," for so I had understood the teaching. How good it is that now as Christian Scientists we are learning to expect nothing from so-called matter, and all from Mind, God, in the way of instruction.

Years went by and the conviction deepened that the Bible and Jesus' teachings contained and embodied all wisdom. It grew plain likewise that we had not the true explanation, the key. Faith deepened, broadened, and laid hold of much. Experiences testified to Spirit's presence, help, and reality.

The following experience in 1884 occurred as related. After a long illness, and when apparently at death's door, I asked that certain young men might sing in an adjoining room. I called for the hymns beginning, "My hope is built on nothing less," and "God is Love. His mercy brightens." As the last line, "God is wisdom, God is Love," was sung, a complete transformation took place in my consciousness. The scene shifted into light. Instead of inhabiting a poor, sick body, my home was an atmosphere palpitating with love and purity. I looked upon the strange figure in the bed and wondered. I said to myself, "What has that to do with me? I am perfect and entire here in this beautiful place." I whispered to my mother, "Mother, God's everlasting arms are under us. He is Love. He is not on a throne." O the spiritual freedom and sweetness of that moment's realization! This glimpse healed the sick. When the physician came, he found to his amazement that my temperature had suddenly become normal. My recovery dated from this moment. Added proofs of Love's reality deepened the intense longing to know more of God.

The year immediately preceding the reading of Science and Health, the Christian Science text-book by Mary Baker G. Eddy, my thought had reached a point where the desire for light seemed to overshadow all other desires. Thus was the old giving place to the new. Science and Health was brought into the home and after three weeks of unceasing prayer and study of the book in connection with the Bible, the undimmed Science of Being as revealed through Christian Science burst upon my waiting sense. After days and nights of alternating struggle and peace, thought had grown calm and assured that God would answer and that right speedily.

It was a beautiful autumnal day and as I stood gazing into the blue sky, suddenly the vision of *Good* as the *all* appeared to me. Distinctly the words came, "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." Then as a shadow appeared the belief in evil, of human origin, having beginning and ending, touching at no point the Good. No circumstance has since been able to cause a doubt as to the truth of this revelation. Since the priceless instruction in our Mother's class in 1899 I have fully understood that Truth alone could and would make free.

Then to Spirit only shall one turn in every hour of need; to Spirit, the tender, loving Father and Mother-God. Divine Love will teach us how to forsake darkness for light, how to learn through every experience, until every mortal thought with its inseparable penalty shall have given way to Truth.

Let.

BY MARY E. S. RICHARDSON.

IN reply to Jesus' question, "What will ye that I shall do unto you?" the two blind men said, "Lord, that our eyes may be opened." So we pray that we may have the spiritual understanding that will unfold to us the Truth. With this prayer in our hearts, we cannot but be grateful for the spiritual food which Christian Science brings to our hungry lives.

It is this gratitude which prompts me to write these words. In the Gospel of Matthew we read, "He that is able to receive it, *let* him receive it." That little word *let*, has followed me from the beginning of my study of Christian Science, eight months ago.

Science and Health came into my hands through no chance. I bought it to investigate its contents. Having been a student all my life I read thoughtfully, and with a sincere desire to comprehend its meaning. This willingness to *let* the Truth shine into my life and home, brought with it a most helpful willingness to *let* Truth unfold itself, and not to puzzle over seeming obstructions to clear understanding.

To those who are weary and heavy laden there is a sure rest. Divine Love and divine power are always ours to reflect, if we but let them be reflected. In so doing every burden is made light. The joy of knowing that for every need there is an abundant supply, and that supply is within our grasp if we let our anxious thought rest in the all-ness of divine Love. In the home, whether it be domestic problems, family trials, or social duties that claim our attention, let the knowledge that we are doing God's work be ever in our thoughts. Then what we have opportunity to do, is right, and what is left is not essential for our well-being.

The Key to Heaven.

BY ANNE DODGE.

"BELOVED, let us love one another." How simple, how sublime, how compact, and how complete a sentence! Yet it is the key to happiness, to harmony, to health, to holiness, yea, to the "mystery of Godliness" and the kingdom of heaven!

"Beloved, let us love one another!" Let us study these few words, ponder them, think on them, live them, and see what the result will be! We cannot love God unless we love one another, so these three words *"love one another"* fulfil the law and the gospel, cover man's duty to God and man's duty to man, and unlock the gates of heaven.

First let us ask ourselves, Are we doing this? And how? Are we putting out of our lives all rivalry, all envy, jealousy, evil speaking, and evil thinking? Are we seeking our brother's good, or are we elbowing him aside, pushing in this self that is each and every man's enemy, and striving to be thought greater than our brother?

To love one another means to humble this self and to serve others, to become the servant of all, even as our beloved Leader has done. Who is ready to follow her example, with no other incentive than pure love for humanity? No one can comprehend the word Christianity who is not the possessor of the broadest, widest, most comprehensive charity; and a love of humanity which sheds its heavenly dews on the unthankful and evil as well as the righteous and grateful, and sends us forth to "seek and

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to save that which was lost." This is what it is to "love one another, "not love in word, neither in tongue," but, like our beloved Leader, "in deed and in Truth."

Demonstration in a Prison.

BY OLCOTT HASKELL.

IT has been my privilege to visit men interested in Christian Science who are inmates of our state prison at San Quentin, Cal. Work was begun here by a prisoner whose friends sent him Science and Health. Since then considerable Science literature has been in circulation, and it is bearing fruit.

During my last visit I talked with a prisoner who told me a recent demonstration. He was climbing a ladder with a heavy block and tackle, when the ladder broke and he fell thirty feet to the cement floor, striking his temple and wrist. While falling he remembered God's protection, and that he could not be hurt. Men ran to pick him up, and the foreman said, "Take that man to the hospital and see that he is cared for," but the man himself said, "No; I will finish my day's work." One standing near remarked, "That man is a Christian Scientist. You cannot hurt a Christian Scientist." The man completed his work, and though the fall left some marks these soon disappeared.

A year or two ago, when this man first heard of Christian Science, reading the book, "Science and Health with Key to the Scriptures," for one week cured him of all desire for tobacco which he had used habitually for years.

Forever Thine.

BY G. M. PRESCOTT.

FOREVER Thine, Oh God of Love!
This thought can always bring us light:
And, since we rest within Thy Love,
Our pathway must be always bright.

Forever Thine—and if we choose
To leave Thy path and go astray,
E'en then by Thee we are led back
To tread once more the narrow way.

Forever Thine—if this sweet thought
Is always present in our mind,
No thought of sin, disease, or death,
Within our consciousness we'll find.

Lift them Up.

Watching his opportunity, as the mad giant made a rush at him, Hercules caught him round the middle with both hands, lifted him nigh into the air, and held him aloft overhead. . . . The truth was, that, unless the giant touched Mother Earth as often as once in five minutes, not only his overgrown strength, but the very breath of his life, would depart from him. Hercules had guessed this secret; and it may be well for us all to remember it, in case we should ever have to fight a battle with a fellow like Antæus. For these earth-born creatures are only difficult to conquer on their own ground, but may easily be managed if we can contrive to lift them into a loftier and purer region.

NATHANIEL HAWTHORNE, in the "Tanglewood Tales."

The Bible is a storehouse of rich imagery and splendid words, of style both simple and ornate, and its literature alone, apart from its spiritual elevation, will repay the search of every student. Read the Bible and Shakespeare and you will find yourself able to converse well.

Ladies' Home Journal.

Testimonies.

Two years ago last August, in the beautiful old Mexican town of Santa Barbara, Cal., where the restless waves of the ocean made me think of my own restlessness, and ever haunted my thoughts with an overwhelming sense of the loneliness of widowhood, the light of Christian Science first dawned on me. I had known of it for two years and believed it was the Truth, but thought it involved too great sacrifices to investigate thoroughly and accept as my own life principle, although I wished it for my three little ones.

At Santa Barbara I was lifted out of the desire for a mortal-mind selfhood and shown the possibilities of a future in touch with divine Love. I can look back and see God's leading and bless the loving hand of the one He used to point out the way.

In a measure those possibilities are being realized; enough, at any rate, to encourage me to press on. Often I think of Paul's words, "Not as though I had already attained, either were already perfect: . . . but this one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling."

A "high calling" indeed—the call to bring into practical, every-day experience "the fruits of the Spirit"—"love, joy, *peace,* long-suffering, gentleness, goodness, faith, meekness, temperance. Paul tells us that all material law is powerless against such mental atmosphere.

Of all these fruits I love the peace and gentleness, and have worked hard to possess them. Of an impetuous nature, it meant work for me, and I have realized, as never before, "Of mine own self I can do nothing!"

When I forgot Jesus' command to watch and, through going into contact with the environment which invited the old impetuosity, I allowed it to use me, there followed an unutterable weariness of mind and body, and I was glad to turn to divine wisdom again, "whose ways are ways of pleasantness, and all her paths are peace!"

"Blessed are the peacemakers," said Jesus in the Sermon on the Mount. If this ever meant anything to me, it was indefinite. Now I know we can only be peacemakers as we gain the peace to reflect. The whole world is hungry for peace; "That peace of God that passeth all [human] understanding."

How can the world misunderstand our position regarding *sin?* It almost seems as though they must wilfully close eyes and ears to our written word from the hand of our Leader and those who represent her cause. I say to my children, "Yes, children; error is nothing in itself, for God never made it, but if you are making it something by listening to the suggestion that it is something, and yield yourself or selves to it, it *is* something to *you*, and you will suffer!" They understand, why cannot the bigger children? Surely it is simple enough. Our responsibility is not lessened in the least, but our courage is strengthened a thousandfold.

If, as one critic avers, "Sin is a spiritual reality," that, of itself, were it true, would handicap us at the outset of life's battles. We would start, as many of us did before the Truth made us free, with the certainty of more failures than victories,—and ever asserting: "We cannot help this or that, it is born in us, it is our temperament." Now we know that "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 us from the love of God," for He is ever-present and good, and He is All-in-all.

L. P. M., Pasadena, Cal.

I feel that I can no longer refrain from telling something of what Christian Science has done for me, and I desire

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also to express the vast benefit and happiness I have obtained from reading the *Journal* and the *Sentinel;* also I wish to return my cordial thanks to those kind friends here and elsewhere who have helped me on different occasions and spoken the word in season.

Above all I wish to thank God that I have learned in a small degree through the teachings of Christian Science, something of the real, which dissolves our illusions and destroys fear. As I learn more of what is real I find there is nothing to fear, and we only fear as we live in the unreal world of the senses, where all is fleeting and nothing is permanent.

While never a physical sufferer to any extent, Christian Science nevertheless found me a prey to an abnormal physical condition which I had had as long as I could remember, and which I did not then know was unnatural. After the exercise of much patience and perseverance on the part of my healer and more or less on my own, the condition has been met after some years, and I am now absolutely exempt from physical ailments of any kind.

I mention the fact that it took years, in case some who read this may be tempted to be discouraged. Do not be discouraged. God or Good never ceases to work for us and surround us with good things, for that is all that can surround us if God is omnipresent.

The one great discovery for each one to make, and which Mrs. Eddy has made possible to all in this age, is what is Real. Most of us are beset by fears of one kind or another, vague or well-defined. Mine related to my business, and were so bad at times as almost to paralyze me physically, while the mental depression was continuous for years. Happiness, under the circumstances, I believed to be impossible, and I was always looking forward to, and living in the hope of, the time when I might somehow be delivered from the condition and the fears. Through Christian Science I have learned something of how to be happy here and now, instead of in the dim and distant future.

I have only learned this lesson after some very hard knocks; for, like Paul, I have been disposed to prove all things, and my earnest wish has long been that I might know the truth of Christian Science in no half-hearted way, but in the most positive manner and as certainly as I know that two and two are four. The slight understanding gained has been well worth the experience.

J. M. J., Toronto, Ont.

It is about ten months since I became interested in Christian Science. A short time before that my wife had had her attention called to the subject through a neighbor, and subsequently purchased a copy of "Science and Health with Key to the Scriptures." One evening, after returning from my work, she told me that she had a book she wished me to read to her. I complied with her request without asking the nature of the work she wished me to read. I think it impossible for any one to peruse Science and Health without its awakening some degree of interest in them. So it was in my case, and my interest deepened with each reading.

Shortly after I began to read the text-book, my wife desired me to attend a Sunday morning service with her. I refused the first time, but on the following Sunday went, with the result that I have not missed a Sunday service since. Gradually the new belief gained upon me, until I became thoroughly convinced of the truth of its teachings, and ready to adopt them.

For twenty-seven years before this time I had used tobacco almost constantly, and realizing that tobacco and Christian Science did not go together, I left tobacco strictly alone, and with comparative ease. Soon after I had a very severe cold, but applying the teaching of Christian Science, I found myself all right the next morning.

I wish I could tell all I know and feel about Christian Science, but I find it difficult to express myself as I could wish.

I have purchased two copies of Science and Health and sent them to friends and relatives. Among other things that Christian Science has done for me, I must not forget to state that I was cured of cramp of long standing and other claims which had troubled me for years are entirely gone. A wart on the inside of my finger was extremely troublesome and painful, but quickly yielded to treatment.

My conversion to Christian Science was only in part due to the desire for perfect health. I very soon discerned the inherent truth of its teachings, and praise God that my eyes are opened, and whereas I was blind, now I can see.

By occupation I am a carpenter, and previous to the time I became interested in Christian Science I thought when I came home at night that I was very tired after a particularly hard day's work. Now what a change! I am never tired, and frequently work several hours in the evening without feeling the least fatigue. My wife and I cannot thank Mrs. Eddy and Christian Science enough for what it has done for us.—EDWARD E. MOORE, Portland, Me.

It is just three years since I became interested in Christian Science, and when I look back and see the wonderful change,—what I was then and what I am now,—my heart overflows with gratitude to Mrs. Eddy for the understanding, not only for physical healing, but for the uplifting spiritually which I have found in the Bible through the study of "Science and Health with Key to the Scriptures."

For ten years I suffered constantly, never knowing what it was to have a quiet hour or restful sleep, never failing to have sleeping powders under my pillow. I could not read, sew, write, or do anything in all those years. All that a kind, loving husband and friends could do was done. I had no hope of ever getting well; I underwent an operation, but afterward was bound to material means more than ever.

In this despondent, hopeless feeling I went to Kansas City. I had not the least thought I would be benefited by going, but it seems now that God was preparing the way. I was asked to try Christian Science. I was offended to think any one should ask me to try anything so foolish, but I really knew nothing more about it than a few fun-making remarks. After a struggle I decided to give it a trial, for I felt something must be done quickly, and it seemed the last resort.

How I would like to tell all Christian Science did for me; my healing seemed slow, for I have proved every step of the way, but I knew from the first treatment I had found the Truth that would make me free. Never for one moment did I doubt. All my material helps that I so much depended on fell into oblivion, and I can truthfully say I was healed by Christian Science. I find myself planning my work by its teachings, for now I am doing my own housework, reading, writing, sewing, doing all my hands find to do. I am happy and contented, knowing a peace that passeth all understanding.

I love the *Sentinel* and have been helped many times by some one's testimony. I am a member of the branch church at Lancaster.—IDA MASON PAUL, Basil, O.

I look with so much anticipation and delight for our *Journal* and *Sentinel,* and enjoy them to such a degree, that I feel I ought to add a word of testimony as to what Christian Science has done for me.

The blessings are so manifold that have come through this glorious Truth to change my entire life spiritually, mentally, and physically, literally making a new heaven and a new earth in which old things are passed away, that words are inadequate to express my gratitude that my eyes were opened and my ears unstopped to see and hear.

After years of ill health and weakness I have found God to be my health and my strength. After reliance on ma-

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terial riches I have found God my abundant source of supply. Instead of believing that life is in the body and that death can destroy it, I have proven to my consciousness that life is indestructible in *God*, and sin, sickness, or death have not control of it.

After twenty-five years of conscientious living by an orthodox religious creed, I found it wanting, and was stranded without hope and without God in the world. I cried in my desolation to the pitiless unknown God whom I was ignorantly worshiping. The true Father-Mother God whom I now adore in Christian Science, has proven Himself to be the God of love and mercy to the widow and the fatherless; has bound up the broken-hearted and set the captives free; has opened our understanding and taught us the wisdom of knowing God and man's relation to Him.

For all these unspeakable gifts we are indebted to Christian Science, and the revered and loving Mother in Israel, who, through years of self-sacrifice and struggle, has given to this age the old-new message wherewith we may come into "the liberty of the sons of God."

EMMA MACGREGOR, Chicago, Ill.

For five years I suffered constantly, never being free from pain. Although our family physician did all he could for me, I did not get any better. I became so discouraged that I was no comfort to myself or my family. It seemed to me as though there was no help for me, and that death would be the only relief. I had given up in despair, when a dear friend came to me and asked me to try Christian Science. She talked with my husband and he wanted me to try it, so for the sake of my family I consented. I began to read the *Sentinel* and *Journal* that my friend left me and received much benefit just from reading. I decided to go to Green Bay to see a healer. I went and stated my case to her and asked her if she could help me. She said she would try. She gave me a treatment and I came back home. After a week and a half absent treatment I was healed of my many ills. I began to study "Science and Health with Key to the Scriptures," and the Bible seemed like a new book to me, I understood it so much better than I ever had before, and now the Bible and Science and Health are my constant guide.

About one year after being in Science one of my old troubles (heart trouble) came back. I tried to overcome it but grew steadily worse. I asked my husband to go to New London to see a healer, which he did. Several of my friends came in and stayed with me while my husband was gone. At times I became unconscious and they thought I had passed away. When my husband came he brought the healer with him. There were five standing around, fanning and rubbing me, trying to bring me back to consciousness. When the healer came into the room she began to work for me and in less than an hour I was able to breathe naturally again and was able to sit up in bed. The next morning I got up and got breakfast and walked to the depot with the healer.

I am very grateful to our dear Leader, Mary Baker G. Eddy for "Science and Health with Key to the Scriptures."

MRS. NELLIE A. HENRY, Shiocton, Wis.

I wish to send my most grateful testimony to the Publishing Society for the great help I receive from the *Journal*, *Sentinel*, and *Quarterly*.

Situated as I am, thirty miles from the church to which I belong and no other Scientists here, the publications are indeed most welcome guests. Their good, wholesome thoughts are in my "mouth sweet as honey." I often find myself wondering if I have the right understanding, when my thought is confirmed by some contribution in *Journal* or *Sentinel*.

Science and Health is a most precious book to me, for it has revealed to me my Saviour and my God. It, with the Bible and *Quarterly*, is my daily companion.

It is four years since I first heard of Science and took up the study of it because I was told it would reveal the Bible to me. "Science and Health with Key to the Scriptures" has surely unlocked the treasures of Truth contained in the Bible and I love it and understand it as never before, though I read it and tried hard to comprehend.

I have had many good and undeniable demonstrations of harmony being restored in the moral and physical (so-called) realm, and I realize it was only possible through spiritual growth.

The study of Science and Health, together with the other writings of our dear Leader, Mary Baker G. Eddy, have been my only instructor with the exception of timely suggestions and thoughts expressed by a Christian Science friend. I realize "that all things work together for good to them that love God."

MARY C. BATES, West Newton, Pa.

Some two or three years ago a Christian Scientist was asked to take an absent case. The patient was a married lady who had been sick for twenty-five years. The husband had not been favorable to Science, but as she wanted it, he became more willing and consented. Upon receiving the letter stating that the Scientist would take the case, he wrote saying, "My wife is unable to write and I write for her. In three days the wife herself wrote saying, "I was going to die previous to this, but now I feel that I am going to live." She improved right along from that time until she was healed.

The husband became more and more interested in Science, and when the children needed help they asked for Christian Science treatment. There was a grandmother in the family who was terribly opposed to Christian Science treatment. The gentleman himself was taken sick. He had been reading Science and Health a good deal and thought he would handle the case himself. The grandmother was continually present, saying, "You will have to have the doctor, you will come to a doctor yet." The Scientist made a call on the patient, calmed his fear, and in two or three days he was ready to go to work again, showing that where he once had no faith, he had declared that it was the Truth and he would stand by it by all means.

F., Cleveland, O.

I should like to give an instance of the all-protecting power of divine Love in the case of an accident which occurred to me recently. When I was out driving, my ponies shied and fell into a ditch, dragging the cart with them. I was thrown into the ditch, and the cart fell on me. I saw it coming and yet had no fear, as I was trying to realize the Truth and declare that God is all and everywhere. I got out unhurt from under the cart and, assisted by a passer-by, unharnessed the ponies, which were lying literally one on the top of the other in the ditch. It took us some time to get them free.

After the cart was pulled out we put the ponies in again, and I continued my drive as if nothing had happened. There was not even a scratch on either the cart or the ponies. When I undressed that evening I was surprised to find that my left arm, upon which the cart had fallen, was very much inflamed and swollen, and had an enormous bruise. I had no pain whatever, and until I saw it I was quite unconscious of its presence. The bruise entirely disappeared in a few days and gave me no inconvenience. I will only add my deep gratitude to Christian Science for all that it has done for me, and for the peace, health, and happiness that it has brought into my life.

META HAWORTH BOOTH, Yorkshire, Eng.

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Religious Items.

SCIENCE AND RELIGION.—There has been no signal achievement during the year in literature, invention, or art. If Signor Marconi verifies his alleged discovery of the application of Herz waves to wireless telegraphy, it will rank as the outstanding contribution to science and commerce. In the sphere of religion there are many tokens that the interests of the spiritual life have been temporarily submerged by the devotion to material concerns. There has been no general, widespread religious movement. The effort of English Christians to preach the Gospel to the whole nation at the beginning of the year largely exhausted itself in devising methods and machinery, though much good was done. None of the plans of the American churches looking toward a wide evangelization of our own people have been highly successful, and missionary treasuries have not shared in the prevailing prosperity. The great achievement has been the success of the Methodists in raising three-fourths of their proposed twenty million Twentieth Century Fund. All Methodist institutions will be put on a firmer basis. While religious work, on the whole, has been inadequately supported, the claims of educational enterprises have been generously recognized. Thus the dark and the bright intermingle in the religious outlook. There are multitudes who make religion their supreme interest, but material forces are of tremendous power, and devotion to them sets the tone of life.

The Watchman.

THE CLOSING YEAR.—Our review on another page of the movements of the first year of the twentieth century summarizes a history so wonderful that it surpasses the records of ancient miracles. The impulses of ages approach their fruition in it. It contains prophecies of such power of man over nature and through it as to make old-time miracles seem insignificant in comparison. It projects into the life of to-morrow single combinations of men and capital mightier to control the world than the greatest empires of the ancient or Middle Ages. It points to a realignment of nations which may change the map of the globe. It promises to penetrate the secrets of the stars, to which it already holds the keys. It presages new systems of thought based on new knowledge so wonderful that we hesitate to become familiar with it. To the Christian the most inspiring truth of this time is that the Author of all these things which the new century is unfolding before us waits our asking to reveal Himself through them more clearly than ever before. Shall we not in these last days of the year turn back toward it with a prayer of thanksgiving for the light it has brought to our souls? Shall we not turn toward the coming year with a prayer for more light in which to behold the Father of light, in confidence that the power of a holy life was never so great in the world as it is to-day.

The Congregationalist and Christian World.

The infinite and eternal Power that is manifested in every pulsation of the universe is none other than the living God. We may exhaust the resources of metaphysics in debating how far his nature may fitly be expressed in terms applicable to the physical nature of Man; such vain attempts will only serve to show how we are dealing with a theme that must ever transcend our finite powers of conception. But of some things we may feel sure. Humanity is not a mere local incident in an endless and aimless series of cosmical changes. The events of the universe are not the work of chance, neither are they the outcome of blind necessity. Practically there is a purpose in the world whereof it is our highest duty to learn the lesson, however well or ill we may fare in rendering a scientific account of it. When from the dawn of life we see things working together toward the evolution of the highest spiritual attributes of Man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The everlasting source of phenomena is none other than the infinite Power that makes for Righteousness. Thou canst not by searching find Him out.

The Christian Register.

The lessons of history are many. One of the most important and cheering of these is that of the progress of the human race. Especially gratifying and inspiring to every thoughtful and reverent mind is the record of man's moral and religious advancement. This upward movement is particularly noticeable among those peoples that have been blessed by the highest revelations of spiritual truth. The method of such revelations it is not necessary here to discuss. The fact of their existence and their superior influence remains. Patriarchs and prophets of old dispensation were sears, teachers, leaders, and inspirers. Jesus, the central personage of the new dispensation, brought a new motive force into the world—the motive of love, by which faith was accelerated, hearts were enkindled, and lives inspired and energized. Slowly has the Christian world apprehended his real message. But, in later centuries particularly, there has been a steady increase of light, of truth, and a corresponding influx and potency of spiritual life.

The Universalist Leader.

Our spirits may always be tuned to finer issues. There is a kindly influence above and around us that always awaits the receptive soul. It has been felt in all ages by the rarest spirits. The poets have felt it; artists have felt it; the good have always felt it and named it with some angelic name. The heroic have been turned toward it. It has been known and recognized and has been unknown and unrecognized. It has always been breaking in upon the best order of souls and noble leaders of men with a more open and rare sensibility. It has been an inspiration and help to countless souls as they have struggled with the vicissitudes and have felt the burden of this unintelligible world. What shall we call it? What more significant name than that of the Divine Spirit, moving on the hearts of men to bring them into ultimate harmony with God, and thus to realize the great ends of a final and universal redemption.

The Universalist Leader.

It is not a good sign of the times that several great nations are comparing notes, not to see who is getting on most rapidly in the peaceful ways of civilization, but in order to show that they are no worse than their neighbors. The Americans claim that they are not so cruel in their dealings with the Filipinos as the Spaniards were in Cuba. England is citing the example of Germany and America to show that her conduct of the war in South Africa is not more cruel than the treatment of the Filipinos and the Poles. It is not pleasant to have the great nations throwing charges at each other with the response, "You're another!" This state of affairs cannot continue long, because the common sense and good feeling of the world will demand that some mutual agreement shall be reached by which the wars now in progress shall be brought to an end.

The Universalist Leader.

The Christian Church can no longer be small. If it is to take its place as the guiding force among the great forces of the age, it must be big enough to guide. There must be unity of its forces, there must be the assertion of its importance, there must be the demand for recognition; there must be, more than all else, the fruits that justify its existence.

The year is the Lord's; the Church is the voice of the Lord; how can it be silent? How can it be apologetic?

The powers of man may catch in the meshes of a world-net the forces of nature and train them to their service, yet are they the Lord's. The passing years may crown man with glory on glory, yet are they the Lord's and must not be forgotten.

The Universalist Leader.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into Friendship through the door of Discipleship. We can learn love through service.

HUGH BLACK.

The life which we are meant to lead under the dispensation of the Spirit, who has been given for our guidance into Truth, is one which does not take us out of the world, but keeps us from its evil, enabling us to live a heavenly existence on earth, and so to span over the chasm which divides us from heaven.—EDWARD THRING.

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.

J. K. MILLER.

Those who love God are encompassed with gladness on every side, because in every passing moment they see and feel a Father's love; and nothing of this world can take it away or lessen it.—H. L. SIDNEY LEAR.

If we aspire to walk in the power of the new life, we must cast away all hindrances; and it must cost something we really value.

CHARLES G. GORDON.

Still fight resolutely on, knowing that in this spiritual combat none is overcome but him who ceases to struggle and to trust in God.—LORENZO SCUPOLI.

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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.

Secretary Hay received a dispatch recently from Mr. Buchanan, acting chairman of the American delegation of the Pan-American Congress, announcing the unanimous adoption by the Congress of The Hague scheme of arbitration. There was also presented to the Congress a compulsory plan of arbitration to which was appended the signatures of the delegates of Argentina, Peru, Bolivia, Paraguay, Uruguay, Ecuador, Venezuela, and Santo Domingo. There is no conflict between the two plans, and this enabled the advocates of compulsory arbitration to adhere to The Hague scheme. The State Department believes the conference was a decided success.

"It must certainly be counted a gain," said one official, "that all the nations of the world are signatory of a scheme for the peaceful settlement of all disputes. It is true that this scheme does not require the arbitration of controversies between nations. The United States is opposed to compulsory arbitration because it is mischievous. A nation ill disposed toward another might advance a preposterous claim, and upon its rejection would demand its arbitration. This consideration induced the United States to refuse to approve the compulsory arbitration plan which was presented to the Congress."

A situation of international interest is developing in Venezuela. The German government recently made a fresh demand upon the Venezuelan authorities at Caracas for the payment of a claim of $2,000,000 which Germany had brought against the South American republic. When Venezuela failed to pay the claim the German ambassador in Washington, Dr. Theodore von Holleben, approached the Secretary of State with a view to ascertaining the probable attitude of the United States, were Germany to attempt to enforce the payment of the German claim upon Venezuela by a naval demonstration off the coast of Venezuela or by the seizure and temporary occupation of a Venezuelan port. It is understood that the ambassador received from Mr. Hay the assurance that the United States would not object to the employment of force against Venezuela by Germany, providing always that Germany does not attempt to occupy Venezuelan territory permanently. It is said that Germany has recognized this assertion of the Monroe doctrine, and is preparing to act under the proviso imposed by it.

The Christian Register.

The civil government of the Philippine Islands is awarding contracts to shipbuilding concerns at Singapore, Hong Kong, Shanghai, Nagasaki, and other Oriental ports, for building twenty-one revenue cutters and steamers for Government use among the Philippine Islands. These steamers will all be built by Asiatic labor in the present year. Twenty of them are to be 160 feet long, and one, which will be known as the flagship, will be 200 feet in length. In November, Captain Marix visited China and Japan to lay specifications of the civil commission before ship-building concerns. The success of his work was shown in December when bids were opened. It was found that every prominent foreign and Oriental firm engaged in shipbuilding north of Singapore was represented. Some firms bid on the entire bunch of steamers. Many of them had representatives present at the opening of the bids.

One of the most important of American commercial enterprises in Europe has just culminated in London. It consists in the securing of all-water routes for American cargoes of grain and other commodities from inland ports in the United States to inland ports in Europe, and embraces the purchase by American capital of several British and other canals.

Frank W. Hawley, vice-president of the Erie Canal Traction Company, has been on this side several months quietly securing concessions for the operation of European canals by electricity. The Erie concern today secured control of about five thousand miles of canals in England and on the Continent. As a result cargoes will shortly be shipped on the same bill of lading from Duluth, Minn., to Brussels, Bruges, Ghent, and Cologne, and later to many points in the United Kingdom, France, Germany, and Italy.

The operators at the wireless telegraph station at Siasconset report that several times recently they have held direct communication with incoming steamships, the system working so successfully that messages were exchanged between the land station and the steamship when more than eighty miles apart. Usually messages are first sent to the South Shoal lightship, and from there forwarded to the Siasconset station, but the atmospheric conditions have been so favorable as to allow direct communication between the steamers and the land.

Mr. R. Pfund, who is in charge of the wireless station at Siasconset, stated that letters and signals were received by the instruments there last week which were not sent out from the lightship, and he is of the opinion that the instruments were affected by the experiments which were being conducted by Marconi at that time.

Information received from South Carolina cotton mill men shows that during the past year there was invested in South Carolina, in increasing the cotton manufacturing industry the sum of $2,695,000. These figures show that there was a large falling off, as compared with the preceding years.

In North Carolina there was also a decrease in the amount of money put into new cotton mills last year, though the exact official figures are not yet available. The decrease was not so large as in South Carolina, and the cotton manufacturing industry was largely augmented by the new mills built and the enlargement of old plants, and improvements thereto. The increase in new and enlarged knitting and hosiery mills was larger than in many years, with possibly one exception.

It is a far cry from Havre to New York—upward of three thousand miles by any course—but the passengers of the French line steamship Savoie, which arrived January 18, did not realize that the voyage was so long. Wireless messages flashed to and from the ship long after she had lost the shores of France, and long before reaching her haven here her wireless talk with shore was again resumed.

"Bon voyage, Savoie," came vibrating through the air as the vessel drew past the Lizard, though a full hundred miles distant, and six messages were sent back.

The wireless telegraph instrument remained quiet until Friday, when at two o'clock in the afternoon, it "got busy."

Enormous expenditures aggregating $200,000,000 will be made by the railroads of the United States during the current year, if the plans announced by the special companies are fulfilled. This colossal total does not include the millions usually charged up to operating expenses, but covers the cost of digging tunnels in New York City and elsewhere, improving roadbeds for thousands of miles with ballast, and a million tons of steel rails, new bridges, cars, locomotives, etc.

A gold nugget that weighed 82.18 ounces troy weight was recently melted at the United States assay office at Helena, Mont. It was the largest piece of virgin gold ever received at that assay office, and probably one of the largest nuggets ever found in the world. Experts at the assay office say its value was about $1,400. The nugget was found by Thomas Raymond, who said he had taken it out of the diggings in Adler gulch.

Count and Countess von Waldersee expect to visit the United States, starting in April, so the Countess told a newspaper man in Berlin. The exact time for their trip has not been arranged yet.

The countess is an American and her husband gained world-wide fame in the recent Chinese troubles by commanding the armies of the allied powers, and is one of the dozen or so field marshals in the German army.

Prince Henry of Prussia will pay a visit to Boston and Harvard University, probably between the 5th and 9th of March. The Prince has notified the German embassy that he desired to visit Boston and Harvard about the first week of March. Details of his visit to Boston will probably be arranged in a few days between the committee in charge of the arrangements and the officials of the German embassy.

A stampede is reported to the new gold fields on the Bonito River, in Lincoln County, New Mexico. One claim was sold for $10,000 on the day of the discovery. The rock is a network of wire gold as thick as sewing thread. Five hundred pounds of quartz from a new claim near Church Mountain, in the Nogal district, milled at the rate of $1,200 to the ton.

Chief Justice William E. Parmenter of the Boston Municipal Court sent his resignation to Governor Crane, and at the regular session of the council the Governor nominated Justice John F. Brown of Milton as chief justice, and James P. Parmenter, son of the chief justice, as justice, vice Brown.

More than $2,500,000,000 securities were made and sold on the stock exchange during 1901, according to an estimate of the *Chronicle*. The aggregates are more than double those of any previous year. There were $923,010,100 bonds and $1,642,013,715 stocks listed on the local exchange.

The United States is now at the head of the world's exporting nations. For the nine months ending September 30, 1901, our exports of domestic products amounted to $1,024,605,181. No other nation has ever touched this figure within five million dollars.

The census report on cotton seed manufacture in 1900 shows that there were 357 establishments, using 2,479,386 tons of cotton seed, costing $28,632,616. The value of the oil produced was $42,411,835. The estimated value of the lint cotton produced is $338,836,921.

The first anniversary of the death of Queen Victoria was marked by commemorative services throughout the United Kingdom and at the colonies and at the British embassies and legations abroad.

The Pan-American conference indorsed the St. Louis Louisiana Purchase Exposition, and gave its approval to the projected inter-ocean canal.

The President has nominated Dr. Presley M. Rixey to be surgeon general of the navy.

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CHRISTIAN SCIENCE SENTINEL

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

Christian Science: the Gospel of Love.

A Lecture.

BY WILLIAM P. McKENZIE.

At the turning point of the centuries there comes usually a questioning of heart, a deep dissatisfaction with traditional beliefs, and a thirsty hoping for satisfying truth, so that men cry out after God. There comes an answer to the prayer of man at such times, and the initiation of the century is usually accompanied by a revival of interest in religion. Since the world is progressive, we may expect the revival which will mark the opening years of the twentieth century, to excel in liberative force any revival of past times. This we may expect on general principles; but there is also special and exact ground for this high expectation; namely, this: that for thirty preparatory years, during the life of one generation of mankind, there has been a thought-movement operative, the laborers in which are re-establishing primitive Christianity, "God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit according to his will."

Ending of Prejudice.

It requires the long patience of years to overcome human prejudice, that peculiar faculty for making wrong or inadequate decisions, which has proved itself hostile to every good gift God sends to the race. Prejudice, by arousing fear through misrepresentation, and by persecuting earth's benefactors, has endeavored to deprive man of the unfolding good he was becoming ready to receive. But an end approaches for this period of active hostility to Christian Science which comes to man offering the only satisfactory solution for the problem of life, the solution whereby evil is eliminated, and the eternal Goodness is found to be all in all. So many cases of the healing of sickness and Christianizing of character at the same time, are on record, that almost every man knows of some case where a relative or friend has reason to rise up and call Christian Science blessed. So we find the audiences which assemble at our lectures come not so much as critics resolved to find fault, but rather as interested seekers after larger knowledge of a truth which has already proved its beneficence. It is knowledge of Truth which gives entrance into the kingdom of heaven. Those at present oppressed by unhealed sickness, fettered by evil habits and perverted modes of thought, or hypnotized by the attractions of sin, do not understand the Truth that would make them free; and the purpose of this lecture is to present it as given by Christian Science, and offer its illumination so that if any one who hears love the light, he may walk therein.

Benevolence Needs a Right Method.

There is a general desire in the hearts of men for better conditions. Men try to win the good for themselves individually, but it is not possible to make the good secure except as good is made universal. Distrust must be destroyed and a more genial condition of understanding be gained. It now happens often that when the employer seeks to ease conditions for his men he is rebuffed, and becomes hardened. Also it happens with the employee that his efforts to do kind acts, and his acceptance of unrequired tasks, are misunderstood, and he becomes discouraged. Now the world is full of kindness if the separate acts could be linked together and harmonized by a principle of action. We have seen how even thieves and murderers show sometimes a gleam of conscience, a spark of tenderness. But oftentimes our sympathy with them is crude and unregulated. Asylums set up their signboards over the world's woes, but if to a degree they alleviate, do they heal them? Ruskin speaks of our plastering over the sores of civilization while the gangrene eats deeper.

The method of Christianity is entirely different from the world's ways of indifference or easy-going sympathy. The rebukes of Jesus to the Pharisees represented true kindness; for if understood they would have awakened a true sense of life. His healing of the leper was a better blessing to the sufferer than the whole Levitical code and ceremony regarding leprosy. So the leader of this movement, Mary Baker Eddy, illustrating the way for others, brought blessing to the world when she showed the way of true beneficence by healing the sick; and after first proving its propositions, she has given a text-book so that others may do likewise. Upon its cover may be found a motto consisting of the instructions given by Jesus to his disciples.

"Heal the sick." Consider for one moment how heartbreaking is the poverty in the world caused by sickness; consider also the numbers who are withdrawn from useful toil because of various maladies; then think of the change in some debt-burdened home when, through the Christ Science, a new life springs up in the invalid, or the bread-winner again has strength for labor.

"Raise the dead." If we interpret this statement in the light of the quotation which says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;" and that other one which says of the man who reforms, "In his righteousness that he hath done he shall live," we see that there is a quality of existence which can be properly termed life. If righteousness and the reception of the light of Christ's truth constitute life, then those who dwell in opposite conditions may truly be said to be without life. To be without God in the world is to be dead to all that is immortal, and it is from such living death, as well as from the fear of physical death, that men have to be aroused. Christian Science, in bringing its revelation of the true God, reveals also the true and enduring life.

"Cleanse the lepers." In modern times this word suggests more than a single form of disease, and is used to refer to those hereditary taints of blood which seem to be incurable. Sometimes the word is used to refer to all those diseases as a whole which are the result of sins of impurity. Nothing could be more distressing than the way in which the innocent sometimes become tainted by a leprosy which is due to the sin of others. Little children sometimes exhibit conditions which are supposedly due to the law of heredity visiting upon them the sins of their ancestors. How good it is when the higher law of healing comes in to change these supposedly hopeless con-

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ditions, and the love of God is heard by those who long for purity and ask for cleansing, speaking the word of power and saying, "Be thou clean."

"Cast out demons." We all know how it is that demoniac thoughts of lust, envy, hate, revenge and so on may control us at times. It may be possible to withhold the hand from the anger-prompted act, but the mental distress and tumult is not allayed. The Science of Being teaches us how to control thoughts, to cast out the evil and learn the good. Then as a consequence we "cease to do evil and learn to do well."

The Christ Method Demonstrates Truth.

The permanence of the truth which produces such results is something worthy of mark. Who that saw the magnificence of a Herod, or the legion-supported power of the Romans, would have supposed that the name of a fisherman of Galilee would be honored at the empire's capital; and yet in that head city of the Latin race the dome of St. Peter's celebrates the fame of the impulsive disciple of Jesus. Also in London town, the central city of Anglo-Saxon power, the name of St. Paul is commemorated in a magnificently domed cathedral. It was not because of personal greatness in these men that they are celebrated, but because they were connected with truth which is permanent. Jesus knew that he spoke the truth of God and that his words would abide. He knew that the heavens might pass, yet truth never could change. But the question, "What is truth?" must find its answer in the same way now as it did then. In the days of the apostles the proof of healing as heretofore discussed was given; that is, the question regarding truth was *answered by demonstration*. The presence of the permanent truth is revealed when it can be supported by proof rather than by argument.

The centuries past have proved the vanity of opinions set forth as truth. Men have gone to death rather than affirm the dogmas of those who had power to kill the body. Such power of sword or torturing fire, of rack or guillotine, has been impotent before one human being who refused to say that darkness was light, or evil, good. But whenever the true light has appeared with healing and saving power, then no compulsion has been needed, for men with joyful hearts have accepted the truth and glorified God. To-day with power irresistible as the light for seeing eyes, the Truth that both heals sickness and cures sin has come to human consciousness in Christian Science. If you want proof of this, look at the many churches in the land formed of those who have been healed. Apart from the proof of healing they would have no ground for existence, for their bond of government is slight, dogma is unknown, and creed wholly secondary to life. When healing introduces men and women into a new sense of God and Christ and true living, they find a natural relationship with each other. This joy of association is expressed by the forming of societies and Churches of Christ, Scientist, at the rate, just now, of two and sometimes three each week. Thus is being revealed what Mrs. Eddy defines as a church, "the chief corner-stone whereof is, that Christian Science, as taught and demonstrated by our Master, casts out error, heals the sick, and restores the lost Israel."

Suppose in a school where children are studying mathematics, that a problem be given out. It has only one answer, and that the correct one. Suppose the teacher to leave the room for a moment; then each loud-voiced, self-assertive scholar declares his way to be the right way. The timid waverers change from one side to another, and get down a list of disconnected figures. Perhaps only one quiet worker gets the answer, and proves thereby the right way. The correct result is the sign of the solved problem. Mrs. Prentiss writes:—

> **Life is the school; and the Master**
> **Is the man Jesus Christ;**
> **We are his charity scholars;**
> **His is the teaching inspired.**

In this school if we review history, we can see how many clamoring, self-willed scholars there have been, each claiming a following and denouncing those not followers of their thought. Think of the number of sects in Christendom, something like four hundred, and yet none of them able to give the sign of the solved problem, as designated by Jesus the Master, when he said, "These signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in nowise hurt them; they shall lay hands on the sick, and they shall recover." Of these first disciples it is written, "They went forth, and preached everywhere, the Lord working with them, and confirming the words by the signs that followed." It is evident from other passages as well that these signs were expected, because when Jesus sent out his disciples finally to "make disciples of all nations" he added the further instruction, "teaching them to observe all things whatsoever I commanded you." These instructions to his disciples were distinctly given, "Heal the sick, raise the dead, cleanse the lepers, cast out demons." Another record says, "He sent them forth to preach the Kingdom of God, and to heal."

Now if there were any manner of doubt as to what the instructions of Jesus specifically were, we have his final teaching to cover every doubtful point. He gave to his disciples a new commandment. Once before he had been asked by a lawyer who was tempting him, "Master, which is the great commandment in the law?" In reply he indicated that the great and first commandment of the Jewish law was to love God supremely; and the second, like unto it, was for man to love his neighbor as himself. It is sometimes said that this golden rule is a summary of Christianity; but while these two commandments sum up the whole of the law and the prophets, they do not yet reach to the deeper meanings of Christianity. Before he left his disciples Jesus gave to them who were ready to receive it what he called "a new commandment," which indicated a higher reach of love than the world had before known. He said, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." Here was another sign which was to indicate discipleship, and an understanding of the Master's teaching for, "By this," he said, "shall all men know that ye are my disciples, if ye love one another." It goes without saying that healing was included in this love which Jesus had manifested, for no one thing is more prominently brought out in the records of his life than this. The love which the Christian should be able to manifest ought certainly to include healing the sick, and more. Another thing to note is the universality of these commands; they do not apply to a certain few set apart for special work, but indicate the attitude, the occupation, and the necessary ability of every follower.

The position of Mrs. Eddy has been that of the quiet worker in the midst of the clamor of many minds arguing for sectarian theories. She initiated Christian healing for this age, which is not even *imitated* by what is termed mental or hypnotic healing which fails to reveal God to man. Christian Science healing reveals to man the way of atonement with God, and the relinquishment of faith in disease is one step on the way. Recalling what was said before, that "the correct result is the sign of the solved problem," and remembering the designated "signs" which were to follow intelligent understanding of Christ's life and doctrine, we cannot help finding in the Christian Science movement satisfactory evidence that the problem of life has been solved.

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TRUTH DEMONSTRATED REVERSES MISCONCEPTIONS.

Men are ready for a truer conception of God than any given by the theologies which have grown out from the minds of thinkers since Christ-like healing became a lost art. The Divine Being has been represented as an enormously powerful Ruler over all and Punisher of men, expressing the extreme of human justice, before whom mercy appears timid, pleading, and disregarded. But in Christian Science mercy, the divine quality, healing, comforting, regenerating, purifying, is found rejoicing over judgment; and before enthroned mercy justice appears as the obedient handmaid. The human pictures of God have presented a king great in power. The thunder was his voice, and the roar of the storm the sound of his chariot. It is therefore not an unexpected thing that the Old Testament writings as we have them should end up with a threat,—"lest I come and smite the earth with a curse." But how did Jesus begin his teaching? The people are gathered about him on the hillside, his disciples beside him, and the first word they hear is, "Blessed!"

The characteristic of Jesus' teaching was that he avoided mere argument, but dealt in proof and elucidation of truth. First came his works of healing, the proof of great love to mankind, and then his statement that they revealed the true character of God,—"the Father which is in me, He doeth the works." Of all men who have been known on earth, Christ Jesus was the kindest, and when he said, "He that hath seen me hath seen the Father," he recalled men to a purer conception of God than the teachers of his day knew. The God then believed in could hate, could originate disease and disaster, and maintain sin and suffering. Forgotten then was that vision of the Psalmist, who saw the true God, and to his own self said, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases." By his whole life's work Jesus proved how God heals and not hates men. Let healing be lost by Christians, and the old, crude views regarding God will re-appear in their theologies. The sick will turn to false gods for relief and men will dwell on earth in hopelessness and fear. But whenever truth is demonstrated, as was done by Jesus and his immediate followers, that proof brings to the recipient of the blessing absolute assurance that God is Love, and reverses his former misconceptions. The criticism is made that Christian Scientists are too steadfast in their views,—much too certain that God is wholly Good; but it is the nature of the proof which makes them certain. As the proof of healing through Mind reaches more widely it will come to pass that from the least to the greatest all shall rightly know God "whom to know is life and peace."

The understanding of God which Christ Jesus revealed enabled him to see how wrong were ordinary conceptions of life. Blessed is wealth, said the world; blessed is power. These beliefs were being acted out in both state and church. The Romans by force and the priests by scheming were trying to maintain dominion.

Filled with the spirit of Isaiah's teaching, inspired by the God of the prophets, Jesus began to reverse the world's theories. (*Vide*, Isaiah, 61 : 1–3.) He picked out the destitute and the mourner, and called them blessed. He referred to his own mission at a later date as that of the minister, or servant of others. The game of the world was by war, oppression, and enslavement,—through debt, if in no other way, to compel others to minister. The ideal of men was to be able to lord it over others; the ideal of Jesus was to serve the world; thus in principle, and practice, he reversed the world's belief.

Think of the hate aroused by the Roman oppression, and of the expectation of the people. How gladly and madly they would have welcomed a man who with the fiery eloquence of a Kossuth would have denounced their oppressors. But his first word was "Blessed." And all through the beatitudes the reversal of old beliefs goes on. "Them of old time," he referred to as authority for certain traditional beliefs that had been as law to the people; but these crude traditions he reversed by declarations of the gospel of love.

"The problem of the age is to negate the negative," is a saying attributed to Mr. Harris, the great educationalist. Paul speaks to Titus about "denying ungodliness." The error of the age is its belief that the negation of God is true. Evil, sin, sickness, hatred, falsity, death, are the supposed opposites of God as Life, Truth, and Love. The opposite of that which is real exists only as a lie does, by virtue of belief; but a lie has no eternal principle behind it,—it is darkness that the light of truth dispels. In Science we believe that the true conception of God as perfect, as Love, has dawned upon the consciousness of the race, and will grow brighter until it is perfect day.

LOVE IS UNIVERSAL IN ITS REACH.

Let us analyze the meaning of love as spoken about by Jesus. John is his best interpreter and he speaks of love being the opposite of fear. We all know that it is the opposite of hate as well. Fear may have a variety of results. It sometimes leads people to sacrifice to various false gods in the endeavor to placate them. The first command of the decalogue forbade this, because it means lack of trust in and love for the one true God. In the early writings it is plainly brought out that departure from God would bring diseases upon the people, and while that seemed arbitrary, we now know that fear is the prolific cause of disease. The second part of the decalogue, dealing with the duty of man to man, is infringed by any form of hatred, shown by envy, false witness, theft, impurity or murder; but love fulfils this law as well as the other. The elder law was specific and imperative, setting forth its negations, saying, "Thou shalt not." But in the newer revelation the statements of truth are positive, and a new motive force is made operative which "fulfils the law." Consequently love, when directed Godward, is the antithesis of fear, and so ends disease, anxiety, sorrow, distress; and when directed manwards being the antithesis of hate, it ends wars, strifes, contentions, cruelty, dishonesty, and all the antagonisms which bring suffering upon men. This love is "impersonal, impartial, pure, and free." We may have some glimpse of its quality and manifestation if we remember the Johannean revelation of God wherein he uses two terms, love and light. In our experience we know that in darkness nothing is visible. When we see one another in the brightness of daylight it is by virtue of reflection. The face of our friend reflects the light and we thereby know him. This reflection of light is a parable illustrating that reflection of love which the senses cannot appreciate. We know one another spiritually because of the reflection of love. It is easy to see how impersonal and impartial light is. When the candle is lighted and set upon its candlestick it gives light unto all that are in the room. It is impossible for light to make distinctions. In the same way it is not possible for love to lose its universally beneficent character and make distinctions of person or condition. Love that is manifested only in view of some return is not love at all but a form of selfishness. Jesus said, "If ye love them that love you what reward have ye? Do not even the publicans the same?" Love which is real must manifest itself like the light; and therefore the truly loving man, the Christian, by virtue of his God-derived nature, shows love even to his enemies, and to all mankind, even as light shines for all who are within the reach of its beams.

Jesus is ever our example in showing how love liberates man. Thou shalt love thy countryman and hate the Gentile, was the teaching of them of old time; illustrated by intense hatred of the Jews to the Romans, their political oppressors, and to the Samaritans, their religious rivals. Jesus proclaimed the true God to a Samaritan woman.

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He taught the lesson of the all-reaching love by the parable of the good Samaritan. He blessed the Syro-Phœnician woman when his own disciples counted her a dog. He healed ten lepers, and when one of them turned back and glorified God, and fell down at the feet of his healer, giving him thanks, Jesus called attention to the fact that only the Samaritan, the stranger, had returned to give glory to God. Thus by his acts did he illustrate his teaching, which was "love your enemies." He showed that he had no enemies and recognized no caste. Even the servant of the centurion of Capernaum he was ready to heal; and he gave testimony to his master's faith, as he had done to the faith of the Syro-Phœnician woman. Roman or Samaritan, Greek or Jew, Jesus made no distinctions; learned scribe and illiterate fisherman, sanctimonious Pharisee and repentant harlot, honorable rich man or despised tax-gatherer were looked upon not corporeally, but with that insight of love which sees the real.

Hate not at all; why? Look at the teaching of Jesus metaphysically, as Christian Science teaches us to do. Viewing it mentally, if hate be in consciousness at all, we hate all to a degree. Whereas if we love our enemy, the one least easy to love, we have love to all. The philosophy of this is that only by so loving can we gain a sense of that quality of love, by means of which we are able to recognize that "God is Love."

Love Revealed in Character.

Love is the activity of perfect Intelligence, that is, the activity of Mind which is wholly Good. How in practical life may we learn to manifest and evidence such love as will be the reflection or manifestation of this divine activity? Here are some of the footsteps.

1. Humility. This quality of mind is an assured evidence of greatness as well as of unselfishness. The great man is humble because his view-point enables him to see how vast is the store of knowledge still unexplored by him. The unselfish man is humble because he sees how far away still from him is that ideal set by the one whom men have agreed to call the Master. Humility may be gained by learning truth from Christ who was "meek and lowly in heart." It appears in proportion as cruel pride and senseless vainglory disappear. It does not degrade a man but brings him in thought where God dwells—into the high and holy place where He dwells "with him also that is of a humble and contrite heart." It never fails of good and blessing; "blessed are the meek for they shall inherit the earth."

2. Kindness. The kind man acts to others as if they were his own kin. When caste is gone kinship is recognized, hence humility precedes true kindness. The ideal for character set forth in the prophets was "to do justly, to love mercy, and to walk humbly before God." Christian Science shows us that the end of justice is not punishment, nor the ideal of mercy, weakly sentiment; but that mercy, and justice which is the handmaid of mercy, together work out the results of divine good-will to men. Jesus said to his followers: "Become compassionate, even as your heavenly Father is compassionate." If we are thus kind to one another there will be no injustice, either from direct cruelty, or from favoritism, which may mean cruelty to the disfavored. There are many who have to be so situated that their hearts cry out for intelligent mercy from others, before they are willing to show mercy; for this proverb is true in human experience, "they shall have judgment without mercy who have shown no mercy." But far better than the empirical way of learning from experience that "sorrowful are the unmerciful" is the scientific way of working out life from the Christly standpoint, which is "blessed are the merciful: for they shall obtain mercy."

3. Fidelity. As kindness grows in a man's heart he finds that he gains more confidence in good. This is faith in God; let it become practical as fealty to Truth, and fidelity to Love, and the results in life show that this faith is justified. A man who is in this way "sure of God" may be by other men absolutely trusted. He will do faithful service whether as overseer or servant. Being a firm believer in Good, he will not be satisfied till Good is made manifest in work rightly or righteously done. He is a man of integrity for whom dishonesty is impossible; a man loyal to truth and uprightness who could not be treacherous or false. His longing is for conformity to the standard of right he knows and trusts; and "blessed are they which do hunger and thirst after righteousness: for they shall be filled."

4. Patience. Patience has been defined as "keeping kindliness of heart under vexatious conduct." It thus means the long-suffering which is one of "the fruits of the Spirit;" and it is more than forbearance, because while it "endureth all things" it nevertheless "hopeth all things." The patient man is composed and calm, steadily persevering, but uncomplaining if the end be delayed. His faith tells him why the Good must be realized, and his hope sustains him by foresight of the Good. Such an one is tolerant in dealing with the vagaries of men and their insults, and untiring in helping them because his faith and hope are in God.

5. Joy. The cordial acceptance of spiritual law and guidance yields a joy deeper than gladness and more intense than happiness. It is found where self-will and its irregular motions have yielded to "that good and acceptable and perfect will of God." The true man through Christian Science comes to the place where he can say, "I delight to do thy will, O God;" because he has become scientifically certain that God is good and never the author of evil. Jesus, who taught his disciples the truth about the divine will and came not to do his own will but the will of Love, assured them that they would not find their satisfaction transient. "Your joy no man taketh away from you," he said.

6. Peace. Peace is the stillness of heart when fear is gone. Technically it means the absence or cessation of war; but there is also the thought of reconciliation between foes suggested. Enmity and strife have given place to friendship and concord when peace is established.

When there is peace in the heart, "the peace of God which passeth all understanding," the man can no more be agitated by fear, disturbed by doubt, inflamed by passion, or aroused to anger. He is master of the disturbing elements. He is able to receive the word "be still, and know that I am God." More than that, he is actively engaged in establishing the concord of love. "The fruit of righteousness is sown in peace of them that make peace." It is indeed a royal privilege to be a peacemaker,—to work out reconciliations between men, to prove them to be at one with Love, and so establish the atonement between God and man. "Blessed are the peacemakers: for they shall be called the children of God."

7. Purity. The pure in heart are wholly governed by Good. Their understanding of the Allness of Spirit is unclouded. Here we reach the highest heights. At first the word was "Blessed are the meek: for they shall inherit the earth;" now, the word is: Blessed are the pure: for they inherit heaven,—what eye hath not seen, nor ear heard, nor the heart of man imagined,—"they shall see God." Belief, expectation, faith, hope, are needless now regarding divine Love. Knowledge has vanished away and love in its purity abides, for "love never faileth." Of such the revelator has said "they shall walk with him in white, for they are worthy."

All may Study.

In order that men everywhere may learn of God and of their privileges as the children of Love, there is a textbook for the study of Christian Science.

From the very first those who have studied "Science and Health with Key to the Scriptures," along with the

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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. This, however, but emphasizes their recognition of the self-sacrifice and wonderful love of humanity shown by Mary Baker Eddy in bearing all manner of persecution and misrepresentation in order to give to the world the revelation.

The singular purity and consecration of the Discoverer and Founder of Christian Science made the revelation of the omnipotence of Good come to her naturally. There was no catastrophe as in Paul's case. Since the meaning of her mission has dawned upon her she has labored with a devotion unceasing, and a zeal untiring for the good of humanity, in accord with Christian Science whereby the whole world is to be regenerated. The singleness of her purpose, the continuity of her sense of God's presence, the simplicity of her obedience to God's will follow the example of Christ Jesus, and furnish an illustration of the unity of good in character which is to bless all mankind.

Church By-law.

IT is the duty of the Board of Lectureship to include in each lecture a true and just reply to public topics condemning Christian Science, and bear true testimony to the facts pertaining to the life and character of our Pastor Emeritus. Each member shall mail prepaid to the clerk of this Church a full copy of the lecture he considers his best, and which he purposes most frequently to deliver, before delivering it. Failure to heed this By-law shall forfeit his office and the vacancy must be supplied immediately.

Adopted January 28, 1902.

Also Article XXXVIII., section 2, line four, has been amended so as to read as follows: (See Church Manual, page 81.)

"blunder, relating either to Christian Science, to the Pastor Emeritus, or to a prominent member of this denomination," etc.

Adopted January 28, 1902.

A Song for the Twentieth Century.

Just to be tender, just to be true;
Just to be glad the whole day through;
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet;
Just to be helpful with willing feet;
Just to be cheery when things go wrong;
Just to drive sadness away with song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best;
Just in His promises ever to rest;
Just to let love be our daily key—
This is God's will for you and me.

The Standard.

Economy no more means saving money than spending money. It means spending and saving, whether time or money, or anything else, to the best possible advantage.

JOHN RUSKIN.

NEW EDITION OF SCIENCE AND HEALTH.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Change of Price.

On and after January 10, 1902, the price of the Church Manual will be as follows: One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

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Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

To whom it may Concern.

LETTERS and despatches from individuals, with whom I have no acquaintance, and of whom I have no knowledge whatever, containing questions about secular affairs I do not answer. First, because I have not sufficient time to waste on them—and second, because I do not suppose myself capable of instructing people in what I know nothing about. All such questions are superinduced by wrong motives—or by "evil suggestions"—either of which I do not entertain. MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., January 22, 1902.

The Greater Works.

OF late several clergymen have announced themselves as believers in the theory that greater healing works than those performed by Jesus are being accomplished through modern surgery and medicine. Among these is Bishop Lawrence of Massachusetts.

On Sabbath evening, January 19, last, the Bishop preached to Harvard students in Appleton Chapel upon the subject of Christ's prophecy that greater works than he had done should be accomplished. He is reported as having maintained that greater healing works are now being done through medical and surgical skill than Jesus ever did.

Following is a part of what he said:—

A real leader, a man of genius, said he, does not consider himself minimized by the greater things that will follow him. He sees them and rejoices. Christ's mission of healing was great, but he said that greater things were to follow. And they have followed. In every hospital of every city in Christendom more cures are effected than Christ made in his whole career. In some, more cures are effected in a day than all Christ did. To be sure, his were instantaneous and spiritual. But he did not emphasize the miraculous side. He came to cure.

One would like to live on and on, a hundred years, to see the wonderful benefits that science will bestow on mankind for the alleviation of pain.

As a reaction against a materialistic science and medicine, the so-called Christian Scientist and mental healing sects have arisen. They mix truth and error. They misuse the name of Christ by imitating the method when they lack the power.

One of their errors is their neglect of accumulated knowledge, of the fund of information stored up these nineteen centuries. That knowledge of science which is obtained by hard mental application is just as much God's gift as the knowledge which seems to come as direct revelation. In rejecting accumulated knowledge and professional skill, these sects are rejecting the gifts of God.

This is a more direct utterance than Dr. Lorimer's which was referred to in the last *Sentinel,* yet both are to the same general effect.

Bishop Lawrence's declarations are especially sweeping—startlingly so. The healing works done by Jesus are not only minimized, but practically set aside. He admits that Jesus' works were "instantaneous and spiritual," yet maintains that the non-instantaneous and material methods of modern surgery and medicine are greater than those of Jesus. This contention, coming as it does from an Episcopalian bishop, is so amazing that one can scarcely give the account of it credence. We shall not attempt a full discussion of it, but content ourselves with a very general review of what is involved in this kind of Scriptural interpretation.

First, let us see precisely what Jesus did say. In John, 5 : 20, 21, he said: "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

According to Bishop Lawrence's interpretation, modern surgeons and physicians are doing greater works than the Father and Son did in olden times, yet they raised up the dead and quickened them.

In John, 14 : 12, 13, Jesus said: "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. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

The Gospels show that Jesus not only healed *all manner* of diseases, including that dread and, according to the physicians, incurable disease, leprosy, but he repeatedly raised the dead, notably, Lazarus, Jarius' daughter, the widow's son, etc. Where are the instances of greater works than these by physicians and surgeons in modern hospitals or out of them?

We wish to cast no reproach upon the profession of medicine and surgery. We believe ourselves to be as appreciative of their motives and achievements as any class of people can be, but we cannot in conscience admit the extraordinary claims that some of the clergy are making in their behalf. A percentage of the members of the profession are not even nominal Christians; they make no pretension to Christianity. Yet we are told by their clerical apologists that they, as a profession, are to-day doing greater works than did Jesus the Christ in his time, although, according to his own testimony, the Father and he did the healing.

The members of the medical profession themselves make no such extravagant claims. It always has been admitted by them that there are many kinds of diseases with which they cannot successfully cope. A large list of ailments are declared by them to be incurable. In the *Sentinel* of January 16 last we published an extract from a lecture of James F. Goodhart, M.D., L.L.D., on the "Difficulties of Medicine," delivered before the British Medical Association. Dr. Goodhart shows in plain terms how uncertain are the results of medicine, and as to surgery he makes a frank admission. Speaking of the affliction of gall stones he says: "There is not a soul in this room to-night who, if I asked him how and why gall stones are formed, could give me any useful information on the subject. Yet the kerneled public flock to us for treatment, and expect to be cured. And when, alas, as often happens, drugs fail, they apply to surgery, which in that case is but a refuge for the destitute, for that is not the treatment of disease."

From this able lecture the following brief extracts should be thoughtfully read by our clerical friends whose advocacy of the virtues and powers of the medical profession has of late taken such extreme form. Dr. Goodhart said:—

"It is clear, without my laboring the point, that a body so composite as ours, is so very delicate a machine that there must be many and many a case presented to us where we do not—many even where we cannot—know what is the matter, and taking even the most favorable view of the

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progress of scientific discovery, it is probable that this will be so till time shall be no longer. We cannot know, because the intricacy of the machine hinders one in getting at the real facts; we cannot know, because even when we have got at the facts we cannot be sure that the remedies used will get at the disease.

"When we come out of the aloofness of the contemplation of growth, nutrition, degeneration, and death, to take part in the active grappling with these by stimulating this function and dulling that, in the attempt, in short, to arrest or stop disease, our difficulties become appalling; but this is quite unrecognized by most of those with whom we have to deal.

"Take the matter of pain—a pain with a definite cause, if only we can find it; but it is deep down in the recesses of our impenetrabilia, and it has absolutely no distinguishing feature—so that no human being can do more than say that it may be this or it may be that. A position this that would seem to claim for the doctor all the patient's sympathy—it usually, however, meets with a great deal of derision.

"Take the next vital element and its bearing upon the handling of disease. Here again we are often foiled when we would be positive, because of the personal equation, as it is called, the individuality of the patient. When Mrs. Smith asked her doctor why it was that a particular pain possessed her, he is said to have replied with ready wit and no less truth, 'Madam, it is because you are Mrs. Smith.' And the lady no doubt thought her doctor a very amusing man, but she had not a glimmer of the great truth that had been administered in such an excellent coating. But, indeed, that 'because you are Mrs. Smith' constitutes one of, if not the most insuperable of, the difficulties in framing any system of precise medicine, and over and over again fattens crass ignorance at the expense of real knowledge.

"In the practice of medicine you cannot jump the fact that the inflections of your voice are not exactly like those of any one else; and as long as the world lasts this variability of the living force, this individuality, will prevent the attainment of the popular desire—a cut-and-dried remedy—not only for every disease—that is no use to Dick when the remedy touches only Tom's variety; no, we want a remedy for every disease, and for every variety of it, as met with in the young and in the old, in the otherwise healthy and the unhealthy, under the specious garb of mildness or the pronounced type of malignity; that is another of the cruxes of medicine that the world wots little of."

As to drugs he said:—

"Now, why do we give drugs? To cure disease, you answer at once, and think the question unnecessary. But wait a minute; we give drugs for several other reasons, some of which are far less free from criticism. For example, drugs are often given, not because the disease demands one, but because the patient is not happy till he gets it; too often he is not happy even then. They are often given to hide our ignorance, I fear, or to mark time while we watch and wait; they are given sometimes as a gambler on the Stock Exchange speculates in 'futures,' an enhanced reputation being the windfall that it is hoped to secure; and then we often give drugs as an experiment in the hope that they may do good. I will deal with this last more especially, for it is a reason for giving drugs about which the public are peculiarly sensitive and ill-informed.

"All treatment by drugs is more or less of an experiment, and it is, indeed, in this fact that the enormous number of new drugs daily poured upon us finds its justification. Many and many an ailment that afflicts mankind badly needs a remedy, but for which, as yet, no remedy is opportune; and who knows but in each new drug some human ill may find alleviation? A chemist's shop is indeed a source of wonder and dismay to me, and I could indeed wish we were less the prey of the manufacturing chemist, but I would not for a moment even seem to discountenance new remedies. What I would discountenance is the giving drugs by rule of thumb. Diseases run in fashions; I have mentioned one or two that seem to me in fashion now, and there are fashionable drugs which, while the sun shines upon them, become the darlings of society. Their popularity is enormous—far in excess of their merits; and by-and-by they sink into the cold shade of neglect. Who does not even now remember the boom of the antipyretics? A few of them have remained to us for other purposes; but as antipyretics, who gives them now? They are not by any means valueless when given appropriately, but they were rushed for more than they were worth, and they are now buried by later booms, such as animal extracts and antitoxins, and many of these will be buried, too. And then as to routine in the treatment of disease. I suppose there is not a single case of gout in the whole world that has not had sodium salicylate and other easily enumerated drugs, and had them freely; and why? Because they are supposed to eliminate the cause of the disease. I find that the British public knows far more about uric acid and how to deal with it than I do with all my pains; and what men think they know in this respect, I fear that we, in the first place, and vulgar advertisement in the second place, have taught them. Yet I cannot understand how any reflective mind, making a careful study of gout in its clinical aspect, can settle down and bury itself in the doctrine that gout is a mere question of intake and output, and, if not, think of the harm that is done by false doctrine of this kind upon the thousands who are engaged in the hopeless struggle of dispossessing themselves of their fetish."

Dr. Goodhart by no means stands alone in his position. He but reiterates the expressed views of the better class of his profession. Indeed he does little more than repeat the admissions of the standard medical works. How shall we reconcile, then, the claims of the great profession itself with those of our clerical friends?

There is no record that Jesus made such confessions of his healing inefficiency as those mentioned. Distinctly does the record say that he healed "every sickness and every disease among the people" (Matthew, 9 : 35). We think it safe to say that had the Great Healer believed himself unable to cure all diseases he would have been as frank as the better class of medical doctors to-day, and have admitted his inability.

It should be borne in mind, moreover, that the practice of healing by drugs and various material preparations had been in vogue long before Jesus' time; yet he ignored them all. As a teacher of healing as well as a practitioner why, if he believed in the use of material methods, did he not both teach and practise them?

We turn with joy from such unwarranted Biblical exegesis to the true teaching of the Nazarene, and we rejoice to note that many of the clergy and many of the medical profession are turning away from material conceptions to the higher and more spiritual, as well in reference to healing as in other essential respects.

The Text-Book.

ALL Christian Scientists and friends of Christian Science will read with great pleasure the following in reference to the increasing circulation of our beloved text-book in the public libraries, as well as these multiplying manifestations of its widening influence:—

A little more than a year ago it was my privilege, through the generosity of a friend of Christian Science, to place a dozen copies of the later editions of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in our Public Library. There were in the library at the time

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these were added, ten copies of our text-book, some dating as far back as 1886, and all in circulation. Quite recently I learned that the demand was greater than the supply, the twenty-two copies proving insufficient. Upon inquiry I received the enclosed letter from the assistant librarian, and have arranged to place six more copies as a gift from the same generous donor.

This is one of the many instances of the signs of the times, proving that the study of Christian Science is fast destroying prejudice. I well remember the indifference with which some of the earlier copies were accepted, and they were often found on the shelves. Within the last four months three copies were added to the Mercantile Library, another of our large circulating libraries. These copies were also received in a very kindly manner, and prompt acknowledgment made by the librarian.

It is with deep thankfulness that we recognize that God's glory is becoming manifest through the untiring, loving effort of our dear Mother.—C. L. McA.

The following is the letter referred to.

PUBLIC LIBRARY.
CIRCULATION DEPARTMENT.
St. Louis, December 17, 1901.

Mrs. C. L. McA.

Dear Madam:—Your letter of December 10 has been received. We have enough copies of Mrs. Eddy's "Miscellaneous Writings" to supply the demand, but could make good use of six additional copies of Science and Health, and would gladly place them on our shelves.

Very respectfully,
J. F. LANGTON.

The following is also of interest:—

Second Church of Christ, Scientist.
Buffalo, N. Y., January 13, 1902.

The Christian Science Publishing Society, Boston, Mass.

Dear Brethren:—It being resolved by the trustees of this church to place a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in the library at the Buffalo State Hospital, the clerk was directed to communicate with the authorities, which resulted in the acceptance thereof as shown by the following letters and replies.

I enclose herewith copy of letters to the superintendent of hospital and his reply to each.

Very truly yours,
GEORGE A. TRIER, *Clerk.*

Second Church of Christ, Scientist.
Buffalo, N. Y., January 2, 1902.

Mr. Arthur W. Hurd, Supt., Buffalo State Hospital.

Dear Sir:—The Board of Trustees of this church desire to place at your disposal in the library at the State Hospital at Buffalo, one copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy—the text-book of Christian Science, for the benefit of those using the library. If you will kindly advise the undersigned, whether this may be done through this means, it will be greatly appreciated, and shall be glad to forward the same at once, which will, we trust, be of great benefit to those who may have the privilege of pondering its contents.

Awaiting your early reply and your pleasure.

I am yours truly,
GEORGE A. TRIER, *Clerk.*

STATE OF NEW YORK—BUFFALO STATE HOSPITAL.
Dr. Arthur W. Hurd, Superintendent.
Buffalo, N. Y., January 4, 1902.

Mr. George A. Trier, 135 Linwood Avenue., Buffalo, N. Y.

Dear Sir:—I am in receipt of your note of January 2. We will accept a copy of the book for our office library.

Yours very truly,
(Signed) A. W. HURD.

Second Church of Christ, Scientist.
Buffalo, N. Y., January 7, 1902.

Mr. Arthur W. Hurd, Supt., Buffalo State Hospital.

Dear Sir:—I am in receipt of your favor of 4th inst. accepting the proposition offered you in my letter of 2nd inst. to donate to the above-named hospital a copy of Science and Health. I thank you for your kind and prompt consideration in the matter, and hope that there may be much good derived from the careful perusal of this work.

Under separate cover, I sent you this day one copy of book named and trust it will reach you in good condition.

Kindly acknowledge receipt thereof.

Yours very truly,
GEORGE A. TRIER, *Clerk.*

STATE OF NEW YORK—BUFFALO STATE HOSPITAL.
Dr. Arthur W. Hurd, Superintendent.
Buffalo, N. Y., January 10, 1902.

Mr. George A. Trier, 135 Linwood Avenue, Buffalo, N. Y.

Dear Sir:—In accordance with your request of the 7th instant I hereby acknowledge receipt of the book which you so kindly sent us for the office library.

Yours very truly,
(Signed) ARTHUR W. HURD, *Superintendent.*

The Lectures.

At Macon, Ga.

Judge William G. Ewing of Chicago, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass., gave a remarkably clear, able, and logical address on "Christian Science: Physician and Redeemer," last night (January 16, 1902) at the Academy of Music.

Judge Ewing spoke to a representative audience, who were greatly impressed by his engaging and earnest manner and by his able and logical presentation of his subject.

Harry Stillwell Edwards introduced Mrs. Livingston Mims, the wife of Mayor Mims of Atlanta, a pioneer among the Christian Science workers in the South and a member of the Christian Science Board of Lectureship.

Mrs. Mims in presenting Judge Ewing to the audience said in part:—

In the eighth chapter of Romans, Paul very eloquently tells us that the earnest expectation of the creature waiteth for the manifestation of the sons of God, that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

"The whole creation groaneth and travaileth in pain together until now." And "We ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." Redemption from what? St. Paul clearly tells in this same chapter that it is from the law of sin and death through the law of the spirit of life in Christ Jesus which makes us free. St. John calls sin lawlessness, and sin brings death, so we clearly see that this redemption consists in the application of the spiritual law annulling the lawless law of the human mind. All creation is waiting for this redemption.

Christianity means the redemption, through this law, of the human body and the universe. This is the one universal remedy, the one universal philanthropy, the work of Christianity.

Jesus' work in the three brief years of his ministry was filled with this redemptive work, and the disciples for centuries were required to give this proof of their understanding of his mission.

He said: If ye drink any deadly thing it shall not hurt you. You can handle serpents and they shall not

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harm you. You will lay hands on the sick and they shall recover; that is, if you believe in me, if you understand the supremacy of the spiritual law which redeems man from the material law of sin and death.

He came to bring to light (to our apprehension) the life and immortality that is, and was, and ever must be, the fact of being as God's law. The understanding and demonstration of this law makes Christianity a Science, and Science Christianity.

In our human conception of the universe we see all things doomed to decay, from the maturity of the blushing rose to the splendid stars, to man himself, who in the plenitude of splendid physical and moral and intellectual power, faces this same material law of decay and corruption.

Is this God's law? Jesus raised the dead in contradiction to this law and destroyed death as the work of evil. The universality of this lawless law was forcibly brought to my thoughts a few weeks ago when I heard a fine illustrated lecture on the origin of worlds and their developments, through evolution, at the Lecture Association in Atlanta.

As I saw it all there rose to my consciousness an overwhelming sense of gratitude to that pure, holy woman, Mary Baker Eddy, for the revelation of the Science of Being through her book, "Science and Health with Key to the Scriptures."

This Science of Being makes practical the truths of the Bible, and the true history of creation in the first chapter of Genesis, forever annuls the nebular and material hypotheses of the human mind, destroying its law of decay, disease, and death. . . .

I have the pleasure of introducing Judge Ewing as a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass.

The Macon (Ga.) *Telegraph.*

At Atchison, Kan.

Mr. Edward A. Kimball, C.S.D., of Chicago, lectured in the Opera House, Monday evening, January 13, to a good audience. One feature especially noticeable was that the assembly consisted almost entirely of intelligently interested people. Very few were attracted by curiosity. The comments heard by Scientists since have been, almost without exception, complimentary, not only to the lecturer for the clearness with which he presented his subject, but to Christian Scientists in general for the intelligent manner in which they go about informing the public.

The lecturer was introduced by Mrs. Henrietta E. Graybill, C.S.B., First Reader of First Church of this city, who said:—

In response to a general desire of the people to understand better the teachings of Christian Science, the Mother Church, The First Church of Christ, Scientist, of Boston, Mass., has established what is known as a Board of Lectureship.

The duties of the lecturers are to give the people authentic information concerning the teachings and practice of Christian Science mind-healing, and to correct any erroneous impressions concerning it.

The gentleman who will address you this evening, being not only a member of this board, but also the teacher of Christian Science in the Massachusetts Metaphysical College, in Boston, speaks authoritatively on his subject, "The Cause and Scientific Cure of Disease."

It has been my privilege to hear this lecture, and it is with confidence that I promise you an interesting and scientific discourse.

Ladies and gentlemen, I have the honor of introducing to you the lecturer of the evening, Mr. Edward A. Kimball, C.S.D., of Chicago.

As an indication of the interest awakened by this lecture it may be said that our meetings have increased very much since then, more especially in the attendance of strangers.

The lecture was not without its "signs following." A lady who had not partaken of a comfortable meal in several months, awoke the next morning with a normal appetite, and it has continued so since.

The *Atchison Globe,* of January 14, comments as follows:—

"Edward A. Kimball, who lectured on Christian Science at the theatre last night, said he never talked to a more polite audience. You hear this from all visitors: Atchison people are genteel. The theatre was comfortably filled, and Mr. Kimball talked nearly two hours, receiving close attention. The audience was made up of the most intelligent people in the city, who wanted to hear what this leader in Christian Science had to say. The audience was not quite so large as on Mr. Kimball's first visit to the city. The exercises throughout were conducted with the usual good taste which characterizes Christian Science meetings. Mr. Kimball did not exhort; he simply talked Christian Science. He did not call upon all who were Christian Scientists to stand up, nor did he coax any of the scoffers to the mourner's bench. He told no stories about how people would be sick forever unless they accepted Christian Science, and no collection was taken. People sat and listened, and when they went away, they had a right to agree with Mr. Kimball or not, as they saw fit. He went from Atchison to Grand Island, Nebraska."

At Topeka, Kan.

More than two thousand people gathered in the Crawford Opera House yesterday afternoon to hear Edward A. Kimball of Chicago lecture upon the doctrine of Christian Science. Many were unable to obtain admittance. Mr. Kimball is chairman of the Board of Lectureship of The First Church of Christ, Scientist, Boston.

Senator John Martin of this city presided at the meeting and introduced the speaker in the following language:—

Ladies and Gentlemen:—I would very much like to address this interesting and splendid audience upon the interesting subject of Christian Science, but I regret that my knowledge of that subject is so limited that I could scarcely hope to interest or benefit you. But this much I do know, that nearly twenty centuries ago a messenger appeared in Judæa, proclaiming a new, living and vital religious faith, founded upon the laws of love, peace, and good-will to mankind, and upon the theory of the Fatherhood of God, and the brotherhood of man. This new faith was called Christianity from Christ, its founder. This new religious faith has from the date of its establishment to the present time, been the controlling religion of all civilized and enlightened nations. It promised to every human being, who should follow its teachings, peace, comfort, and joy. It substituted love for hate, joy for sorrow, hope for despair, and smiles for tears. Its founder selected and sent forth disciples, called by St. Paul ambassadors of the Lord Jesus Christ, to teach this new faith to all the nations of the earth and to heal the sick everywhere. This I understand to be the faith and doctrine of Christian Science.

I now take pleasure in introducing to you one of its ablest and most eloquent ambassadors, Mr. Edward A. Kimball of Chicago. I am sure you will be pleasantly and profitably entertained by him.—*Topeka Daily Herald.*

At Grand Island, Neb.

The lecture by Edward A. Kimball, C.S.D., at the Bartenbach Opera House Tuesday evening, January 14, was well attended, nearly every seat in the large audience room being occupied.

The lecturer was introduced by Judge John R. Thompson in a few well-chosen remarks, which were as follows:—

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Ladies and Gentlemen:—Many of us have met here in this Opera House in the past to listen to the discussion of different subjects. To-night we are to hear the subject of Christian Science presented by one who comes highly recommended by his own people. He is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass. The subject which should interest mankind above all others is a religion that makes better citizens, morally and physically, as well as prepares us for the hereafter, and what we want first is to learn the Truth. It has been said, "Ye shall know the truth, and the truth shall make you free." Therefore we owe it to ourselves to hear and consider well before we condemn. I only express my own serious convictions when I say that all religions and each denomination embody some truths, and the rules and creeds thereof are not infallible—they are continually changing. The best intellects have ever been searching for the truth and discarding the errors when found.

There are many good and intelligent people among the Christian Scientists of this and other communities, who are searchers for true knowledge. There are three things contained in the Christian Science teachings, which are, religion, science, and a system of healing; and the gentleman who will address you to-night is said to be fully capable of expounding this doctrine. I take pleasure in introducing to you Edward A. Kimball of Chicago, who will now speak to you. Let us hear from him.

Grand Island Daily Press.

At Philadelphia, Pa.

The seating capacity of Third Church of Christ, Scientist, northwest corner Broad and Spruce Streets, Philadelphia, Pa., was taxed to its utmost on Sunday afternoon, January 19, when a lecture on Christian Science was delivered by Mr. Carol Norton, C.S.D., of New York City.

The audience, which was a representative one, was also a remarkable one, inasmuch as more than one half of it were men, many of whom were professors and students from the various colleges and institutes of learning located in that city. There were also present a very large representation of the sister Churches of Christ, Scientist, in Philadelphia and vicinity.

The lecturer, who was introduced by the First Reader, Mrs. Henrietta E. Chanfrau, C.S.D., with brief and appropriate language, held the close attention of his hearers for nearly an hour and a half.—E. D. CUTHERT, *Clerk.*

At Salem, O.

Judge William G. Ewing of Chicago, spoke to a large audience in the High School auditorium Friday evening, November 29, 1901, on "Christian Science: Physician and Redeemer." Judge Ewing is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, and spoke here under the auspices of the Christian Science Society of Salem.—*The Daily News,* Salem, O.

Lectures at Other Places.

Centerville, Iowa.—Edward A. Kimball, Friday, January 17, 1902.

Americus, Ga.—Judge William G. Ewing, Friday, January 17, 1902.

God has promised that the man who will give mercy shall receive it.

The man who can be trusted out of sight will do just work out of sight.

Whenever we are willing to do good, God will see that we have a chance.—*Selected.*

Among the Churches.

Church at Austin, Minn.

First Church of Christ, Scientist, Austin, Minn., held its regular annual meeting on the evening of January 7, 1902. They elected readers and officers, and listened to reports from the different officials.

The treasurer's report was most pleasing to all concerned. It showed business transacted to the amount of $671.79 for the past year, and a neat little balance with which to begin the year 1902.

The love-offerings which were given for the lecture which was held in the Opera House on October 14, 1901, are not included in this sum.

The books of the clerk show an increase of nine members in the year 1901.

This church opened its free reading rooms on February 11, 1901, and the record shows that from the date of opening to January 7, 1902, there were three hundred and thirty-three callers, not including resident Scientists. Aside from the literature which was taken from these rooms free of charge, there have been sold nineteen copies of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and numerous other works on Christian Science.

The report from the secretary of the Sunday School was also read at this meeting. It showed a good average attendance, and this branch of the work is progressing in a very encouraging manner.

During the five years since the organization of this church in Austin, they have made provision for, and given, four free lectures, by duly qualified members of the official Board of Lectureship of the Mother Church in Boston. These lectures were given, not for the purpose of proselyting or gaining converts, but at the present time it seems to be the best way of correcting the prevalent misconceptions of the teachings of Christian Science.

Although the number of members of this little branch church seems small, they feel greatly encouraged to press on.—*The Austin Daily Register.*

First Church, Reading, Mass.

Four years ago, in accordance with the provisions of Chapter 115 of the Public Statutes of Massachusetts, seven Christian Science students met at a certain private residence, and formed themselves into a religious corporation, known as "First Church of Christ, Scientist," Reading.

This handful of adherents has increased gradually until the membership-roll has reached fifty-nine, with an audience every Sunday of from ninety to one hundred and twenty-five people. The attendance at the Wednesday evening testimony meetings has increased proportionately. In actual figures, from seventy-five to ninety-five people meet regularly in Odd Fellows' Lower Hall, Wednesday evenings at eight o'clock.

The annual church meeting was called to order by the chairman at 8 P.M. The reports from the several officers and committees were read and listened to with unusual attention. During the year over two thousand people have visited the reading room in Manning Block, where all the authorized publications treating on the subject of Christian Science can be found and read. The cash receipts from the sale of this literature amounted to over five hundred dollars in 1901. To this reading room, as well as to all the services connected with the church, the citizens of the town are respectfully and cordially invited, in order that they may investigate for themselves the utility and soundness of this doctrine.

After re-electing the entire board of officers for the ensuing year the meeting adjourned at ten o'clock.

H. LINWOOD CAMPBELL, *Clerk.*

The Reading Chronicle, Reading, Mass.

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Grand Rapids, Mich.

The Christian Science Reading Rooms have been removed from the Houseman Block into the old Park Place Building between the Livingston Hotel and the Plaza. The new reading rooms are on the ground floor and cover a large area of floor space. The room, which extends the entire depth of the building, is attractively furnished with rugs, divans, easy-chairs, reading-tables, bookcases, and writing-desks, while draperies, bric-a-brac, potted ferns in jardinieres, and pictures add to the attractiveness.

The Christian Science Reading Rooms are open not to Christian Scientists alone, but are placed at the disposal of the public in general. All persons wishing a place in which to rest are cordially invited to the reading rooms; also persons from out of town who are waiting for trains are invited to spend the spare moments there. All persons will be welcomed. The rooms are well supplied with Christian Science literature and all Christian Science publications, which will be placed at the disposal of visitors.

The Christian Science Reading Room is open every day from ten o'clock in the morning until five in the afternoon.

The Sunday Herald, Grand Rapids, Mich.

First Church of Toronto, Ont.

The congregation of First Church of Christ, Scientist, held their annual meeting January 13, 1902, in the church edifice, corner Queen's Avenue and Caer Howell Street. The reports for the year showed every department to be in a flourishing condition. Mr. John O'Connor, clerk of the church, read the annual address touching on the various interesting features of church work during the year.

At the conclusion of the address the work of the Board of Directors was heartily endorsed by the church. Reports from the Sabbath School were then read, showing the total attendance of scholars 2,484, and collections $130. Before the meeting concluded it was unanimously resolved to send a telegram of loving greeting to Mrs. Eddy at her home in Concord, N. H. The message was forwarded today by Mr. and Mrs. Stewart.—*The Toronto Daily Star.*

Sioux City, Ia.

The annual report of First Church of Christ, Scientist, Sioux City, Iowa, for the year 1901, showed the average attendance at the church services for the year to be 225, while our membership is but 129, and several of our members do not reside in the city. Our Wednesday evening meetings are well attended, and the testimonies are many and promptly given.

There have been no deaths among our members during the year.

Many improvements have been made on our church and grounds, and in our reading rooms.

The sale of Christian Science literature has amounted to $621, and the total amount received and disbursed was something over $4,000.

The condition of our church, and the steady improvement in the condition of its members and attendants, is but another proof that "Divine love always has met, and always will meet, every human need" (Science and Health, p. 490).

Miss Jane E. Adams, *Clerk.*

From Oklahoma City, Okla.

The following comes to us from Oklahoma City, O. T.:—

In our Christian Science Society we have received fourteen new members the past year, and are contemplating a church organization in the very near future. We meet in our Christian Science Reading Room at present and have the pleasure of seeing it completely filled on Sundays and generally on Wednesday evenings.

In the Libraries.

Harvard Union.

Fitchburg, Mass., January 22, 1902.

Editors *Christian Science Journal* and *Christian Science Sentinel,* Boston.

Dear Sirs:—Following is copy of response to my recent offer of free subscription to *Journal* and *Sentinel* for the use of the members of Harvard Union Club, Quincy Square, Cambridge, Mass.

Very sincerely yours in Truth and Love,

John Warner Keyes.

Harvard Union.

John W. Keyes, Esq.

Dear Sir:—In reply to your very kind offer of December 19 to the Harvard Union Library, I would say that the Library Committee would be very glad to accept the monthly *Christian Science Journal* for the use of the library.

Your kindness and interest in the Union is much appreciated.

Very truly,

Williams Phillipps, *Secretary*
Library Committee of Harvard Union.

Cornell University.

We publish with pleasure the following acknowledgment from the librarian of Cornell University Library:—

Cornell University Library.
Ithaca, N. Y., January 18, 1902.

I beg to acknowledge with best thanks the receipt of your gift to the library,—*Christian Science Journal* for the year 1902, of which the issue for January, 1902, has just been received.

Very respectfully,

G. M. Harris, *Librarian.*

Forgive.

BY ISABEL WENTWORTH LEE.

Wouldst find the path to rest and peace?
Wouldst know the hour of pain's surcease?
Forgive!

Wouldst reach the heights where pure hearts sing?—
Where love endures and Right is King?
Forgive!

Hath fond appeal and tear-stained face
Brought no response—no dear embrace?
Forgive!

Doth anger wound, and hatred grieve?
Doth cruelty thy heart bereave?
Forgive!

Hath tempest wild thy barque o'erturned,
While loveless eye gazed unconcerned?
Forgive!

Doth unbelief thy footsteps scan,
Misjudging faith in God and man?
Forgive!

Forgive!—and flowers shall grow apace
Where thorns appeared to hopes efface.
Forgive!

O, sweetest prayer e'er heard on high—
Love's prayer when foes cry "Crucify!"
Forgive!

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Testimonies.

I have so many times thought when enjoying the rich blessings the *Sentinel* brings to us each week, that I would write and say "Thank you," at least, but each time something has seemed to prevent; to-night I feel it is my duty to make the acknowledgment. In a testimony in a recent *Sentinel* we read, "We feel like saying of each *Journal* and *Sentinel*, 'Surely we never had another so full of love and admonition,'" and this has often been my experience. The thought of Science as the "new tongue" came to me in my reading this evening. There is such a unanimity of expression among Scientists everywhere. Here we have articles all over this broad land,—from Maine to California, from Canada to Texas, from England, Germany, France,—from titled personages and inmates of the prison cell,—and yet the same love and gratitude is expressed in all, and in much the same simple, earnest manner; and I thought of how it must rejoice our Mother's heart to know of the many who are, even now, learning what "freedom" means through this blessed teaching which she has labored so long and unselfishly to bring to a sin-sick and weary world. Then I recalled the poem, "Love's Recompense," and I thanked God that the "loving thought and word" must return to bless the giver, and that we have the assurance "*whatsoever* a man soweth, that shall he also reap."

I would like also to express my gratitude to the Bible Lesson Committee. It seems that our lessons grow more and more helpful, and I often find in studying the Scripture references, other passages that are just what I need for some patient's help or encouragement. I doubt if we fully appreciate these lessons, or our *Journal* and *Sentinel*, but if we stop and think what a vacuum it would leave in our lives to be deprived of them, it may increase our gratitude for these blessings, and we may be led to think of the watchfulness and care it must require at headquarters to furnish us such wonderful helps. We certainly need feel no hesitancy in recommending our friends to subscribe for our periodicals, since we know what a feast of good things is in store for all who read them. The first *Sentinel* for the New Year is full of helpful thoughts, the crowning piece being the gem from the pen of our Leader, "Christmas Gifts." I hope we may have the "honest, wise zeal" which will enable us to meet the requirements mentioned in the editorial, "The New Year."—O. F. H., Binghamton, N. Y.

It is with a deep feeling of gratitude that I write these few lines to the *Sentinel* just to add my word of thanks for all the benefits I receive so continually. For some time I have felt that I ought to write and acknowledge the good I have received from Christian Science, and the help I always get from the *Sentinel* and *Journal;* but error has kept on whispering, "But you have nothing definite to write about." I have had no startling demonstrations. All my life I have been strong and well except for bad headaches occasionally which have almost entirely disappeared. I did not come to Christian Science for physical healing, but simply because I felt convinced of its Truth. Although it is some years now since I first heard of it, I feel I am only just beginning to see the Light which all the time is getting brighter and brighter. After all, the little demonstrations are just as important as the big ones, for if we are faithful over the little things, we shall be made ruler over the big ones, and it is only by way of small things that we can attain unto greater. When my little boy was born I had Christian Science treatment and received much benefit, not feeling ill and getting up in three days. Just lately I have been able to overcome entirely the fear of lack of means, for I *know* that *God* is the source of all supply, and that "Divine Love always has met, and always will meet, every human need" (Science and Health with Key to the Scriptures). All the time it is a constant help and I wish publicly to express my love and gratitude to Mrs. Eddy for Christian Science, and to all those who so lovingly work to help others.—MAY L. HEARD, Hampshire, Eng.

I want to add my testimony to the many already given. I can say that Christian Science has helped me very much physically, morally, and spiritually. I was sceptical when I went to make inquiry regarding treatment; thought it was some new fad or craze, but having become pretty well discouraged by the poor results derived from the use of material remedies, so much so that I had about made up my mind that I would never use anything in the material line again, I decided to try Science. My healing, fortunately, has been slow; I say fortunately, because, had I been healed quickly (and that is what I was looking for when I sought treatment), it would have meant simply a return to the old life, and that old life was not a very good one, to put it mildly. I was looking for the physical wholly; never had an idea that I would ever become interested enough to recommend it to others. Had any one suggested a few years ago that I would ever become a member of the Christian Science Church, I think I should have called that one crazy! Truth has made a change.

I have been healed of what seemed to me a cart-load of ailments, I now feel better than I have felt for years, weigh about twenty pounds more than when I received my first treatment, and have been enjoying a peace of mind that, comparatively speaking, is remarkable.

It is about four years since I have discontinued the use of drugs or material remedies of any kind, having learned their uselessness. I find Science is something to be relied upon at all times.—WILLIAM BRANDT, Baltimore, Md.

I am grateful for one thing in Christian Science. Before becoming Christian Scientists we were taught that man was totally depraved, and that it was natural for him to go downward. Now the teaching is the opposite. It is natural and right for us to go upward, and although we may not always be able to prove this, yet we can begin. This leads us to a logical conclusion in regard to what we all did before becoming Scientists, that is, the tendency we had to emphasize this total depravity. Especially in our neighbors; if we saw them do something wrong, it seemed to be natural, instead of going to them, to go to our neighbors and tell them of it, thus emphasizing the total depravity. In Science it is the opposite. If we tell our neighbors what we hear of evil, we are making a reality of it, rolling it as a sweet morsel underneath the tongue. But if we go to him personally, that will help him. Christian Scientists also understand that if they talk of their neighbors in a wrong spirit they are offending God.

V., Cleveland, O.

I was led to seek Christian Science for my son who was seventeen years old and had had epileptic fits ever since he was eighteen months old, off and on, and at last had them every four or five weeks and would have two or three one after another. We had tried the best doctors and everything we could hear of, and when everything else failed we tried Christian Science, although we had but little faith in it. He was cured almost instantly. That was two years ago this month. He has been hearty and well ever since, and he has not taken a drop of medicine since he has been led to know the blessed Truth will make him free.

I would like to tell what blessings we have received in the last year, but I am afraid it would take up too much room. We have seven children, and we have all been wonderfully blessed in different ways almost as great as my son's being healed.—MRS. W. W. HILLS, Kalkaska, Mich.

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Religious Items.

It was a teaching of some of the wise men of ancient time that in intellect and morals every person gives shape to his own character, becomes the architect of his own fortune. The wise men of all the ages have taught practically the same thing. The Scriptures of both Testaments have many precepts and exhortations to the young and to those at every stage of life to take heed to their ways, to ponder the course of their feet, to choose and walk in the pathway of virtue, of wisdom, of uprightness. Modern literature teems with this sort of counsel. From first to last it is assumed that man has the power of self-direction. This conclusion is reached by every one who consults his own capacities and who analyzes the causes which have led him along the lines which he has pursued.

The highest type of life, of manhood or womanhood, is that which is self-directed toward high ideals, and which consequently expresses the greatest measure of truth and goodness. The life of Jesus is the most conspicuous and perfect illustration of this truth. He saw the evil and the good, and he steadfastly chose the latter and faithfully adhered to it. To the extent that they have been worthy followers of the great Leader, every good man and woman has made the same choice. They have carefully examined themselves in the light of life's circumstances—its opportunities, its enticements to evil, its possible honors—and they have decided for the right, have determined to walk in wisdom's ways and to employ their gifts in such manner as would honorably advance themselves and helpfully minister to the world.—*The Universalist Leader.*

A certain amount of simplicity is desirable. In our church work we are apt to get formalized,—to fall into a worship of the logical. It is not improbable that we need an occasional break-up of method, as well as of creed,—an invasion of novelty. The Salvation Army at first shocked propriety. It never will please the more conservative and cultured; yet General Booth carefully avoided the unseemly and gross, while recognizing the needs of simpler minds that never can be guided by categories and demonstration. What is wanted, always wanted, and what must be brought home to all classes, is the sympathy of love and the beauty of righteousness. These great living facts are not brought home to us by excitement or by terror, but by quickening in us attention to the claims of right and truth as against the false and wrong. Human nature at the very worst is in alliance with God. While, then, we do not dare to stand out against simple, homely, even crude ways of preaching God's love and the gospel of Jesus, we dare not do otherwise than condemn the gross caricatures practised by peripatetic emotionalists. An element of hypnotism is in all such exercises. It is liable to create a social craze. It is possible to repeat the manias that overran Europe in the Middle Ages.

The Christian Register.

INNOCENT DECEPTION.—No one should practise what is called "innocent deception" in intercourse with children. It is difficult for the pure and straightforward mind of childhood to conceive of such a thing as innocence where they discover that there has been any deception whatever. Unswerving truth should be the guide of youth. It is not sufficient to speak the truth, but our whole conduct toward them should be sincere, upright and without artifice. Children easily discern between truth and deceit, and if once they detect the latter in those to whose charge they are committed, confidence is forever banished, and on the first opportunity the same baneful duplicity which they observed in others will be practised by them. Childhood catches and reflects everything around it, and an untruth told by one to whom it is accustomed to look with deference may act upon the young heart like a careless spray of water thrown on polished steel staining with rust which no after efforts can efface.—*New York Ledger.*

GOD NEAR.—St. Paul, better perhaps than some of the other great teachers saw that religion is a near matter. We do not have to ascend up on high for it, nor go into the depths to find it. The everlasting word is always near. This is true of all great expression. The word of faith, of hope, of love, is nigh thee, in thy mind, in thy heart. This seemed to be the condition of spiritual power, this nearness of real things. God *is*, the soul *is*, the soul's best life *is*. Study of Paul and of the Master before him shows that religion and religious life are quite independent of here and there. The time-measures are insufficient. We are in the region of the dateless, the eternal. The environment is spiritual. We lie, as it were, in the embrace of God.—*The Universalist Leader.*

PRAYER.—O Thou, who art the true sun of the world, evermore rising and never going down, who, by thy most wholesome and appearing sight, dost nourish and make joyful all things, as well that are in heaven as also that are on the earth,—we beseech Thee mercifully and favorably to shine into our hearts, that, the night and darkness of sin and the mists of error on every side being driven away, Thou brightly shining within our hearts, we may all our life long go without any stumbling or offence, and may walk as in the daytime, being pure and clean from the works of darkness, and abounding in all good works which Thou hast prepared for us to walk in! Amen.- ERASMUS.

In the early days of Illinois some men were traveling through the country with saddle-bags of specie which was required for settlement of land claims, stopping one night at the only available place, a log house, they felt it needful to keep up alternate watches during the night. But before going to bed the rough man whose cabin they were in took down his well-worn Bible and read and prayed; and one whispered to the other, "We can both go to bed; there will be no need of either of us watching tonight." The fact that the rough man who was their host was a praying man inspired a confidence that nothing else could.

DR. H. G. WESTON.

It is pleasant and helpful to have congenial associates and companions. In the home, in social and business circles, and in public service it conduces to one's happiness and success to have close and continuous relations with those whose characteristics harmonize with his own. The current of life flows smoothly under such circumstances, or at least it has fewer rough places to meet, than it would have in other and less agreeable surroundings. This being the case, it would be well if each one would charge himself to do his utmost to make himself as agreeable to others as he wishes them to be to him.

The Universalist Leader.

The heart can put on charms which no beauty of known things nor imagination of the unknown can aspire or emulate. Virtue shines in native colors, purer and brighter than pearl or diamond or prism can reflect. Arabian gardens in their bloom can exhale no such sweetness as charity diffuses. Benevolence is noble and he who does most good to his fellow-man is the master of masters and has learned the art of arts.

HORACE MANN.

Society may wear a new face; customs may vary; rules and standards, like human opinions, may change. But the soul and its life, man's religious aspirations and his religious activities,—these abide. These make the

"One holy Church of God
In every age and race;
Unwasted by the lapse of years,
Unchanged by changing place."

HENRY G. SPAULDING.

To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upward ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect,—that is to love God.—F. W. ROBERTSON.

Right habit is like the channel which dictates the course in which the river shall flow, and which grows deeper and deeper with each year. Right habit is like the thread on which we string precious pearls—the thread is perhaps of no great value, but if it be broken the pearls are lost.

Helpful Thoughts.

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life!

MARTIN LUTHER.

The Christian needs more than the veneer and gilt of polite society. He needs righteousness; he needs to get the whole life into harmony with the will of the Father, to make life attractive and forceful.

REV. ROBERT W. WALLACE.

Love is the fusing element of all life; the tremulous, softly defined horizon-line that at once separates and unites the spheres, terminating our human vision; the trysting-place where earth and heaven meet.

LUCY LARCOM.

The will of God be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it!

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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.

SENSELESS JOKES.—The engagement of a number of young women to go to the Philippines to act as amanuenses and typewriters starts the usual senseless joke about the pretty typewriter. The standard subjects for those who are jocularly disposed, are lawyers, doctors, stepmothers, mothers-in-law, and typewriters. As an exchange says about these young women, if the jests have any truth in them they are not funny. If they are not founded on truth, they are cruel. Many modest, self-sacrificing, and self-respecting young women, earning their own living and contributing to the support of widowed mothers and young children, are grieved and humiliated by finding the class to which they belong made sport of at the expense of their reputation for ladylike conduct. The boast of the American citizen is that a woman can travel from Bangor to San Francisco, not only without danger of insult, but sure of protection in any emergency while on her way. Ir no country in the world has such liberty been given to women, and nowhere else have they shown that they richly deserve the trust that has been put in them—*Christian Register.*

The enormous increase in the productive capacity of American shoe manufactories, due to the revolution wrought by labor-saving machinery; the rapid development of the industry in the middle and Western States, and the large number of new factories, many of large size and fitted out with the best modern machinery, has made the supply of shoes in America far ahead of the demands of this country. With characteristic enterprise Americans have sought foreign markets for their surplus product, and this market has grown so rapidly that instead of American manufacturers having to imitate the styles of other countries in order to gain a foothold there, foreign manufacturers have been forced to imitate American styles.

Emperor William's gift to Harvard University will consist of casts and some bronzes illustrating every phase of the German plastic art, from the Romanesque period of the Renaissance. The casts number several thousand and their originals are to be found at Ratisbon, Nuremberg, and Cologne. Every city of the Empire possessing anything distinctive or beautiful is represented. The collection embraces casts of monuments and sculptures and architectural casts. The entire cost of the collection will be defrayed from the Emperor's private purse, and is estimated at about $125,000. Ambassador White has written to President Eliot of Harvard University that the collection requires a special building.

A gigantic ship trust, to control the foreign trade of the North Atlantic Ocean, is about to be organized by J. Pierpont Morgan. This mammoth enterprise contemplates the merging of the White Star, Red Star, Leyland, and Atlantic Transport companies into one interest, to be connected and operated with the vast railroad properties that Mr. Morgan controls. It will probably be extended to include the Cunard, Anchor, Allan, State, and Wilson lines; for once the scheme is put into operation the power of the combination already effected will force independent companies engaged in Anglo-American freight transportation into line or out of business.

Baled hay and iron boats or iron for boats are on the list of articles produced in the United States (in addition to wines, fruits, and flour, previously reported, to come into Nicaragua free of duty), mentioned in the protocol for a reciprocity treaty between Nicaragua and the United States, signed by the Nicaragua minister of foreign affairs, Dr. Sanchez, and forwarded to Mr. Kasson, the reciprocity commissioner at Washington. Nicaragua's sugar is to be admitted free into the United States. Labor is much too scarce and high in Nicaragua to produce sugar in competition with beet-sugar or cane-sugar produced in the United States.

The treaty of cession of the Danish West India Islands from Denmark to the United States was signed at the State Department, January 24, by Secretary Hay and Constantine Brun, the Danish Minister. The treaty must first be approved by the Senate and then it will be necessary to secure an appropriation of the purchase price from both the Senate and House. By the treaty absolute sovereignty over the islands of St. Thomas, St. John, and St. Croix, or St. Kitts, is transferred to the United States in consideration of the payment of a sum said to be about $4,000,000.

Apropos to the talk about the presents that Prince Henry of Prussia intends to make to President Roosevelt, Admiral Evans, and others in the service of the United States, is this section from the Constitution of the United States:—

"No title of nobility shall be granted by the United States, and no person holding any office of profit or trust under them shall, without consent of the Congress, accept any present, emolument, office, or title of any kind whatever, from any king, prince, or foreign state."

Mrs. Elizabeth Sharp of Denver, Col., one of the few women conversant with practical mining operations, has completed the installation of a steam plant on the south end of the Teutonic claim on Ironclad Hill, and has commenced the drainage of seepage water from the 120-foot shaft from which the block will be developed. This block adjoins the Midway, Londonderry, and Domon properties, and will be thoroughly prospected under the personal direction of Mrs. Sharp.

An advance in the wages of locomotive engineers throughout the entire system of the Lake Shore and Michigan Southern Railway was granted at a conference between a committee of the engineers and officials of the road, held in Chicago recently, affecting eight hundred men and increasing the pay roll of the company about $250,000. An advance in wages had previously been given to the yard conductors and yard switchmen and to the trainmen.

Rear Admiral Kimberly, U.S.N., retired, passed away January 28, 1902, at his home in West Newton, Mass. He had one of the best service records in the navy and is best remembered as commander of the flagship Hartford under Farragut at Mobile Bay and as flag officer in command of the Pacific squadron at the time of the memorable storm in the harbor of Apia, Samoa, when the Vandalia was lost and other ships wrecked.

The collection of paintings of the late P. C. Hanford of Chicago has been sold for a total sum of $124,135. Among the paintings were Rembrandt's "The Accountant," which brought twenty-three thousand dollars; Titian's "Portrait of Philip II." of Spain which brought fourteen thousand dollars; and Murillo's "Immaculate Conception," which brought eight thousand seven hundred dollars.

Emperor William in notifying the Mayor of Rome of his intention to send a bronze statue of Goethe to be erected in a public place as a memorial of his cordial reception in Rome, telegraphed the following message: "May the image of Goethe under the blue sky where blossoms the orange-tree of which he sang, be a lasting pledge of the sincere sympathy uniting Germany and myself to Italy."

Dr. George A. Barton, the head of the department of Biblical literature and Semitic languages at Bryn Mawr, has been granted a leave of absence in order that he may act as director of the American School of Oriental Research in Palestine. Its quarters are in Jerusalem and its support and management are in the hands of some twenty institutions in America.

By a decision handed down by Judges Buffington and Acheson in the United States District Court at Pittsburg, the American Bell Telephone Company has been deprived of the monopoly of the Carty patents, an important device in rural party line telephone service. The decision holds that the principles in the device are general and not patentable.

The French stockholders of the Panama Canal have offered to sell their whole outfit and all their rights to the United States for forty million dollars. In view of these favorable terms and the changed conditions, the expert commission which reported on the merits of the Panama and Nicaragua routes have submitted a supplementary report recommending the Panama route.

The D. O. Cunningham Glass Company of Pittsburg, Pa., one of the largest manufacturers of window glass outside of the American Window Glass Company, has increased the wages of its unskilled labor ten per cent. It is expected that the other independent companies will follow this lead, thus affecting about two thousand men.

Miss Alice Roosevelt, daughter of the President, has accepted the invitation extended to her by Mr. and Mrs. Whitelaw Reid, one of the special ambassadors to the coronation of Edward VII., to be present upon that occasion. She will be formally presented at the Court of St. James by the American Ambassador.

The Southern Pacific management proposes to build a railway bridge across the Great Salt Lake which will be twenty-three miles long, twelve miles of which will be in deep water, necessitating immense steel trestles; the rest in shallow water. The bridge saves forty-five miles in distance and a long, steep grade.

Admiral Schley has made an appeal to the President as the Chief Executive and Commander-in-Chief of the Army and Navy, and asks that the finding of the court be reviewed. Judge Advocate-General Lemley, in commenting on the appeal, denies him the honor of the command at Santiago.

The Navy Department announces that Rear Admirals William T. Sampson and B. J. Cromwell will be placed on the retired list February 9, on account of age. This will result in the promotion of Captains P. H. Cooper and George H. Wadleigh to be rear admirals.

By an agreement with the Russo-Chinese Bank, a private institution, Russia secures preferential railway, mining, industrial, and commercial privileges of great value which could not be obtained under treaty rights without great opposition from Great Britain.

The order of Knight Grand Cross of the Bath has been bestowed upon Marquis Ito, the Japanese statesman, by King Edward.

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CHRISTIAN SCIENCE SENTINEL

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

Christian Science Defended.

UNDER the above heading a recent issue of the *Minneapolis Journal* contains an article by Abbot Edes Smith, C.S.B., which we take pleasure in republishing:—

Editor of the *Minneapolis Tribune.*

For some time you have been weekly publishing articles written by Rev. Marion D. Shutter, D.D., concerning the relation of the human mind to the human body, and concerning the teachings of the Bible upon this subject. Although neither the word Christian Science nor the name Mrs. Eddy has appeared in these articles, yet all systems of mind-healing are therein classified and discussed, and as a matter of course the general public has interpreted much of the language used as being intended to apply to that particular system of Mind-healing which is an essential part of the religion known as Christian Science, and which alone has attained in this community such recognition and acceptance among all classes of citizens that it has again and again been talked against and preached against by leading clergymen of other denominations. Moreover, the writings of Mrs. Eddy have been quoted and criticised, thus showing that this same system of Mind-healing which has been weighing heavily upon the thought of some other clergymen was not by any means absent from Dr. Shutter's thought when he wrote these articles. In view of these facts, I am confident you will willingly give space and equal prominence in your columns to this defence of Christian Science, which, however, to avoid trespassing too much upon your courtesy, can merely touch upon a few only of the more important branches of the subject.

The first tenet of the Christian Science Church is found on page 493 of the Christian Science text-book, "Science and Health with Key to the Scriptures" and is as follows: "As adherents of Truth we take the inspired Word of the Bible for our guide to eternal Life." In the study of the Bible, we welcome all the light thrown upon it by modern scholarship and we accept the teachings of the Bible in their entirety, neither isolating texts nor distorting them to conform either to a creed to a preconceived theory of theology, of philosophy, or of medicine. We take the Bible to mean what it says, in its simple and natural meaning, always applying the rules of rational interpretation, which necessarily include a careful study of the context and of all correlative facts. Thus understood, the Bible teaches a philosophy and a religion the most logical and consistent that the world has ever known.

This being so, Christian Science is the religion of the Bible, as taught and explained by Jesus Christ. A criticism of Christian Science is, therefore, *ipso facto,* a criticism of the Bible and of our Saviour. Although at first this necessary consequence may not always be clearly apparent, yet Jesus has said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." In the present instance this has been made unusually clear; for I need only mention the article of December 8, to call attention to an estimate of the Bible and of our Saviour which would scarcely have been expected from the pen of a Christian minister. Of this I will later speak more at length.

The fundamental error of Dr. Shutter in his estimate of Christian Science is his failure to recognize the essential distinction between the human mind of mortal man and the infinite Mind which is God. To heal by the power of the human mind is to use hypnotism; to heal by the method of Christian Science, which is enlightened prayer to God, is to realize practically the truth of God's word spoken by the mouth of the prophet, "Ye shall seek me, and find me, when ye shall search for me with all your heart." The method of hypnotism is mental suggestion; it is one human mind taking control of another, either with or without that other's knowledge and consent, and it is successful in accomplishing its purpose, whether that purpose be for good or for evil, just in proportion as the control of the one mind by the other is absolute and complete. The human mind so controlled, by reason of such control ceases, to a greater or less extent, to be a free moral agent, being dominated by the other human mind, which thus assumes control. The control is more or less despotic, according to the greater or less strength of will of the dominant mind, and according to the greater or less susceptibility of the mind so dominated. As this practice is persisted in, the control of the one mind over the other becomes greater, until in some cases it results in complete mental slavery. It is claimed that susceptibility to the hypnotic influence is so great with some people that they can even in the first instance be hypnotized without their consent and against their will.

Hypnotism is avowedly practised by some physicians for the alleviation of pain or for the cure of disease; but by whomsoever it is practised, human nature being what it is, can we regard such control of one person by another as a wise or safe practice in any case? Does not the danger of misuse exceed the possibility of good results?

Not only is Christian Science antagonistic to hypnotism, but the practice of the one is inconsistent with the practice of the other. A person who is practising hypnotism is incapable of practising Christian Science, and a Christian Scientist who should attempt to practise hypnotism would of necessity lose his ability to practise Christian Science. The Apostle Paul says "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Christian Science treatment is, as before stated, enlightened prayer to God. It demands utter self-abnegation and implies absolute reliance upon God alone. Just in proportion as one relies upon the human will does he trust more in self and less in God. True prayer is communion with God; it is that unfaltering reaching out to God alone which is Christ's method of meeting every human need.

The prayer of Christian Science is not one of blind faith; it differs essentially from the "faith cure" alluded to by Dr. Shutter. In other words, it is not blind pleading with a God who has either sent, or permitted to be sent, evil upon His child, and who is thus besought to change His eternal purpose, and to take away at least a part of this evil for which, being all-powerful, He alone is responsible. No; it is the prayer of one who has learned that God is good; that God creates and permits only good, and that, God being the only Creator, whatever of evil appears to us is only our temporary mistake, which will disappear from our lives when, like Enoch, we learn to walk more closely with God.

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The Bible tells us that God is of purer eyes than to behold evil. John says "God is light, and in Him is no darkness at all." As light destroys darkness, so God destroys all evil, not by special providence, but by His universal and unchanging law, the supremacy of good.

The prayer of Christian Science is that of a child to his heavenly Father of whom Jesus said, "Whatsoever ye shall ask the Father in my name, He will give it you. . . . Ask, and ye shall receive, that your joy may be full." In the first chapter of James is described the manner of prayer: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." The faith, however, to which this apostle alluded was not blind faith, but that living faith which Paul describes as "the substance of things hoped for, the evidence of things not seen," which obeys the command of Paul to "Prove all things; hold fast that which is good." This living faith is thus really enlightened understanding of the true relation of God and man.

The prayer of Christian Science is, therefore, a joyful reaching out to God, who is known to be infinitely more willing to give than we are to receive, and in whose word we read: "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. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Just in proportion as we doubt God's love and distrust His fatherly care, does our prayer become one of mere pleading, while the highest prayer is the prayer of certainty, and is a prayer, not so much of petition as of affirmation, of praise, and of thanksgiving. Such was Jesus' prayer at the raising to life of Lazarus, who had been dead four days. This was Jesus' prayer on that occasion: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always. . . . And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

I think I have made it clear that Christian Science follows closely in its healing both the letter and the spirit of the practice and the teachings of Jesus Christ and of his apostles, and, therefore, as I have already said, a criticism of Christian Science is, *ipso facto*, a criticism of the Bible and of our Saviour. Dr. Shutter's article, on December 8, entitled, "Miracles of Healing in the New Testament," is no exception to the general rule. I deeply regret that duty compels me to call attention to a few of the typical statements of that article.

Among other statements which he quotes from the Gospels is this: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease." He then adds: "These general statements are like all other attempts to put things in round numbers. They are exaggerated and sweeping. They belong to that class of expressions of which the writer of John's Gospel has left so conspicuous an example: '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.' We certainly must accept this as an overstatement, unless we are willing to accept the interpretation of a good man who said that, perhaps, the writer referred to the world as it was known to the ancients, which was much smaller than the world as we now know it, and would not hold so many books."

In answer, let me say that the latter quotation from the Gospel of John could not deceive, and was not meant to deceive, anybody, but was simply intended to emphasize in the Oriental way the greatness of Jesus' work. The former quotation is of an entirely different character, and, unless the gospel writer testified to a falsehood (which I think few Christians will admit), proves, not that the evangelist kept an itemized list of cures, but that, to express an admitted fact in a general and comprehensive way, Jesus did heal all kinds of diseases and sicknesses. In case of doubt as to which of the two possible interpretations to accept, a candid critic should, in common justice, choose that interpretation of any passage in the Bible which is consistent with the honesty and intelligence of the writer.

Dr. Shutter then considers some of the specific cases of Jesus' healing, and assumes that some of the similar cases are really one and the same case, some of the narratives being thus grossly exaggerated. Thus, of certain cases of leprosy healed by Jesus, Dr. Shutter says: "The simplest account is that of Matthew. He says nothing of the severity of the disease. Luke emphasizes it and says that he was 'full of leprosy.' Matthew assumes that he obeyed the injunction not to speak of it. Mark and Luke tell us that, instead of that, he went out and began to publish it, so that multitudes came to be healed of their infirmities; and at last the story blossoms into ten lepers healed instead of one; and these ten healed at a distance, instead of by his touch. The same tendency to exaggeration is seen elsewhere." Continuing, Dr. Shutter gives other instances upon which he puts a similar interpretation, adding: "This is the tendency of religious enthusiasm. Stories grow as they are repeated. New features are constantly added, until at last it becomes difficult, if not impossible, to get at the original facts." In answer, let me appeal for justice in behalf of the Bible writers. In case of doubt, that interpretation or explanation of any given passage of the Bible should be rejected which is inconsistent with the intelligence and honesty of the writer of that passage.

Dr. Shutter says: "The New Testament theory of disease is that it is caused by devils, actual evil spirits, which took possession of the human body and produced the ailments that distress us. Was not exorcising devils the chief work of Jesus in healing? Is not this the theory that lies on every page of the New Testament? The only way to escape from this conclusion is to interpret the New Testament on some scheme that denies the plain historic sense. But such restorations were no proof of supernatural power; they testify to a commanding personality, to a deep insight into human nature, and to a wonderful skill in dealing with men. Indeed, it was the casting out of a demon that first gave Jesus his great reputation. Here was a man who had conquered hell itself. Of course the people would think that he had come from God and was clothed with divine power. All that I can understand. But why you and I should attach any unusual importance to such an incident from a remote and superstitious age, I cannot understand. After casting out, as the people believed, some demons, the report spread that he could heal the sick; the people believed that he could; the sick believed it, and consequently were healed. Their faith in him as a healer wrought with his own suggestion and produced a cure."

As to the theory of sickness being caused by devils, I would answer, what of it? I fail to see how an erroneous popular theory as to the cause of disease can lessen the credit due to the power which heals it. That Jesus and his apostles adopted the popular phraseology relative to disease does not prove that they believed the popular theory to be true. All through the Bible, language is used adapted to the comprehension of the people addressed. This was wise and right. That you cannot teach a person everything at once is no reason why you should antagonize him so that you can teach him nothing.

The important point for Jesus to impress upon the people was that God heals the sick, as well as the sinful. This

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was the teaching of Jesus himself upon the subject of healing. He said, "I can of mine own self do nothing;" but he also said, "The Father doeth the works." In view of these facts, Dr. Shutter's intimation that Jesus healed by "mental suggestion" would make Jesus either a hypocrite or one who was himself deceived. Christendom does not agree with Dr. Shutter upon this point. Jesus certainly attributed the healing works of himself and of his followers to the power of God and not to the power of the human mind. Christendom does not believe Jesus to have been a hypnotist nor to have been self-deceived.

Speaking of the healing of the New Testament, Dr. Shutter says: "None of the diseases which have proved most fatal in modern times are on the list—such as cancer, smallpox, or Bright's disease. Paralysis, a stiff hand, some cases of blindness and dumbness, attributed in most cases to demons—these are the most notable. They are precisely the things that most easily yield to mental suggestion. The fact is, that all the cures of the Gospels put together do not furnish a single case of great moment or seriousness—nothing that the physicians of to-day [that day?] with their imperfect knowledge considered incurable; nothing that the physicians of to-day would find insuperable." Answering, I would say that the healing work of Jesus and of his apostles is not to be discredited merely by the fact that the people of his day did not know of the modern diseases of cancer, smallpox, and Bright's disease. Remember, too, that only a few of the many cures wrought by Jesus are described in detail. As to these other astonishing statements made by Dr. Shutter, I think they have surprised the public, as they have certainly surprised me.

Dr. Shutter says: "Jesus sometimes used external means. Even if Jesus did this but once, this single instance is enough to warrant the use of outward means, as well as of faith and suggestion—for those who need such authority." In answer, let me say that one who honestly wishes to follow Jesus' teachings will follow his general rules, not the isolated exceptions to those rules. But the case of clay or of clay and saliva being applied to the eyes of a blind man will not bear the interpretation thus given to it by Dr. Shutter. Much of the teaching of the Bible is symbolic; that is, by the use of symbols or of parables to impress important truths by object-lessons. This was in accordance with Oriental usages and was therefore perfectly easy to be understood by those for whom the lessons were given. It is absurd to speak of clay or of saliva or of both together as at any time generally supposed to be efficacious in the healing of blindness, certainly not in the instantaneous healing of blindness in the case of a man who was blind from his birth. As Jesus at no other time used or taught the use of material means for healing, we should, in this case where clay and saliva were used, at least seek such an explanation as is consistent with his usual teaching and practice. Such an explanation is easy to be found. Clay is naturally symbolic of matter or of material remedies. To spit upon a thing indicates utter contempt. When it had been applied to the eyes of the man who was blind from his birth Jesus immediately directed the blind man to wash away this symbol of a reliance upon aught besides God, and only when this had been done was sight restored.

Dr. Shutter alludes to the fact that Jesus rebuked as a "wicked and adulterous generation" those who asked him to give them a sign. I would answer that Jesus himself had once before met and mastered a similar temptation when he refused to cast himself down from a pinnacle of the temple, to show the public how God would protect him from harm. His reason in both cases was doubtless the same. He said: "It is written again, Thou shalt not tempt [*i.e.*, test] the Lord thy God." There was enough work for him to do in helping sinning and suffering humanity without wasting his time in giving useless exhibitions. To help those who were in need was his only motive in his healing work. Thus, as Luke tells us, "he went about doing good." When, however, the healing work had been done, he never hesitated to refer to it as the evidence of his mission from God. It is, in fact, the only evidence he offered to convince people that he was God's messenger, the Messiah. To the followers of John the Baptist, in proof of his Messiahship, he said: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, . . . and blessed is he, whosoever shall not be offended in me." At another time, when the Jews tried to kill him, he said to them: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." This must have referred to his healing works, which alone would be likely to convince those whom he addressed. To this passage it will not be replied that Jesus referred to his spiritual work of moral regeneration; for of this Dr. Shutter says: "In this work his success during his lifetime was comparatively small. After his death, in a little upper chamber only one hundred and twenty followers could be mustered. What a slight showing for his life work!"

The only test of fellowship which Jesus gave to show who are his worthy followers is found in Mark, 16 : 17, 18, and in John, 14 : 12. Dr. Shutter's theory concerning these two passages is not tenable.

In John, 14 : 12, Jesus 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." By the works alluded to in the first half of this sentence, Jesus must have meant those healing works to which he would naturally be understood to refer, and which, as I have shown, he had previously used to prove himself God's messenger. The "greater works" may perhaps, as Dr. Shutter suggests, refer to the spiritual work of moral regeneration, of turning men from their sins. In line with this thought Mrs. Eddy says in our text-book: "It is easier to cure the most malignant disease than it is to cure sin."

In Mark, 16 : 17, 18, Jesus said: "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." It was only sometimes that Jesus touched those whom he healed. Hence physical touch cannot be an essential part of the healing practised and taught by him. In this passage, therefore, to "lay hands on the sick" must have a symbolic meaning. Plainly, to "lay hands on" means to "extend the loving hand of helpfulness." Dr. Shutter attempts to discredit this whole passage by quoting the "marginal note that the revisers have put beside it," namely: "The two oldest manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." Answering, let me say: In the first place, this passage still stands and is recognized as entitled to a place in this Gospel. Secondly, the great majority of manuscripts which do contain this passage, although not so old as the two manuscripts which omit it, are, nevertheless, copies of many other and different manuscripts which are older than the two now omitting it. The agreement of this great majority of manuscripts, coming as they do from separate and distinct sources, all of these sources being older than the two manuscripts which now omit the passage, gives the great weight of authority in favor of the authenticity of the passage as it now stands in the Gospel. In line with this passage, remember that Jesus' command, "Preach the gospel," was always accompanied by his other command, "Heal the sick."

But our evidence in support of the efficacy of the healing of Jesus, of his apostles, and of Christian Science is not limited to quotations from the Bible. There is scarcely a village in this country where there are not in-

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stances of healing by Christian Science. Any honest and earnest seeker for the facts cannot fail to find conclusive evidence of the truth of this statement. This is not all. Most of those who first turn to Christian Science for help are those who have tried all other methods, have failed to find relief, and have been by the so-called laws of matter condemned to hopeless suffering, or even to death. In spite of this, a large majority of these cases are healed through Christian Science and the percentage of failures is astonishingly small. In Christian Science the sinner is reformed, the infidel reclaimed, the helpless invalid is restored to health, the deaf hear, the lame walk, and sight is restored; and all this is done, not through the mental suggestions of hypnotism, not through the human will; not through the influence of the human mind, but through the infinite power of almighty God, "who," in the words of the psalmist, "forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

Here let me correct a misapprehension widely prevalent that Christian Science is only a theory or method of healing sickness. Perhaps the desire to be healed of sickness is what generally leads people to that which offers hope, where all else has failed; but after being physically healed, the patient finds himself a new man in many other respects. Instead of being irritable, selfish, dishonest, sensual, he has become cheerful, self-forgetful, honest, and pure. Instead of being profane, irreligious, infidel, or atheist, he has learned to know and respect the God of the Bible, who has proved himself beyond the shadow of a doubt to be and to be only good, and who inspires the deepest reverence and love. How can this man help being religious? Many a man who is in bondage to some form of sin which has wrecked his life, turns almost hopelessly to Christian Science and the captive is made free. How can this man help being religious? Almost without exception those who by God's power in Christian Science have been healed from the hopeless suffering of sickness, or of sin and its physical consequences, declare that their physical healing is not worthy to be compared with the great moral and spiritual revolution which has come to them. Yes, physical healing is, indeed, an essential part of our religion, but it is the smallest part. It is the gateway, as it were, through which a new world opens, a new life dawns.

The Apostle Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Above the so-called laws of matter and of mortal mind, God's law, wherein good is here, now, always, and everywhere the only real power, stands supreme. Every man, woman, and child throughout the universe has the right of appeal from these so-called laws of matter and of mortal mind to God's law. Whoever chooses to avail himself of this God-given right can prove himself with Paul to be "strong in the Lord, and in the power of his might;" like Paul he can say, "I can do all things through Christ which strengtheneth me;" and in the presence, power, and love of the "Father of lights, with whom is no variableness, neither shadow of turning," he hears with the Apostle John the voice of the angel proclaiming, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." "For the Lord God omnipotent reigneth." ABBOT EDES SMITH.

Minneapolis, December 27, 1901.

No one can tell the unending power for good which each of us may have in our homes, among our fellow-men, by faith in them,—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—HENRY WILDER FOOTE.

Testimony Meetings.

At Second Church of Christ, Scientist, New York City.

The first speaker was a young man who had been healed of pulmonary trouble to which several members of his family had succumbed. He spoke of what love meant to him and how we gain such an idea of the compassionate love of the Master that we, too, are able to break fetters for ourselves and others. He had scarcely seated himself, when a woman arose and told how for fourteen years she had been in bondage to the same belief of consumption, and during this time she had one hundred and eighty-seven hemorrhages. She had been examined by physicians and by one of New York's best specialists, and had taken most powerful remedies, but gradually grew worse. Last spring she was attacked with appendicitis and went to one of our best hospitals and was informed that an operation was necessary. Very seriously objecting to the use of the knife, she said she would return later, if she felt she could. It was at this time that a friend handed her Science and Health, saying she had not read it, but she heard it healed people. This proved to be correct, for in ten days she was a thoroughly well woman from reading and assimilating the Truth in that book.

The next speaker was a woman who was asked why she confined her reading to Mrs. Eddy's books and put aside books on mental science which contained much that was beautiful and helpful. She told her questioner that she had tested all that mental science stood for, and although she had seemed to be physically benefited she was not healed, and how the text-book of Christian Science had brought out the healing on all lines and she *knew* it was the Truth.

The next to follow was a young Jewish woman who said she belonged to a most orthodox Jewish family, and for six months after she had been healed in Christian Science she feared to say anything about it, but later the way opened to her and now her entire family were in this thought. Her mother came here for class instruction, and last summer, when she returned to her home in Cincinnati, she healed a man in one treatment of a severe case of paralysis.

After this, a large, fine-looking man arose to tell his story of five years spent, by the advice of *materia medica*, in Colorado, as he, too, was under the claim of consumption, which his mother and other members of his family had passed away under. He lived in Boston at this time, and when he returned there, he soon found the winds too much for him, and then went South, but here again he was no better, and was soon as ill as before he went West. During this time his wife, who had been a healthy woman, was taken ill and was obliged to undergo an operation, but was no better. At this time Christian Science was brought to her and she was healed. When he came North and was so miserable that he could not hold himself up straight, she suggested that he be treated and see what could be done for him. He was completely healed and is now a very erect, large, heavy man.

Several other testimonies were given, and then our First Reader wound up the evening with a short talk upon the power of Love to break up the beliefs of disease.

S. GERTRUDE PALEN.

At Chillicothe, Ill.

The first testimony was given by a gentleman, who said that Christian Science had come to him in the darkest hour of his life. His ailments were not altogether of a physical nature, although he said that he was most wonderfully healed of a chronic difficulty that the doctors were unable to cope with, he having had specialists operating upon him for more than ten years. The greatest help he re-

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cieved, he said, was the spiritual uplifting. Up to that time and at that hour, he had reached a stage of almost absolute atheism; not believing in a God, not admitting there could be a hereafter, and it was only through the evidence of the physical healing that he became convinced that the so-called miracles recorded in the New Testament, must be the truth. He said that it required this evidence of the senses to convince him that the God of the Bible was a God of Love, and not of hate. "Three years after this," he said, "I was taken with sudden deafness, which infirmity seemed hereditary in our family. Thinking at first that it was the result of catarrh or cold, I waited a couple of weeks to assure myself that in reality I had become a victim of this law of inheritance. Having lost the hearing entirely in my left ear, I called upon a Christian Science practitioner, and within a very short time my hearing was restored, and no manifestations of deafness ever returned. This happened four years ago. This, of course, proved to me, from then on, the efficiency of this healing power, and caused me to investigate, with most satisfactory results."

A lady said that agents called quite frequently at her house, and that she is almost always willing to give them a listening ear and finds quite a number who are willing to listen to some suggestion from her on Christian Science, and who seem receptive of the truth. The gentleman she mentioned was very glad to hear something on this subject. After a short conversation he told her of a case of which he was an eye-witness. At Elmira, N. Y., he stated that he knew a wealthy business man who had been entirely paralyzed on one side. This gentleman tried *materia medica* for a long time, as he could afford to employ the very best specialists. As he received no benefit, he became disheartened and only turned to Christian Science as a last resort. After ten days of Christian Science treatment he threw away his crutches and recovered his good health. This gentleman said: "I witnessed this myself and I am very anxious to know more about the Christ Truth."

Christian Science services are held Sunday in the church at 10.30 A.M., and 7.45 P.M. to which all are welcome.

The Chillicothe (Ill.) *Enquirer.*

Made Free.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—*Romans*, 8: 2.

Freed from the bondage of sin, led by the Master's hand
Out of "The mind of the flesh," into the promised land.
Led by the spirit of God, out of death, into life and peace,
Where harmony reigns forevermore and discords cease.
Oh, it is most wonderful a child of God to be,
And beautiful the message—the spirit doth make free.
"Joint-heir with Christ!" to what a lofty height
Rises our thought made clear by heavenly light.
But this promised glory is not won with ease,
A mighty overcoming, known to Him who sees
Our every upward striving, will only win the crown
When every evil thing and lie has been cast down.

F. H. L.

Life's Aim.

To love and love and continue to love, exacting nothing in return; to love patiently, quietly, calmly, taking no thought for my own; to love on and on, never thinking whether or not the world sees or knows; to love my brother and sister, never considering whether or not my brother or sister loves me; but to love, simply for the sake of loving and the unspeakable and inexplicable joy which emanates from that love which alone prompts a man to "lay down his life for his friends." To possess this true, pure, spiritual sense of love shall be the endeavor of my life.—J. C. B.

NEW EDITION OF SCIENCE AND HEALTH.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution.

Notices.

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The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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On and after January 10, 1902, the price of the Church Manual will be as follows: One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

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Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

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We ask that no money remittances whatever be made to the Editor or Editorial Department.

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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 New Edition of Science and Health.

THE announcement in last week's *Sentinel* of a new edition of the Christian Science text-book, "Science and Health with Key to the Scriptures," was doubtless news to most of our readers, although it has been generally expected that, sooner or later, such an event would occur. It has been foreshadowed by Mrs. Eddy for several years. The old type which has for many years done such faithful duty, had become so worn that new type became an absolute necessity. Further postponement was out of the question. This accounts for the appearance of the new book at this time.

As stated in the Publisher's notice, the book is now printed from new plates, with the lines numbered on the margin of each page, while many important verbal changes have been made. These changes consist of additions as well as eliminations, the evident purpose of which is the simplification of the text, especially in its definitional phases. The sense of the text, particularly in its Scientific or spiritual import, remains wholly unchanged. Yet the addition of a word or clause here, and an elimination there, will enable the student and investigator more readily to grasp the author's true meaning. To illustrate: The word "divine" has been placed before the word "Principle" in many places where the latter stood alone as a synonym for Deity; while the words Love, or Truth, or Life—one or all—as synonyms for God, are frequently substituted for Principle.

Throughout the entire book the verbal changes are so numerous as to indicate the vast amount of time and labor Mrs. Eddy has devoted to this revision. The time and labor thus bestowed is relatively as great as that of the committee who revised the Bible. The moments necessary for so great an achievement must have been almost snatched from the midst of her other multiplied and onerous labors. Thus we have additional evidence of the herculean efforts our beloved Leader has made and is constantly making for the promulgation of Truth and the furtherance of her divinely bestowed mission; and thus, too, should we be reminded of the renewed obligations resting upon all of us to aid her, in every possible way, in carrying out her regenerative, health-giving, and life-saving evangelism.

One of the important features of the new edition is the re-arrangement of the chapters. The following from the table of Contents indicates the order of the chapters:—

Prayer.
Atonement and Eucharist.
Marriage.
Christian Science and Spiritualism.
Animal Magnetism.
Science, Theology, Medicine.
Physiology.
Footsteps of Truth.
Creation.
Science of Being.
Some Objections Answered.
Christian Science Practice.
Teaching Christian Science.
Recapitulation.
KEY TO THE SCRIPTURES.
Genesis.
The Apocalypse.
Glossary.
Fruitage.

The side headings have been revised and now are descriptive of the text.

The first paragraph of the Preface serves to show somewhat of the verbal changes:—

"To those leaning on the sustaining Infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the young child who should redeem mortals, and make plain to human understanding the way of salvation. Now across a night of error dawn the morning beams, and shines the guiding star of Truth. The Wisemen are led to behold and follow the daystar of divine Science, lighting the way to eternal harmony."

Such Scriptural references as in the old editions were only partially cited, or referred to sufficiently to give their spiritual import, have been literally quoted. The Index has been omitted, while the space it occupied, and considerably more, has been devoted to a chapter fitly entitled Fruitage, for it contains upwards of seventy testimonials of healing, through Christian Science, of various forms of sin and sickness, republished from *The Christian Science Journal* and *Sentinel*. The former include cases of redemption from immorality, the liquor appetite, the tobacco habit, etc.; while the latter include many organic and other diseases regarded as incurable by physicians. A large number of these cures were effected solely by the reading of the text-book and other writings of Mrs. Eddy. In all there are seven hundred pages of the new edition.

False Hydrophobia.

THE above is the caption of a story appearing in the newspapers which is but a repetition of many similar events.

It seems that at a hospital in Lynn, Mass., a young man named William F. Waters recently died as the result of what physicians, in late years, have come to call "false hydrophobia."

After his death the doctors diagnosed the case and pronounced it false hydrophobia. They said Waters imagined he had that disease and worried himself into the semblance of it. About a year before, he was bitten in the hand by a dog. Would-be jokers predicted that he would have hydrophobia and, as a result, he became melancholy.

The physicians, of course, found no connection whatever between the dog-bite and the appearance of the disease, except the mental state.

This unfortunate incident ought to set people seriously to thinking along the line of mental conditions in their relation to physical manifestations of disease. The morbid mental state that will bring on an hallucination of the kind we are considering, will produce similar effects as to other diseases. Such results are by no means confined to hydrophobia. The mind which dwells, in fear, upon any illness, is apt sooner or later to manifest that illness physically, unless the morbid mental condition is removed by the destruction of the fear.

It is fortunate for humanity that a system has at last been established which teaches that all sickness is but mental hallucination physically manifested, and still more fortunate that this same system also teaches how to destroy the fear which produces such hallucinations.

The incident should also teach the people who joke as did the friends (?) of Mr. Waters, the folly and danger of such joking. The instances are not few where fatal sicknesses, of various kinds, have been superinduced in just that thoughtless way.

When men display the same degree of earnestness and persistence in living the righteous life that they now show in following what they please to call the "strenuous life," trusts will no longer terrorize, strikes will cease to be, and labor will fraternize with capital. The righteous life alone can bring this about, and Christian Science means righteous living.

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The Lectures.

At Brooklyn, N. Y.

On Sunday, January 19, a lecture was given in the Academy of Music, Brooklyn, by Arthur R. Vosburgh, C.S.B., under the auspices of First and Second Churches of Christ, Scientist, of Brooklyn, N. Y. The Academy of Music was well filled and the lecturer was heard in every part of the building. A committee appointed from each church had charge of the lecture, and it was a perfect demonstration of love and unity. The newspapers especially were cordial, and in each of the offices the committee were well received and thanked for a synopsis of the lecture. The lecturer was introduced by Rev. S. E. Simonsen, C.S.B., of Brooklyn, whose remarks were as follows:—

Ladies and Gentlemen:—A little more than a quarter of a century ago, Christian Science was not known.

To-day, it is engaging the attention of many of the best, and most intelligent minds of this country. It is winning its way to the minds and confidence of the thoughtful people, as no other system of religion and healing. And what is true in this country, is largely becoming true in Canada, England, Scotland, and Germany; and even France, Italy, and Scandinavia are reaching out for this Truth as taught by Christian Science.

More than fifteen years ago, while a Methodist minister in Wisconsin, I was healed through Christian Science, and that after a number of eminent physicians had pronounced my case a hopeless one, and kindly informed me that I could not possibly live more than a year, at the farthest. But I am grateful to God for sending to me the blessed Truth of Christian Science. It has done everything for me.

Since my healing, I have watched with deep interest the marvelous growth of Christian Science, and I have carefully studied its doctrine, practice, and demonstration in healing the sick and truly Christianizing the people. And I am free to confess to you, that Christian Science is fast proving to the world, beyond all dispute, that it is "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

But as Jesus Christ was largely misunderstood, and his doctrine grossly misconstrued, so we find to-day, that the Discoverer and Founder of Christian Science, the Rev. Mary Baker G. Eddy, has also been misunderstood and her teachings falsely interpreted by many well-meaning people, which has done much to keep many a poor, suffering human being from coming to Christian Science, and seeking the healing and Christianizing power that is inherent in its doctrine. In order to help right this wrong, a Board of Lectureship was established by The First Church of Christ, Scientist, in Boston, Mass.

Intelligent men and women who understand the teachings of Christian Science, and who have demonstrated its power, have been placed on this board, and sent out through this country, Canada, and Europe, to give public lectures and thus publicly correct some, at least, of the many erroneous reports circulated among the people. This is, therefore, one of the reasons for inviting you here this afternoon: that you may hear for yourselves the true claims of Christian Science as presented by one who is authorized to speak upon this important question.

I am, indeed, grateful to see such a fine and intelligent and appreciative audience here this afternoon. I know you will all put aside what little prejudice you may have had against Christian Science, and listen to the speaker with that same spirit of love, and true, manly fairness that you would court, if you happened to be the speaker of the hour. I know you will gladly yield to this request, as it is only what our dear Master requested us to do, namely, do unto others, as you would have them do unto you.

I have now the honor to introduce the Rev. Arthur R. Vosburgh, C.S.B., member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., who will address you on the subject, "Christian Science is Scientific Christianity."

At Oskaloosa, Ia.

Edward A. Kimball, C.S.D., of Chicago, Ill., lectured Sunday, January 19, 1902, at 3 P.M., at the Masonic Opera House. There was a good attendance and much appreciation shown. The daily papers on Monday gave kind mention in regard to the lecture.

Major F. H. Loring of this city, introduced the lecturer in the following excellent remarks:—

I apprehend that there is no subject of Christian thought now prominent before the public which is so imperfectly understood and yet so greatly misunderstood as that upon which the speaker will address you this afternoon. Still, these people tell us that investigation is going on, and thousands are accepting the tenets of this system of faith and practice. They think that they have the Truth; they believe that they have discovered the pearl of great price, and they desire to have us all enjoy its benefits with them.

If they have the Truth, if their system is as true as their thought and action is pure and perfect, it is of vital importance to the world; it is of inestimable value, for it touches the interest of every human soul.

It is well that we have one with us who is competent to explain, and well qualified to instruct us, in the theories and benefits of their faith; and while I would say that we shall do well not to expect too much from one lecture, as a subject of such vast breadth and importance cannot be fully treated in one short hour, yet, by careful attention, and fair consideration, we may gather some of the main facts and principal features of the question.

I therefore take pleasure in introducing to you the speaker, Mr. Edward A. Kimball of Chicago, who will address you upon the subject of Christian Science.

At Albion, Mich.

Judge William G. Ewing of Chicago lectured in the Opera House in this city on the evening of December 19. Subject: "Christian Science: Physician and Redeemer."

A happier or more harmonious people never separated for their various homes at the close of a lecture than did this fine audience, composed of all classes of our citizens.

The whole audience listened intently during the entire address, and when Judge Ewing ceased talking, words of appreciation and praise were heard from physician, clergyman, and many of the orthodox laity.

The Scientists of this place feel that Judge Ewing's lecture carries the Truth in ever-widening circles in this city and vicinity.

Our reading room is open each afternoon in the week except Sunday, and on Tuesday evening.

PHEBE E. R. ANTHONY, *Clerk.*

At Hoosick Falls, N. Y.

A lecture on Christian Science by Judge William G. Ewing at Wood's Opera House, December 3, 1901, was given, under the auspices of the Christian Science Society of Hoosick Falls. The Judge was introduced in a few appropriate words by the Hon. L. E. Worden.

Those who had the pleasure of hearing the lecture were much pleased and felt well repaid for venturing out on so stormy a night. A number of Scientists from North Adams and Troy enjoyed the lecture with us.

FRED N. STEVENS, *Clerk.*

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Retrospection.

He was better to me than all my hopes,
He was better than all my fears;
He made a road of my broken works,
And a rainbow of my tears.

Not a billow broke o'er my sea-girt path,
But carried my Lord on its crest;
When I think of the days of my wilderness march,
I can trust in my Lord for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed;
There was not a wound in my aching heart,
But the balm of his breath has healed.

Oh, tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul that he sought was trusting in Him,
And in nothing on earth beside.

He led me by ways that I had not known,
By paths that I could not see;
The crooked was straight and the rough made plain
As I followed the Lord alone.

I thank Him still for the pleasant palms,
And the water springs by the way,
For the flaming pillar of fire by night,
And the sheltering cloud by day.

There is light for me in the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before,
To search me a resting place.

Has He changed for me? He changes not,
He will bring me by some new way,
Through fire and flood and each crafty foe,
As safely as yesterday.

And if in the warfare, He calls me forth,
He buckles my armor on;
He greets me with smiles and a word of cheer,
For battles his sword has won.

He wipes my brow when I droop and faint,
He strengthens my hand to toil;
Faithful is he as He washes my feet
From the trace of each earthly soil.

There is never a halt in the dreariest march,
But some promise of love endears;
I read from the past what my future shall be,
Far better than all my fears.

Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the Ark with the law of the Lord,
Is the covenant care of my God.

ANNA SHIPTON.

Nature herself bore witness in men's hearts against the dogmas of a ruined race and an endless perdition. For there remained in them, indestructible, the power to laugh! Like a flag of cheer flying through all the bleak fogs of fear and phantasm, an unquenchable signal that the universe is God's after all.—G. S. MERRIAM.

The happiness of your life depends upon the character of your thoughts.—MARCUS AURELIUS.

From Our Contributors.

Freedom, an Ideal Realized.

BY LEWIS C. STRANG.

FROM the day that "there went up a mist from the earth," and Adam, falling into a deep sleep, dreamed himself into bondage, peaceless humankind, urged to it by irresistible impulse rarely in the least understood, has longed for, prayed for, fought for freedom. More than any other, freedom has been the ideal of the ages, miscomprehended, misinterpreted, misused, but always the ideal, steadfast because in its essence derived from unchanging Spirit. Every advance of the race recorded in human history has had its beginning in the restless search for freedom. Every war, waged since war began, has heard, where the fray was fiercest, the resounding battle-cry of freedom. Every reform,—political, sociological, religious,—has marshalled its forces under the inspiring banner of freedom.

The Hebrews of old left the land of Egypt and wandered forty years in the wilderness because they had faith in their ideal of freedom. Strengthened by freedom's righteous might, Leonidas and his three hundred Spartans barred the pass at Thermopylæ before Xerxes and his myriads, saving Greece and possibly all Europe from the enervating sway of the Persian. The American Revolution of a century and a quarter ago was pre-eminently freedom-born and freedom-won. Those stalwart pioneers conquered, not because they were physically the more powerful, but because they had arrayed on their side the full force of deep conviction and resolute sincerity. Martin Luther dared to defy haughty Rome because he contended for freedom. The Pilgrim Fathers sailed unknown seas without fear because their compass pointed unwaveringly toward freedom. John Wesley preached, and his sermon was heard because it was charged with the living, earnest thought of freedom.

Admirable and thrice admirable every one of these glorious instances of lofty purpose and faithful endeavor soaring momentarily above material circumstance and condition! But what was the ultimate product of the labor? Results afford the only standard by which actions may be scientifically measured. Did not the Hebrews, who fled from Egyptian bigotry and oppression, become themselves bigots and oppressors? When the word of truth was spoken, they would not listen, and they sought to destroy the man who lovingly brought it to them. The Pilgrim Fathers also, just escaped from persecution, themselves turned persecutors of the helpless minority. That Greece, which Leonidas strove so heroically to preserve from Persian effeteness, degenerated into a state of corruption unspeakably vile. The commoners of France cried aloud for "Liberty, Fraternity, Equality," and their cry culminated in the French Revolution, horror and ignominy worse confounded. Is theological thought, because Martin Luther boldly nailed his ninety-five theses to the church door at Wittenberg, or because John Wesley cared not a whit for the biting shafts of public ridicule, the readier to recognize its own errors or the quicker to welcome the new light that so splendidly brightens the dark places?

Can there, in fact, be a freedom whose seed is lawlessness and whose crop is anarchism and annihilation? Assuredly not. What, then, is this great freedom, this abiding ideal that the world has persisted in calling good, but which, pursued according to the world's behests, has inevitably led to lust, license, and tyranny? Has the world any freedom to offer? Is not that which the world would name freedom merely a mocking mask, an illusive sham, a wretched deception?

I know a man whose ideal of freedom is material wealth. His riches have become opulence; his power and his influence have grown into immensity. But is he free? One

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look into his heart of hearts reveals the pitiful truth. Naught is there save barrenness. The affections, those wellsprings of peace and joy, are starved, poverty-stricken, and denuded by selfishness. The man is a slave. His money has shackled him with great fear. He is utterly weary of it. Yet he must pile it up and pile it up, for he comprehends no other way of living. I know a man whose ideal of freedom is knowledge. For years he has sought the wisdom that the world compiles in books. He has made of himself a stupendous storehouse of data regarding things that seem to be true. But is he free? What is in his heart of hearts? Confusion and blank despair, nothing else. He is without charity. He is cold, dismal, and forlorn. He knows not love. Instead of bringing him tenderness, contentment, and hope, his philosophy has reasoned him into a horrible prison-house of cynical pessimism. He is storm-swept and adrift, for he is "without God in the world."

Having attained it by the mightiest strifes and the greatest sacrifices, even while guarding it as the dearest of treasures and the most precious of possessions, mortal man has ever found that which he believed to be freedom tainted with the bitterness of disappointment. The reason is plain. Mortal man's view-point has been entirely wrong. Although continually seeking a means of escape from what at the moment appears to be a particularly galling form of material bondage, mortal man has always believed material bondage of some sort or other a necessity. Consequently, he has invariably evoked materiality to deliver him from materiality, a mode of procedure that on the face of it is without the vital element of progress. He has tried to right one wrong with another wrong, to fight error with error. To free himself from the master's cruel lash, the slave has murdered. To release themselves from despotic government, nations have stained their hands with blood, madly destroying the innocent with the guilty. Both the slave and the nation have a right to freedom from unbearable material conditions. Recognizing as patent facts that such conditions were essentially evil, that they circumscribed man, that they actually ruled him to whom God had given dominion over all things, these sufferers under material law felt that somehow and in some way they could be free. They dared physical violence to secure this freedom, but they did not dare decisive rebellion against mental slavery, the basal cause of all their trouble. They accepted unprotestingly error's perversion of Jesus' prayer, "Thy will be done," and they bowed meekly before evil as if it were power and reality. They believed that body was the captive, not knowing that they themselves were in the chains of mortal mind solely on account of their false belief.

There is no freedom other than that which comes with the full understanding of spiritual law, with the assured knowledge of God, with the true comprehension of what man really is, with the final recognition of the tender and unvarying relationship between man and his Maker. The order is exactly as Jesus declared it to be (John, 8 : 32): "And ye shall know the truth, and the truth shall make you free." This freedom the world is beginning positively to feel, the freedom which Jesus persistently taught, man in harmony with divine Principle, the life-giving truth that Paul preached with all the enthusiastic conviction of one whose triumphant declaration it was, "I am free born."

God's man is free born. Expressing only Deity's realities, governed absolutely by God's law, he can know nothing apart from Good and infinite perfection. God's man witnesses to the limitless unfolding of inexhaustible creation. Sinning mortal man, on the other hand, is a bondman always, for he is ruled and dominated by his own tyrannical beliefs. His fearful misconception of mind at the beck and call of matter has brought him entirely under the contrary and unprincipled laws of matter. He is fastened hand and foot with cords that he himself has made and which he himself has knotted.

It is part of Christian Science to sever these lacerating cords of mortal sense by expounding to the awakened spiritual understanding the deep significance of the first commandment of the Mosaic decalogue, "Thou shalt have no other gods before Me." Christian Science demonstrates the eternal verity of the one Mind, and that, God the Father. It reveals the perfect brotherhood of man, thereby establishing man's equality and individual liberty. Relieved of the fettering belief of dependence on his fellow, perceiving Life complete and Love infinitely satisfying, mortal man gains his birthright of immortality. He is free, for he is at one with Truth.

Chains Loosened.

BY LUCY B. HANNA.

NEARLY three years ago, weary and heart-sick, trying to attain the perfection which Scripture commands, "Be ye therefore perfect, even as your Father which is in heaven is perfect," getting no nearer the goal and realizing that the beliefs of theology which I had clung to since early childhood were sinking from beneath me because of lack of foundation and practical ability to meet the needs my heart craved, I turned to Christian Science, and in these few years have received more strength, help, and comfort than in all the preceding years of my life worshiping an unknown God. Soon after taking up the subject I found it necessary to call upon a practitioner and through her loving counsel I have been enabled to see the links of the chain that fettered me to fear, anger, envy, jealousy, selfishness, etc., loosen and gradually begin sinking from sight. For these signs I greatly rejoice and give thanks to God, for I am confident that the work of destruction and transformation thus begun will go on until the temple is complete and I shall finally awake in His likeness. The overcoming of fear has wrought for me a great sense of relief and freedom. I was afraid of all manner of things and never ventured outside of my home alone after night, or had any comfort in it. Now I go at any time anywhere, with a perfect sense of security and safety through the realization that God is all-power, all-good, and ever by my side.

In childhood I formed a horrible mental picture which I only recently lost, of the time when death should enter our home, never having lost any near relative. During the past month I was enabled to pass through this seeming trial upheld by the understanding of the all-sustaining presence and power of God as life, and those who came to comfort me who were not Scientists, remarked that they came to comfort me but went away comforted.

Truth's remedies have never failed where the thought of sickness has suggested itself to me. I was relieved of astigmatism and fatigue through reading Science and Health, our denominational text-book, and later nervousness, sick-headache, and chronic catarrh disappeared as naturally as the old leaves fall from the tree. I have had many beautiful demonstrations in my own home and others.

The spiritual interpretation of the Bible gained through the study of Science and Health and its application, so far as I understand it, has made it my dearest treasure and has proven to my entire satisfaction that hidden in its depths are treasures of holiness, life, health, peace, and happiness if one is willing to dig for them with the instruments of Christian Science that God has placed within easy reach of all.

The many helpful thoughts that gain entrance into our home through the columns of the *Journal* and *Sentinel* are greatly appreciated. They inspire me to strike more courageously and with more force and effect the citadel of sin in my own thought for which I am indeed thankful. My

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earnest desire is to reflect good to all and realize that others can only see the light in the measure that my own windows are kept transparent.

Taking Thought.

BY ANNIE L. FISHER.

WHEN riding in the street cars, through the very busy sections of the city, have you ever looked from the windows and noted the crowds of teams and people which seem to be in the way along which you must pass? Have you not wondered how the car ever could pass safely through among so many obstacles? and have you noticed how carefully the motorman manages his part? He does not concern himself with how he shall get through the next crowded place, nor how he will manage when his car is out in the country, but he rings his bell and with great care moves on, taking advantage of every opportunity to go forward.

Now it seems to me that we can draw a very useful lesson from this common, every-day event. We are all moving forward day by day. It often seems that the way is so obstructed that it is well-nigh impossible for us to proceed; we often look into the future and it seems as if a great stone wall stood in our path. But this is not right. Our Master said, "Take therefore no thought for the morrow." This does not mean that we should neglect any opportunity to improve our condition, nor does it mean that we will be provided for in the future, no matter how we spend our time now. It means simply this,—that if we are doing the very best we can *now*, we need have no anxious thoughts about to-morrow. The lesson which is learned in the grammar school forms the foundation on which rests the college education, but the child in the grammar school has no cause to worry about what marks he will receive on his work in his college course. His business is to learn the lessons of to-day, and "the morrow shall take thought for the things of itself."

If our thought is filled with the cares that to-morrow may bring, we cannot give our whole attention to that which is before us in the present, and the task but poorly done, is not done at all, but simply set aside in order that we may give our thought to something that may never really concern us.

How often we all have found the things, which looked so formidable in the distance, to be simply creatures of our imagination when we saw them face to face. How often we have found that the great stone wall which looked so high and black at a distance that we were *sure* we could never climb over it, was provided with a gate, through which we passed with pleasure into the green pastures. Or perhaps when we reached the wall we found that our path lay beside it for a space, but the path had been made smooth by the love and care of our Father, so that the thorns hurt our feet much less than we had expected, and we heard the sweet voice saying, "This is the way, walk ye in it," and we were not afraid to do as we were told.

Perhaps we were afraid of some experience which we knew was coming, and we wondered how we should meet it, but we found that the lesson learned "in the day of small things" gave us just what we needed in the hour of examination, and instead of being overwhelmed, we were strengthened and helped onward.

These experiences of the past all help to encourage us and give us strength for the future; and the promise we have proven is more surely ours than it was before we proved it, because after it has been proven we have made it a part of our life's equipment and we are sure it will not fail us when we need it. So the lesson comes very clearly to us that, as our Master's way has always been best, and as his wisdom has been better than ours in all other things, so his way is best when he tells us to "take therefore no thought for the morrow." And we know that if we do the very best we can to-day, we will be prepared for our next duty, whatever it may be, and "the morrow shall take thought for the things of itself."

Healed through Reading Science and Health.

BY M. McI. G.

SINCE coming into Christian Science in 1893, it has been my thought that sometime I too would endeavor to express somewhat of the inestimable good which has blessed me every moment since I began to read "Science and Health with Key to the Scriptures."

Through no human suggestion was it brought to my notice; for it, its author, and the believers and demonstrators of Christian Science were quite unknown to me at that time; nor did I know Christian Scientists till long after the text-book healed and blessed me beyond words to tell. Very strong was the conviction that I had stumbled upon something sweetly true, bewilderingly so, and which I did not understand beyond a dim sense that my many prayers and earnest desire for the Truth were herein contained, and so, answered. That I did not comprehend the method of the wonder worked upon my thought, as well as body, did not diminish the deep consciousness that it was Good.

The price of my first copy of Science and Health seemed small in exchange for what I knew its covers held for me of delightful study and revelation. This precious book then and there superseded all others, after the Bible; proving my Bible a marvelous book of which I knew comparatively little, although an old and valued friend, until the enlightenment came through reading Science and Health, discovering to me its treasures of wisdom, making clearer the purposes of Truth, the great love of Love.

It matters not what the human environment may be; it matters not in what wilderness of human fallacies one may be wandering, God—Good—is everywhere, and the faintest cry for help, persisted in, reaches Him. The circumstances of my awakening to the still, small voice of Truth, exemplified to me the omnipresence and omnipotence of God, for in the wilderness of the Gila Valley of Arizona, many miles from railroad or civilization, the healing Truth came to me as it were literally the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight."

As the apprehension grows of that I have come into, it deepens the realization of the empty painfulness of past years, as compared to the blessed comfort and certainty of the present, with promises now understood, and the daily unfolding of the same to our consciousness. I can but gratefully and lovingly think of her, our Mother, who in our midst has demonstrated the way of good, and made the method of it so simple to all who will read Science and Health.

To the beneficent influence of the *Journal* and *Sentinel* I owe much, bringing to me each week and month, as they do, from far and near, through the earnest faithfulness of the editors and their staff, and the Publishing Society, the thoughts and works done in the Field, reaching human needs over this great round world.

Understanding.

BY ALICE VAN OSTRAND.

FIVE years ago Christian Science brought to my consciousness a beautiful and new light. Ill health with its innumerable fears and discouragements was cast out, and with health and a new understanding of life came a peace I had never known before. The continued study and application of the Science has not only resulted in great

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mental and physical freedom, but a consciousness of greater power to do, to plan, and to execute. The opposition of friends seemed a cross, but Truth sustained and directed my feeble footsteps, bountifully supplied all my needs, destroyed fear of lack, and gave me a glimpse of *real* life.

Truth is unchangeable and everlasting. True success must be the result of the understanding and demonstration of Truth, which is power. "Give me understanding, and I shall keep thy law;" and Job says, "To depart from evil is understanding." "Let this mind be in you, which was also in Christ Jesus," and if the same mind surely the same results, and this is the only way out of this labyrinth of error. This one Mind, this secret place of the most High, this perfect protection and rest so beautifully pictured in the ninety-first Psalm, is the kingdom of heaven within us of which Christ spoke, and we may become conscious of this kingdom here and now. This is the price: To think no evil—to know only good. Christian Science uncovers error and lo! much which we have been taught to believe good and true we find to be evil and utterly false. Science and Health is the pickaxe with which we clear away this rubbish. Get it and go to work and you will find the kingdom of heaven within you.

Science and Health says, "There is nothing difficult or toilsome in this task, when the way is pointed out; but sincerity and persistence alone win the prize."

Bridgeport Public Library.

Dear Editor:—The children of our Sunday School have decided to use their money for placing Christian Science literature in our public institutions.

I enclose a copy of the letter written by one of the children to the librarian of our public library with the very cordial response of Mrs. Hills in accepting a copy of "Miscellaneous Writings."

The work with our Sunday School is very gratifying and encouraging. LOUISE B. WARNER.

My Dear Mrs. Hills:—We, the children of the Sunday School of First Church of Christ, Scientist, of Bridgeport, have sent to Boston for the "Miscellaneous Writings" by Mary Baker G. Eddy, which we should like to place in the public library. We hope you will accept it.

Sincerely yours,
ALEXINIA KENDRICK.

BRIDGEPORT PUBLIC LIBRARY.

Bridgeport, Conn., January 11, 1902.

Dear Miss Kendrick:—The book arrived here safely yesterday. Will you kindly thank the children of the Sunday School of the First Church of Christ, Scientist, of Bridgeport, for their interest in the Public Library, and assure them that their gift is accepted with much pleasure, and that it will be duly placed upon the shelves.

Very truly,
AGNES HILLS, *Librarian.*

From the German.

Sits the little human thing
On the shore of time's wide sea,
Gathers in his little hand,
Drops from out Eternity.

Sits the little human thing,
Gathers rumors full of mystery,
Writes them down into a book,
Names it "Universal History."

Westminster Gazette.

Testimonies.

In the spring of 1895 a few friends met at the home of one of their number one Sunday afternoon to read the Bible-Lessons as given in the *Christian Science Quarterly.* We continued meeting at the same place for a time, until seven of us decided to organize a Bible class and rent some place in which to study the lessons. We accordingly looked about and found the Grand Army Hall convenient and so rented that. Word coming to have the Bible and Science and Health our only preachers, we were obedient to the word and elected two Readers, one of whom is our First Reader at the present time.

In the spring of 1896 we organized as a church with eleven members and continued meeting in the Grand Army Hall, where we also from this date held our Wednesday evening meetings.

The next two years, our numbers increasing, we began to look about for a better hall and found pleasant quarters in the Hughes Block, where also our reading room was located.

In October, 1901, we purchased what was known as the Congregational Chapel, and moved into our own church building, feeling that after all our wanderings we had at last a home of our own. The reading room in the rear of the church is the only part of the building that we consider complete. This we have had newly furnished and decorated. A pretty green carpet covers the floor, and with oak furniture makes a cosy, attractive room. It is open to the public every afternoon. We have a copy of Science and Health in the public library, also in the jail, and the children of the Sunday School see to it that the *Sentinel* is kept in the jail also. We are very happy that we can begin the new year under such favorable auspices, and have indeed proven the loved motto to be true: "Divine Love always has met, and always will meet, every human need."

MRS. JENNIE FISHER, Marshall, Mich.

I have, thus far, hesitated to say anything in the *Journal* or *Sentinel*, being in doubt whether I should speak to edification. But perhaps my brief experience may help some one whose entrance into the path of Christian Science is even more recent than mine. For many years I had been a victim to the claim dyspepsia, and later, of nervous weakness and kindred diseases. Medicines galore I used for various claims, and when I began reading "Science and Health with Key to the Scriptures," in August last, I was carrying with me daily three or four of these.

After reading a few pages, I suddenly awoke to the consciousness that I was being healed. Gratitude for such an unexpected blessing led me to think of my many friends still in bondage as abject or even more so, than my own had been; and I felt that I must demonstrate out of my own experience if I would be helpful to others. Near the last of October, with some trepidation, I left all my medicines at home in the morning, and told the Lord that he was all I had to depend upon for that day. To my surprise, there came a sweet consciousness of his nearness. Then my eyes were opened to see that I had been leaning upon drugs, instead of trusting Him.

One after another my many claims are vanishing. The future has a brighter outlook, and I read the Scriptures in a new light. Christian Science is the religion of hope. Though I have but touched the hem of Truth's garment, my understanding longs to demonstrate more fully the great possibilities of this way of Life. My heart is filled with gratitude to God, and to our own dear Leader. The Sunday and Wednesday evening services at the Mother Church have been exceedingly helpful to me. That I may be the means of leading others into the liberty I so much enjoy is the most earnest wish of—J. Q. B.

New Haven, Conn.

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I would like to offer my testimony in just acknowledgment of the many blessings which have come to me through the study of Christian Science.

It is a little over two years since I first became interested in Christian Science, and it was through my little girl's demonstration that I was persuaded that there was really something in it worth investigating. We were visiting my aunt, who was then just a beginner in Science. Previous to this time my little girl, had never known what it was to be able to eat what she wanted. The law had been made for her, that she was bilious, had the jaundice when three weeks old. When my aunt told her she was God's child she took right hold of that, and ever since has been eating everything she wants, without any bad effects.

I began the study of Science and Health with the *Quarterly,* and since then have had many demonstrations of the power of Truth over error in the healing of diphtheria, croup, grip, burns, toothache, flesh wounds, and carbolic acid poisoning. I myself have been healed permanently of a claim which would render me unconscious for hours, and helpless for days.

Four medical practitioners pronounced it fits, a result of concussion of the spine received in a fall. I have recently had the pleasure of class instruction, and have since been able to demonstrate this Truth better than ever, morally, physically, and financially, for which I am not able by mere words to express my gratitude to all the dear ones who weekly in the *Sentinel,* and monthly in the *Journal,* by their helpful articles, are helping us on our way, and to the Mother, Mrs. Eddy, who gave us the word in Science and Health.—Mrs. Ida M. Campbell, Pittsburg, Pa.

One day a lady came to my home and said, "You will be surprised when I tell you what I have come for." She said that her little boy had sprained his neck very badly four weeks ago. Since then he had been under two doctors' care and was not getting any better, and that yesterday the doctor told her he was very much afraid that the cords were paralyzed, and that was the reason why recovery was so slow. That frightened the lady and she said to the doctor, "Well, I have no faith in Christian Science, but I am broad-minded, and will take him to a Christian Science practitioner and have him treated." I then asked her if she knew anything about Christian Science. She said, "No, I do not; but you may treat him." I said, "You are not supposed to have faith in anything that you do not understand. I will show my faith by my works." She brought the boy that afternoon for treatment. The little fellow looked the picture of distress from suffering and from loss of sleep. The mother brought him again next day, and they both had a look of encouragement. She said he had the best night's rest the previous night that he had had since he was hurt, and he could now move his neck without turning his whole body. The third day the boy came alone, and was much better. The fourth day I met the mother on the street. She said the boy was all right, and would not have to come again, that the night before he was out with the other boys hallowe'ening, and had as good a time as any of them.

Mrs. Julia E. Watson, Aspen, Col.

I am a little girl and have often felt I should add my testimony to those of other children which we sometimes read in the *Journal* and *Sentinel.*

When I was four years old, while playing with some children, I fell and injured my spine. I was taken to all the best doctors at home, but none did me any good. I was then taken to New York to specialists there, and was in several hospitals. I was kept in plaster casts and steel braces, and was not allowed to move my head without support, and never knew what it was to play as other little children did.

The doctors had said they could do nothing more for me, and when I was about to pass away, my mother, as a last hope, consented to my being treated in Christian Science by my aunt, who had written begging her to try it. She telegraphed her to come on at once, as I seemed to be going very fast, and in three days after she got there I was healed. When I woke up the third morning, to my great joy I found I could raise my head, then sit up, and I felt so strong I got right out of bed and ran all around the house as fast as I could without my brace. It was a very joyful time for me, and I have not worn my brace or any support since.

I am now as strong and well as any child, and can stand anything. I suppose it would hardly be necessary to say that both mamma and myself are Scientists, and I now look to divine Love for my support.

Louise Cafferty, Binghamton, N. Y.

I was healed four years ago, after being sick three years. At that time I had lost all hope of ever being well. I was under the influence of opiates constantly. I could not lie down at night without choking and my eyes were too weak to read.

When my healer came to see me I did not have any faith in her at first; but I soon found I was being led out of darkness into light. After a few treatments I gave up my medicine and have not taken any since. I could soon lie down without choking, and rested well. It brought peace and comfort. It seemed like heaven on earth. I felt as though I were leaning on the everlasting arms. I am the only believer in Christian Science in our location. I have to work alone, yet I know I am not alone for God is my ever-present help. I have the Bible, Science and Health, and the *Sentinel.* My healing was slow, but my kind teacher was very patient with me. The physical healing is nothing compared to the holy uplifting, the spiritual help, it has been to me. I could never tell the blessings I have received.

Leanor J. Seeley, Weedsport, N. Y.

A short time ago I went out hunting China pheasants with a friend and he accidentally shot me. He was only sixteen feet from me. Thirty-six shot hit me in the hip and small of the back. People said that I would be laid up for six weeks or more.

But my mother wrote to a healer of Portland, and in four days I was sitting up, on the fifth I walked a quarter of a mile, and in two weeks I was every place, thanks to Christian Science.—E. Smith, Whiteson, Ore.

I have received so much encouragement and help from reading the many wonderful cures wrought through Christian Science, that I feel my own experience may, perhaps, be helpful to others.

At the time a Christian Scientist took my case I had been for several years suffering from paralysis of the bowels, and was entirely cured in one week's treatment.

Mrs. E. Black, Ashland, Ore.

Seasons of visible demonstrations are not our only periods of advancement. There are times when we grow in understanding, either by diligent study, or contact with uncovered error. Then there are times of silent demonstration over the numerous secret sinful thoughts, and, behold, we find the growth of yesterday has fitted us for the victory of to-day's battle.—V. B., Arkansas City, Kan.

Bergfriede, Ger., December 28, 1901.

Editor Christian Science *Journal* and *Sentinel.*

Dear Sir:—Having received much help from the above-named publications, I desire to express my sincere thanks to you and all contributors thereto.

Yours in Truth,

David Kruggel.

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Religious Items.

REVIVALS VERSUS REGULAR WORK.—Those who disparage revivals of religion often express the greatest faith in what they call "the regular work of the Church." But the trouble with "the regular work of the Church" is that it is frequently on so low a plane that it would be unreasonable to expect much from it in the way of converting unbelievers or edifying those who have been converted. "The regular work of the Church" too often means the formal repetition of stereotyped services without much warmth or spiritual power.

But even were the ordinary activities of our Churches sustained at a much higher spiritual level than they are, we do not see how any one familiar with the New Testament teachings and with Christian history can doubt that revivals of religion, in which the interest of multitudes in spiritual things is simultaneously experienced, are greatly to be desired. Many of our older readers probably can remember such seasons. The people were hungry for the word of God, and there was no question of church attendance. Even those who had seldom crossed the threshold of a church were drawn by subtle influences to the sanctuary. There God's message found them and they responded to it. It was easy to speak with others about spiritual things. The very air seemed to be charged with gracious powers. In such revivals of religion our missionary societies, our theological seminaries, and our Christian colleges were born, and multitudes of souls entered upon the deathless career of sons of God.—*The Watchman.*

About the year 200, Tertullian uses this language: "But we, as we have received the tradition, on the one Lord's day of the Resurrection, ought to abstain . . . from all our ordinary cares and business employments, even putting off our business, lest we give place to the devil." This is the first hint in primitive Christian literature of any abstinence from work on the Lord's Day in the primitive Church. As such it is exceedingly valuable. It shows that, even in the days of persecution, devout men and women who had joined in "the breaking of the bread" and who had the great grace to be found like the writer of the Apocalypse, "in the Spirit on the Lord's Day," would be irresistibly withdrawn from their ordinary business on such occasions and would consequently desire on other subsequent Lord's Days to avoid their usual avocations. In the nature of things, however, this high state of spiritual exaltation must have been the rare and exceptional experience of a few persons of lofty Christian character and attainment. It was not expected of the average Christian, nor of any Christian at all times. The earliest code of canons in existence simply forbids fasting on the Lord's Day; and the Council of Gangra, which was held in the middle of the fourth century, decreed that if any one under pretext of asceticism should fast on the Lord's Day, he should be anathema; so strenuously did the primitive Church insist upon maintaining the joyous festival character of the day.

The Church Standard.

Mr. Hay tells us that the Monroe Doctrine needs a new interpretation; in fact, that it has been selfishly misinterpreted; that its primary intent was to be an application of the Golden Rule to the political affairs of the American continents. He evidently believes that Lord Canning had a good deal of ethical purpose when he suggested a reunion of the English and American people to resist despotism. Mr. Monroe, in his message, plainly assumed the position that we could not view "any interposition for the purpose of oppressing" the weaker governments on this continent "in any other light than as the manifestation of an unfriendly disposition toward the United States." As for any modern application of the Monroe Doctrine, it is not to be thought of any longer as a mere chip on the Yankee shoulder, but as a generous proclamation that we will see justice done to our neighbors. This is certainly a great stride ahead of that interpretation which enabled us to find excuse for robbing our neighbors of their territory because it seemed to be essential to the existence of our domestic institutions. We hope Mr. Hay will be able to keep the Monroe Doctrine where he has now placed it, and where it was originally intended to be placed as a great international principle, asserting arbitration, and the defence of the weaker by the stronger. As such it becomes the American Golden Rule.—*The Christian Register.*

Dr. Adolf Harnack, the German theologian who has recently written a book entitled "The Essence of Christianity," which has caused a lively discussion among German theologians, thus writes of "Jesus' attitude toward sickness:"—

"What the coming of the kingdom is we find hinted in the answer of Jesus to John's messenger, when he saw 'the blind receive their sight, the lame walk, the lepers cleansed, and the deaf hear, the dead raised up, and the poor have the Gospel preached to them. But in his contact with human suffering and misery Jesus is 'without a trace of weak sentimentality. He does not divide evil into classes and grades; he does not stop to ask whether the sick man deserves healing; he is far from sympathizing with pain or death in themselves. He never says that sickness is wholesome and evil salutary. No, he calls sickness sickness, and health health. All evil, all wretchedness, is for him something to be feared; it belongs to the great kingdom of Satan. But he feels within himself the power to heal and to save. He knows that progress is only possible when weakness is conquered and sickness healed.'"

This strange fact we discover not only with reference to our conduct, but also with reference to our thinking. Thus it has happened with some men that their thinking is of a much higher order than their living, while with other men their conduct in acts of charity, kindness, sympathy, and fraternal helpfulness stand beyond criticism, while their theological thought is flagrantly heterodox. Of this class may be named some of the prominent religious writers of our time—men who boldly assail the faith of the fathers and seemingly undermine the foundations of the Christian belief, but who yet are, apparently, men of sweet and lovable spirit and whose daily conduct in life among their fellows is above reproach. In them is an obvious contradiction of the accepted truth that, "as he thinketh in his heart, so is he." "While we recognize in ourselves this strange union, even at times antagonism, of forces, we ought to be better prepared, under the assurance of divine assistance, to keep our own thinking and living up to the standard which has been set for us in the example of the perfect man Christ Jesus.—*The Examiner.*

CLIMBING.—The Christian life is always an ascent. It is a daily climb out of the past, out of the worldly and the carnal in our hearts, out of sin and ignorance, weakness and littleness, up into the life and light and love of God. The true manhood comes both by the renunciation and the upward toil. Strength comes day by day, and courage increases and faith grows into patience and flowers into the assurance of hope. There are bright and happy things on the hills for patient soul-climbers. They are above the mists and clouds of unbelief, above the storms of earth, in the perpetual sunshine of the light of God's countenance. There is a wider view, a sweeter air, and then a rest that is everlasting.—*Central Presbyterian.*

LIVE IN THE OPEN.—It is both a daring and a dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom, nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth; but turned back upon itself it dims and dies. There are some in every congregation who are trying in a half-hearted sort of way "to be good." That is too indefinite. There are no sharp outlines to it. It does not mean anything that is humble or heroic. The result in almost every such case is disastrous.

E. P. INGERSOLL.

Rev. W. A. Stanton of Kurnool, South India, in an article written for the *Baptist Missionary Magazine* on the "Future of the Telugu Outcasts," who are the submerged tenth of India, being beyond the pale of Hindu society and having no social position, says of these people that within the last twenty-five years multitudes of them have been turned to Christianity. There is a church membership of seventy-five thousand, and a native Christian community of two hundred and fifty thousand.

The *Advance* has the following: We believe the Church is coming to herself and realizing that her work is not to be confined within church walls or limited to what are termed spiritual exercises. There is a revival of civic righteousness in which the Church is leading and must lead more and more.

We are generally too ready for the sake of peace to put a premium on ill temper, and to give the cross person the right of way. This is often cowardly and almost always a mistake. Ill temper should be gently resisted.—*Ladies' Home Journal.*

Don't try to hold God's hand; let Him hold yours. Let Him do the *holding* and you the *trusting*.—H. M. WEBB-PEPLOE.

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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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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.

A despatch was received from Sofia, Bulgaria, January 27, to the effect that the money for the release of Miss Ellen M. Stone and her companion, Mme. Tsilka, had been paid to the brigands and it was expected the captives would be speedily released.

September 3, 1901, a party of eighteen missionaries were captured by Bulgarian brigands while traveling in the mountainous country between Turkey and Bulgaria. Only Miss Stone, who first went out as a missionary of the American Board in 1878, and Mme. Tsilka, the wife of a minister, were held captives. Since that time the brigands have spent the time haggling over the ransom. They demanded more money than was raised. The first demand was $110,000, but they finally consented to take less.

Later reports are to the effect that the brigands had become frightened and fled with their captives. The ransom money has not been paid as was reported, and it is exected that negotiations with the brigands will be resumed in the near future. It is reported that Secretary Hay purposes to fix the responsibility for the failure of the negotiations to secure the release of the captives.

The Senate, without division, has passed a bill providing for a new cabinet officer to be known as Secretary of Commerce and Labor. The new secretary will receive a salary of eight thousand dollars and his standing will be the same as the other cabinet officers. There will also be an Assistant Secretary of Commerce and Labor with a salary of four thousand dollars.

If the bill becomes a law the President's cabinet will hereafter consist of nine members. Five of these were appointed by Washington, the Secretaries of State, of War, and of the Treasury, and the Postmaster-General, and Attorney General. The Navy Department was added in 1798, that of the Interior in 1849, and that of Agriculture in 1889.

The Senate has passed a bill increasing the salaries of Federal judges, by the terms of which they receive the following: Chief justice of the Supreme Court of the United States, $13,000; each associate justice, $12,500; circuit judges, $7,500; district judges, $6,250; chief justice of the Court of Claims, $6,125; each associate judge, $5,625; chief justice of the Court of Appeals, District of Columbia, $8,000; each associate justice, $7,500; chief justice of the Supreme Court of the District of Columbia, $6,750; each associate justice, $6,250.

A bill has also been introduced providing that the salaries of the Vice-President and Speaker of the House of Representatives be increased from $8,000 to $15,000, and of Senators and Representatives in Congress from $5,000 to $7,500.

Great Britain has announced her purpose to observe the policy determined upon by the United States with respect to the return to China, through the financial committee at Shanghai, to be disposed of as the Powers may decide, of any balance of its share of the indemnity in excess of adjusted claims. The amount of the indemnity agreed upon by the Powers was $337,000,000. The first monthly instalment of the indemnity amounting to $1,350,440 was paid individually to the commissioners of the Powers at Shanghai, February 1.

The Boston Museum of Fine Arts has placed on private view a superb collection of classical antiquities purchased in Europe by the Museum with the assistance of several of its friends. The collection comprises examples of marbles, bronzes, vases, gems, gold ornaments, glass, and terra cottas. Its collection of terra cottas is only outranked by the four great collections of Athens, Berlin, Paris, and London. As soon as possible the collection will be arranged for public exhibition.

The German imperial yacht Hohenzollern, with Prince Henry and his retinue on board, which left Kiel January 18 and touched at Gibraltar January 23, arrived at St. Thomas, Danish West Indies, February 6. From there she proceeded to Bermuda where, after coaling, she will run to New York. This roundabout course was taken in order that she might arrive in good order at New York, and was in accordance with the Emperor's wish.

Mr. Carnegie has presented to the Board of Trustees the deed of gift of ten million dollars for the new Carnegie Institute at Washington. The Board of Trustees have elected as president Daniel C. Gilman, late of Johns Hopkins University. The object of the institution is "to secure, if possible, for the United States of America leadership in the domain of discovery and the utilization of new forces for the benefit of man."

The Olympia, Admiral Dewey's flagship in the battle of Manila Bay, has just been placed in commission after undergoing extensive alterations covering a period of about two years and costing about half a million dollars. After receiving her official tests and compass adjustments she sailed for Lambert's Point to be in readiness to participate in the naval escort to Prince Henry's ship.

Governor Wood, Military Governor of Cuba, has sent a letter to each of the United States Senators, in which he states that the need for reducing the export duty on sugar at least one-third is imperative in order that the industry may be saved from ruin. It is reported that the Ways and Means Committee will submit a bill to the House offering some measure of relief.

The completed mural paintings of Edwin A. Abbey, depicting "The Quest of the Holy Grail," have been unveiled on the walls of the Boston Public Library. The work, comprising a series of fifteen canvases of great size and to which the artist devoted six years of his time, cost the city only $15,000, being practically a gift.

At the solicitation of Mrs. McKinley President Roosevelt has appointed George B. Frease postmaster of Canton, O. Mrs. McKinley wrote a personal letter to the President asking that the appointment be made. She felt sure that if her husband had lived he would have given the place to Mr. Frease.

The Venezuelan revolutionary steamer, Libertador (formerly the Ban Righ), erroneously reported to have been sunk at Porto, Colombia, by a Venezuelan government gun-boat, while undergoing repairs, has since put in at Cartagena, taken coal, and steamed away.

The House committee on census has reported a bill for the establishment of a permanent Census Bureau. The bill in its present form provides for the transferrence to the classified list of the entire census force. This is regarded by some as a blow at civil service reform.

The tenth annual meeting of the American Jewish Historical Society was held in New York City recently. Prominent Hebrews from all over the United States were in attendance and interesting papers on the doings of the ancient and modern race were read.

It is reported that the Chinese Court is considering the appointment of six eminent foreigners, expert specialists, as authorities respectively on international law and finance, and on military, naval, parliamentary, domestic, and governmental affairs.

The Senate has confirmed the nomination of Presley M. Rixey, U. S. N., family physician of the late President McKinley, to be chief of the Bureau of Medicine and Surgery in the navy, with the rank of Rear-Admiral.

The contract for the construction of the new Longueuil bridge which is to cross the St. Lawrence at Montreal, has been awarded to a New York construction company. The bridge is estimated to cost $6,000,000.

It is definitely announced that William Fife of Fairlee on the Clyde is to build Sir Thomas Lipton's next challenger for the America's cup. The Shamrock III. is to be ready early in the spring of 1903.

The Dowager Empress of China formally received the foreign ministers at the diplomatic reception January 28, 1902. Their credentials had been presented to the Court several days before.

The world's visible supply of cotton January 31, was 4,563,377 bales, against 3,361,700 bales last year at the same time. Of this amount the total of American cotton is 3,686,177 bales.

Resolutions which were adopted at a meeting held in the Isle of Pines urging the formal annexation of the island by this Government, have been presented to President Roosevelt.

A law passed by the Philippine Commission under the special direction of the Secretary of War gives that body the right to apply the Chinese exclusion act to the Philippine Islands.

The Postoffice Department has annulled the recent ruling requiring third class matter having on its cover the words "photo," "book," "printed matter," etc., to pay letter postage.

Leslie M. Shaw was sworn into office February 1 as Secretary of the Treasury to succeed Lyman J. Gage, resigned. This is the second change in President Roosevelt's cabinet.

By means of the newly invented Mergenthaler-Horton basket machine twelve thousand completed berry baskets are turned out a day or about twenty a minute.

President McKinley's birthday, January 29, was appropriately observed in many of the principal cities throughout the country.

Lord Kitchener reports the capture of General Dewet's last field gun, a considerable store of ammunition, and some prisoners.

The Pan-American Conference, which has for some time been in session in the City of Mexico, adjourned January 31.

The House has passed a bill increasing the pay of rural free delivery carriers from $500 to $600 per annum.

The Senate has passed a bill appropriating $2,500,000 for a post-office building in New York City.

Andrew Carnegie has been elected a member of the Reform Club of London.

CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Reply to a Review of Judge Ewing's Lecture.

Editor *The Macon News.*

In recent issues of *The Macon News* you published two replies by Rev. S. R. Maxwell to Judge Ewing's lecture on Christian Science which was given at the Academy of Music, January 16. The first reply, which appeared in the *News* January 17, was an effort at travesty; an effort to discredit through ridicule that which he could not answer through argument. The second reply, which appeared in the *News* January 20, was a more serious effort to discredit what Judge Ewing did say, which Mr. Maxwell virtually admits is unanswerable, by suggesting the things that he should have said.

The number and character of these replies can be partially explained on the ground that Mr. Maxwell had promised to review Judge Ewing's lecture before he knew what Judge Ewing was going to say; and it is only just to Mr. Maxwell, as well as fair to Judge Ewing and to the readers of the *News,* to state that Mr. Maxwell, on his own motion and responsibility, went so far as to have the advertising matter, announcing a reply to Judge Ewing, distributed in the lobby of the Academy of Music at the conclusion of the lecture.

Christian Scientists are pleased to note that Mr. Maxwell expressed himself in such friendly and complimentary terms in some of his references to Judge Ewing and the other Christian Scientists whom he had the opportunity of knowing, and they are especially happy to note that he finds no fault with anything Judge Ewing said; that he admits Christian Scientists heal the sick; that he concedes "their moral character is above reproach;" that he recognizes their loyalty and faithfulness to the teachings of their religion and to Truth as they understand it; and that he admires "their sweetness of disposition" as well as "their urbanity and general correctness of behavior." But every one who understands, loves, and demonstrates, even in a slight degree, Christian Science as it is, would protest against Mr. Maxwell's false conception of Christian Science. In fact, all genuine Christian Scientists recognize that if the fundamental doctrines of Christian Science were what Mr. Maxwell conceives and represents them to be, he would be justifiable in criticising them even more effectively than he does.

As John Stuart Mill has so truthfully observed: "Every question that has God in it passes through three stages: ridicule, discussion, adoption;" and it is a joy to recognize that Mr. Maxwell is beginning to pass from the first stage into the second. As Christian Scientists have little time and disposition to answer ridicule in terms of ridicule, and as only those who have reached the stage of earnest and honest investigation of Christian Science can be very much benefited by any discussion of the subject, I shall deal as briefly as possible with Mr. Maxwell's travesties and efforts at ridicule, and give my attention to the serious consideration of his misconceptions of Christian Science, and to the difficulties which he raises that seem to stand in the way of those who honestly desire to know what Christian Science is, and what it has done and can do to overcome the world, the flesh, and the devil.

However, I cannot allow Mr. Maxwell's travesty on Christian Science to go unrebuked, as nothing could be more manifestly unjust than to associate in any way the pure spirituality and lofty Christian ethics of Christian Science, with the doctrines and practices of Mormonism; and nothing could be more out of harmony with a decent regard for the purity, chastity, beauty, and elevation of Judge Ewing's lecture than to make a parody on it in terms of that which is so unlike it at almost every point.

While it is true that a certain measure of prosperity has followed the Mormon church, and while it is true that the Mormons claim the power to heal the sick, I am reliably informed that they do not try to exercise such a power in any marked way, and that they even abstain from the use of tobacco on the ground that it was meant to be used as a medicine. The distinctive feature of Christian Science is healing the sick and reforming the sinner through the understanding of the divine Mind or the Mind which was in Christ Jesus, while the distinctive feature of Mormonism is, according to the Supreme Court of the United States as well as the instinctive judgment and virtue of all Christian people, "a crime against the enlightened sense of mankind."

All Mr. Maxwell's references to Christian Science as a "system of commercial Christianity," are misleading; and every argument which he advances to prove that "the methods adopted by Christian Science demonstrators in healing are different from the methods of Christ and the Apostles," may be used with even more telling effect, to prove that an even greater difference exists between the methods adopted by modern preachers of the Gospel and those employed by Jesus and the Apostles. For example, Mr. Maxwell's leading argument in support of his contention, is that Christian Scientists charge a regular fee for healing, and that "Christ and the Apostles cured gratis," while there is no more evidence that Jesus and the apostles "cured gratis" than that they preached the Gospel gratis.

Now, if Christian Scientists, because they receive a small fee for healing and preaching the Gospel from those who are able and willing to pay it, and gladly give the same service to those who are not, are to be condemned for departing from the methods and instructions of Jesus, what is to be said of the Christian minister who receives a much larger compensation for preaching the Gospel, without even trying to carry out the equally imperative command of Jesus to heal the sick? And if Christian Scientists be required to heal as successfully and to do all the mighty works which Jesus did, before they are entitled to call their religion the religion of Jesus Christ, then should not the ministers of other denominations be required to preach as Jesus did before they are entitled to call their ministry his ministry?

Christian Scientists, however, recognize that it is perfectly legitimate for all Christian ministers and religious workers to receive a reasonable compensation for their services, and that it is absolutely necessary for them to receive enough to enable them to carry on their spiritual work. But that Christian Scientists are not actuated by mercenary considerations is proven by the fact that those who under-

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stand and accept Christian Science are ready to make any financial sacrifice for the extension of this healing and redemptive Gospel; that a majority of the Christian Science practitioners work for a mere pittance compared to what their talents would command in other fields of activity; that they do much of their work gratis; and that they spend their modest incomes for the extension of the Kingdom of Good among men.

Mr. Maxwell misconceives and consequently misrepresents the Christian Science attitude toward the Bible at almost every point; and nearly all his references to "Science and Health with Key to the Scriptures" are misleading and unjust.

Christian Science is based upon the inspired Word of the Bible, which it interprets spiritually, and Christian Scientists claim for the Bible everything, and even more than other Christians; for it is their source of life, harmony, health, and salvation. Science and Health, instead of taking anything from the Bible or reading into it anything it does not already contain, is an interpretation of its original spiritual meaning, which unlocks and restores its health-giving, life-giving, and soul-saving power. The Bible also has a much larger and more significant place in a Christian Science sermon, than in the sermons of most Christian ministers; and Science and Health no more takes the place of the Bible among Christian Scientists, than commentaries and sermons do among other Protestant churches. Therefore, Mr. Maxwell's nine propositions being based upon his erroneous concept of the Christian Science attitude towards the Bible and Science and Health, no more prove his contention against Science and Health, than they prove that no more commentaries should be written to interpret the Bible and no more sermons preached to explain it.

Christian Science, instead of being a sect in the ordinary sense of the term, is the Christian faith of the Christian Churches, advanced to Christian Understanding or Science; and, instead of creating divisions, it reveals the only possible basis of Christian union; the basis of Truth, not error; Science, not opinion.

Because Christian Scientists find more life, health, joy, song, and salvation in the Bible through Mrs. Eddy's interpretation of it, than through the commentaries and sermons of other authors and ministers, they naturally love and honor the Leader of the Christian Science movement; but to the degree that they are loyal and true to Mrs. Eddy, they are just what their name indicates,—Christians who understand that the religion of Jesus Christ is universal, necessary, demonstrable, and Scientific Truth; and to refer to Science and Health as "the Bible of Eddyism" is as inappropriate as to refer to the writings of Alexander Campbell as the Bible of the Campbellites.

Mr. Maxwell also does Christian Science, as well as Mrs. Eddy, a grave but an unintentional injustice, by quoting a number of things as coming from Mrs. Eddy and other genuine Christian Scientists, that are among the most serious and misleading perversions of Christian Science. I refer to that part of Mr. Maxwell's sermon where he "challenges Christian Scientists to show the chapter and verse where such expressions as these are found." However, it is only just to Mr. Maxwell to state that he was betrayed into this error by quoting from an article on Christian Science in the International Encyclopedia, which attributes to Christian Science doctrines that are the very antipode of genuine Christian Science; and it is through the kindness of Mr. Maxwell that I am in possession of the information which exonerates him from any intentional injustice in the matter.

It is very significant, however, to find that the quotations that Mr. Maxwell enlarges upon, in order to ridicule and condemn, are the ones which misrepresent both the letter and the spirit of Christian Science. I refer most especially to all the quotations and explanations referring to mental healing and the Holy Spirit in terms of "nervous energy," as well as to some of the references to Christ.

Now, as to the quotations from Science and Health and to the other writings of Mrs. Eddy, I wish to say that these are excerpts out of their normal and explanatory setting, and they need their context in order to reveal their true meaning and import. It is also necessary in interpreting Mrs. Eddy as well as all other spiritual writers, to take into account their special use of terms. For example, the statement that Mr. Maxwell quotes from Mrs. Eddy, "Man cannot depart from holiness," and the seemingly contradictory statement from St. Paul, "Let him that thinketh he standeth take heed lest he fall," refer to different men; Mrs. Eddy's statement referring to the man who is born of God, while Paul referred to the man that is born of the flesh. And so Mrs. Eddy's statement that "Man cannot depart from holiness," means the same thing as the statement from 1 John, 3 : 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Another leading misconception of Mr. Maxwell's criticism of Christian Science is his failure to understand what Christian Science means by the real and the unreal, and in what sense Christian Science denies reality to the material universe, sin, sickness, Satan, and all his works.

According to Christian Science that only is real which is God-created, God-approved, and God-sustained; that which is like God and His spiritual creation, "good and very good;" and that which is the opposite of God—Satan, materiality, sin, sickness, and death—is not real in the sense that God and His creation are real. In fact, all the opposites of God are unreal, because they are not of Him; they are unreal because temporal and temporal because unreal. But they will become unreal to us as fast, and only as fast, as we have Christ, "God with us," as the Way from the unreal to the Real, from evil to Good, from Satan to God, from matter to Spirit, from human discord to divine Harmony, and from the sense of finite death to infinite Life.

Therefore, Christian Science does not deny Satan, the material universe, sickness, and death in the way that Mr. Maxwell says it does. It recognizes that they are much more than the product of the human imagination; that they are as real as anything can be to the carnal mind and to the physical senses. And Christian Science in no sense denies reality to the external universe, the body of man, or anything that God ever made. It simply denies in order to overcome the false, material, sensuous, and sinful way of looking at God and His creations; and in all its denials it looks to the passing away of the old material conceptions of the heaven and the earth, in order to bring to light "the new Heaven and the new Earth" of Isaiah and St. John: "wherein dwelleth righteousness," and where there is no more sea, no more sin, no more pain, and no more death. And the doctrine that all that really and eternally exists is Spirit and spiritual, Mind and mental, God and goodness, is the truth in which nearly all the great thinkers and best livers have finally rested; the truth of the Bible and the truth which Jesus completely demonstrated through his control over matter, and all its so-called laws, and in his victory over Satan and all his works.

As to the contention of Mr. Maxwell, that Mrs. Eddy has based Christian Science upon the deductions of Berkeley, and other philosophical idealists, I wish to say that while nearly every great philosophic thinker, from Plato to Emerson, has interpreted the material universe in terms of mind or spirit, the distinctive feature of Christian Science—its Divine or purely Spiritual Idealism as set over against human, pantheistic idealism—comes from the spiritual interpretation of the Bible and not from the philosophers. And the practical idealism of Christian Science—the application of the truths of the divine Mind, in the Christ-

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way, for the overcoming and destruction of sin, disease, and death—is something human philosophy has never been able to understand or to demonstrate.

While Mrs. Eddy is a woman of superior culture, her life, temperament, work, and education connect her with the school of prophets and spiritually illuminated seers, rather than with the schools of human philosophy and of material science. As Mrs. Eddy said in her last annual "Message to the Mother Church," pp. 36, 37:—

"Christian Science is more than two hundred years old. It dates beyond Socrates, Leibnitz, Berkeley, Darwin, or Huxley. It is as old as God, although its earthly advent is called the Christian era.

"I had not read one line of Berkeley's writings when I published my work, 'Science and Health,' the Christian Science text-book.

"In contradistinction to his views, I found it necessary to follow Jesus' teachings, and none other, in order to demonstrate the Divine Science of Christianity—the metaphysics of Christ—healing all manner of diseases. Philosophy, *materia medica,* and scholastic theology were inadequate to prove the doctrine of Jesus, and I relinquished the form to attain the spirit or mystery of Godliness."

As to Mr. Maxwell's insistence that water baptism, as a symbol of spiritual baptism, which Jesus only "suffered to be so now," should continue forever, I wish to suggest that while John baptized with water, Christ baptized with the Holy Ghost, and that the true baptism which water baptism symbolizes, is "a purification from all error" (Science and Health, p. 340).

And as to the material symbols of communion, I wish to suggest that I can see no more reason why they were meant to be perpetual than the rite of foot washing; and as Mrs. Eddy says, "Our eucharist is spiritual communion with the one God. Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross, our wine the inspiration of Love,—the draught our Master drank, and commended to his followers" (Science and Health, p. 340).

As to Mr. Maxwell's contention that Christian Science heals "by rousing the resident forces of the mind through blind faith," we maintain that Christian Science healing is more than faith-healing because it is spiritual understanding or Science; and that the Christian Scientist brings to the mind of the sick and sinful the Allness of divine Life, Truth, Harmony, and Love, and teaches the patient how to turn from thoughts of sin, sickness, and self to behold, "as in a glass the glory of the Lord," and to be "changed into the same image" and likeness. And that which heals sickness in Christian Science practice, is wholly different from the systems of blind faith and mortal mind cure—it is the divine Mind or the Christ Mind as opposed to the mortal or the human mind, the spiritual Mind or "life and peace," as opposed to the carnal mind of sin and death; the Mind whose fruits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" the Mind whose thoughts are of "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."

As to Mr. Maxwell's implied contention that Christian Scientists are much better than their Science, that, while the lives of Christian Scientists are pure, and relatively blameless, he purposes to wage a war upon that which produces such fruits in its followers, Christian Scientists refer Mr. Maxwell to the simple logic of Jesus, "Ye shall know them by their fruits;" and Christian Scientists are ready and willing to be known by this test. While they do not claim to have already attained to anything like perfection, and while they frankly and humbly acknowledge their failures and limitations, they are following to the best of their understanding, the commandment of Jesus to heal the sick as well as to preach the Gospel; and they are earnestly working and praying for more of the "fruit of the Spirit" and for "the Mind of Christ;" and those who would hinder their ministry of Christian healing, comfort, reformation, and regeneration, should at least ponder well the wise counsel that Gamaliel gave to those who "were filled with indignation" because the early Christians healed as well as preached in Christ's name (Acts, 5 : 38, 39); and let them also remember that there are things which are hid "from the wise and prudent" that are "revealed unto babes;" and that only those who do the healing and redemptive work of Christian Science are competent to expound its doctrines.

J. R. MOSLEY.

In the *Macon* (Ga.) *News.*

Reply to Professor Terry.

To the Editor.

Professor Terry's criticism of Mr. Kimball's lecture on Christian Science is alive with honesty and sincerity of purpose; therefore it is a matter of regret that he failed to recognize the premise from which the lecturer argued; viz., God is omnipotent, the only creator,—a premise which receives the assent of every Christian. With that premise admitted, it is logical to maintain that sin, sickness, and death are not real unless they are of God's creation, and a God who creates sin, sickness, and death cannot be wholly good unless sin, sickness, and death are good. If sin, sickness, and death are real and not God's creation, there must of necessity be another creator—a statement which denies the omnipotence of God and is abhorrent to every Christian when its full import is understood. Whoever believes that sin, sickness, and death are real, worship a base God, if he worships a God at all, or he denies the omnipotence of God. Has any one but a Christian Scientist since the time of Jesus and the early Christians believed that evil, sin, sickness, and death are unreal? Then why say that Mr. Kimball's statement that the world has been worshiping a bad God is untrue?

Professor Terry is right in saying that the great fundamental truths that God is Spirit, Love, Light, Truth, Wisdom, Power; that He is holy and just and good, are not original with Mrs. Eddy. She never claimed that they were original with her, neither have her followers made such claims. It may be noted in passing that none of these "fundamental commonplaces of Christianity" are consistent with the belief that evil, sin, sickness, and death are real, unless the omnipotence of God is denied.

The statement that Christian Science "often speaks in pantheistic mysticism," is a mistake. The following tenets of the denomination, copied from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, have no taint of pantheism:—

1. As adherents of Truth we take the inspired Word of the Bible for our guide to eternal Life.

2. We acknowledge and adore one Supreme Infinite God. We acknowledge one Christ, namely, the Holy Ghost or divine Comforter; and the son, Christ Jesus,—man in the divine image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and the understanding that sin and sickness are neither real nor eternal.

4. We acknowledge atonement as the efficacy and evidence of divine Love, of man's unity with God, and the great merits of Christ Jesus, the Way-shower.

5. We acknowledge universal salvation as demonstrated by the Galilean prophet, in the power of Truth over all error, sin, sickness, and death; and his resurrection, whereby human faith and understanding are enabled to seize the great possibilities and living energies of 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.*

ARCHIBALD MCLELLAN.

In the *Evanston* (Ill.) *Index.*

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Wednesday Evening Meeting at Sioux City, Ia.

In the first testimony given, a mother told of the inestimable value of Christian Science in caring for her children, especially in destroying her fear of the power of food to make them sick. She had seen many claims of sickness destroyed for them with the denial of error and the affirmation of Truth.

Another lady said that in reading of the man who was "sick of the palsy" she was reminded of an experience when she had just been healed in Christian Science. Her heart was so full of gratitude and joy that she went to see a friend who had been bedridden for years. She told her that she, too, could be healed, and urged her to see a healer as soon as possible. But after she had gone, the woman rose, dressed herself, straightened her room, threw away her medicines, and, a few hours later, was found reading the copy of Science and Health which the speaker had left, and she was indeed "healed in that self-same hour."

A lady recalled her experience of several years ago when she was dependent on a little box of drugs that she kept always with her; but now she had replaced these gods with the one God, Truth, and every day increased her gratitude for the revelation of Christian Science, which shows God to be the only source of strength.

A little boy sweetly recited the poem at the close of our Leader's last "Message to the Mother Church."

A lady spoke of the great benefit that her children had derived from their instruction in Sunday School, and told how one little boy had broken up a quarrel at school with his understanding of Christian Science.

A gentleman said that he was glad of having done his duty in attending a business meeting of the church one night recently. It was necessary for him to return some distance and finish his day's work late, afterwards, but the sacrifice was cheerfully made and, while at the meeting, he received just the thought which enabled him to overcome quickly a sudden and severe attack of pain which appeared the next day.

A lady testified to the great comfort and strength she had received, when trials came, from reading in "Miscellaneous Writings" by Mary Baker G. Eddy, the article, "Heart to Heart," where she brings to our thought the spiritual meaning of "rock" and "feathers" in these words, "How blessed it is to think of you as 'beneath the shadow of a great rock in a weary land,' safe in His strength, building on His foundation, and covered from the devourer by Divine protection and affection."

And so we find the power of Christian Science being demonstrated in all ways, and we are beginning in a small degree to understand and follow our dear Leader where she says (Miscellaneous Writings, p. 207), "Drink with me the living water of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."—Adah M. Jandt.

Testimonies at Dayton, O.

A recent number of the *Dayton Weekly Herald* contains the following account of testimonies given at a Wednesday evening meeting of the Christian Scientists there:—

A gentleman stated that his brother had recently returned from the West and spoke of a demonstration. The daughter of a mine superintendent had spinal trouble. The physicians where he lived being unable to relieve her, she was taken to California where a further medical trial was given. She was placed in a plaster-of-paris cast, but continued to grow worse. Finally Christian Science aid was sought and the child was restored to perfect health.

Another gentleman spoke of the healing that had occurred in his family through Christian Science. He had always been accustomed to keep a supply of whiskey in the house to use in case of a certain illness of his wife. She was not feeling well, and noticing that the whiskey bottle was almost empty, and in order to be prepared for what he thought would be a "time" with her that night, he started for more whiskey, but she told him not to go. He was not aware that she had commenced taking Christian Science treatment. Suffice it to say that she did not have the much-expected spell, and has enjoyed good health since then, five years ago.

Then he told of the healing of a daughter of consumption of the bowels; of the healing of a second daughter in the East, and still a third daughter in London who had failed to get relief in both America and England, until she found it in Christian Science.

A third gentleman said he desired to speak of three demonstrations: The first a man who was healed of the use of tobacco and intoxicating drinks by attending our public services; a second was that of a man having all the symptoms of typhoid fever. His condition was very alarming, but in a few days under Christian Science treatment he was able to be at his accustomed place of business.

A third demonstration was that of a young lady who had been a sufferer for fourteen years, and sought relief in many ways. She was under the care of seven different physicians, and took many patent medicines. The doctors advised a surgical operation as the only hope of restoration to health. To this she assented, and was left in a critical condition, being obliged to use crutches for eight months. Having spinal trouble it was even difficult to walk with crutches on her first visit to the reading room, that is, walk from the street into the room. The tenth day thereafter she walked without her crutches or any assistance. A complication of troubles has gradually disappeared under the Truth, and she is to-day well, a marvel to her parents and many friends; another beautiful testimony to the Christ-Truth.

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly*. When the change is made in the *Quarterly*, references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

February 16, 1902.—*Subject:* MIND.

I.—591—16; 469—13 to 20; 492—25; 94—22 to 31.
II.—208—25 to 29; 423—8; 378—23 to 8 next page.
III.—151—20 to 28; 166—4; 240—14; 399—17; 283—4 to 7.
IV.—111—26; 182—18 to 22; 380—8; 217—16 to 24.
V.—453—29; 149—3 to 9; 149—22 to 32; 423—15.
VI.—483—5 to 8; 178—12; 495—32 to 5 next page; 391—6 to 11, 28 to 1 next page; 511—12.

February 23, 1902.—*Subject:* CHRIST JESUS.

I.—333—9 to 19 next page.
II.—473—9; 312—31 to 19 next page; 482—19.
III.—270—22 to 26; 41—13 to 32; 233—16.
IV.—315—26 to 11 next page; 39—1; 30—30 to 1 next page; 426—14.
V.—20—25; 36—10; 178—32; 29—1; 253—32 to 8 next page.

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Dreaming or Waking.

BY W. J. S.

DREAMING or waking I know not,
I heard or seemed to hear,
A sound like unseen singers,
Chanting an evening prayer.
The words are lost, forgotten
In that joyous and glad refrain,
Of "Glory to God in the highest,
And peace on earth toward men."
It flooded the earth with music,
The stars caught it up, and then,
A sound came out of the heavens,
Like a loud, responsive Amen.

Dreaming or waking I know not,
I saw in the east afar,
A shadow like a cross beneath
A bright and rising star;
Yet while I looked, that shadow,
It seemed to fade from view,
And in its place there seemed to hang
A crown of golden hue.
And then again those singers
Shouted their glad refrain.
That echoed to earth from Heaven,
I heard it again and again.
All nature seemed thrilling with music,
The stars together did sing,
Their voices seemed chanting Hosanna,
Hosanna to Christ the king.

Dreaming or waking I knew not,
Around me all was still;
Again I saw that shadowy cross,
Upon a lonely hill.
The darkness grew oppressive,
My soul was filled with fear,
And sounds like many weeping,
Fell on my listening ear.
I heard from out the darkness,
A voice that thrilled me through,
Praying, "Oh Father, forgive them,
They know not what they do."
And then I heard one speaking,
In accents low to me,
Be not afraid, oh mortal,
'Twas thus Christ prayed for thee.

There has been issued in Great Britain, "The New Testament in Braid Scots," being a version in the old, time-honored language of the Scots, still spoken in many districts. It is by Rev. William Wye Smith, of Toronto, the editor of Funk and Wagnalls' Standard Dictionary, and now eighty-six years old. A sample of its style may be found in its rendering of Matthew, 6 : 25, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink," etc. In the Broad Scotch version it reads thus:—

"Whar for say I t'ye, Be-na sair fashed with cark and care anent your life—what ye are to eat and what ye are to drink!" v. 31—"Sae be-na sair trauchilt i' your mind, saying, What sal we eat? or what sal we drink? or hoo sal we be cleedit?" v. 33—"Hae thou nae wearin' care anent the day to come: for the morn will hae care o' its ain. Eneuch for the day is its own ill."

Here are the opening verses of the fourteenth chapter of John's Gospel.

"Be ye no cuisten down in heart. Ye lippen on God, lippen on Me as weel. My Faither's hoose has many bowers; if no', I wad hae tell't ye. I gang to busk a place for ye, sae come I again, and take ye to Mysel'; that whaur I bide, ye may bide."

NEW EDITION OF SCIENCE AND HEALTH.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Change of Price.

On and after January 10, 1902, the price of the Church Manual will be as follows; One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

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Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Christian Science and Universalism.

The Universalist Leader for February 1, publishes an able and interesting sermon by the Rev. A. H. Laing, D.D., from the text, "And the Word was made flesh, and dwelt among us" (John, 1 : 14), wherein the Doctor makes some comparisons between Christian Science and Universalism as represented by the Universalist Church. In his introductory remarks he states his definition of the "Word," part of which we quote:—

"The 'word' here spoken of represents the Christ spirit, the divine mind, the heavenly character; and it became an effective force for the world's moral uplifting when it was incarnated in the person of Jesus of Nazareth. Perhaps, in some inferior sense, it had found an embodiment in the prophets and saints of an earlier age; but it reached its full disclosure of strength and beauty only in him who is called 'The Prince of Peace.' In him all the high qualities of human nature—gentleness, sympathy, patience, and filial devotion—were merged into the heavenly and divine. He was so far free from the limitations of race, latitude, and tradition; a character so self-consistent and finished, and a personality so universal and inclusive, that the world has recognized him as the Son of man and the Son of God; an exponent of what man ought to be and of what God is."

Doctor Laing further says:—

"New ideas, however radical and revolutionary, are entitled to fair treatment; and justice, rather than charity, is the right of every one who is honestly walking in what he believes to be the way of life.

"With this rule in mind I purpose to discuss that new movement in the religious world which goes by the name of Christian Science, and to inquire into some of its relations to the thought of our own church. First let us consider the distinctively religious features of the subject. For any Universalist to object to any doctrine of the system which is not involved in the term 'science,' would be, to the last degree, captious and unreasonable.

"Christian Scientists are all Universalists in their denial of the eternity of evil, their belief in the unity and everlasting beneficence of the divine nature, and in the emphasis which they lay upon love as the saving force in the great work of human redemption. They repudiate the material or substitutional idea of the atonement, and teach that salvation consists in a life of truth and love. The trend of Mrs. Eddy's teaching is all in favor of Unitarianism as opposed to the Trinitarian idea; and in support of the paternal rather than the magisterial conception of the providence of God. She lays the emphasis where Jesus laid it,—on the divine Fatherhood and the eternal beneficence. And in simple candor it must be confessed that her disciples are a zealous and earnest body of believers who accept the Scriptures as their sole guide in matters of faith and practice, and as a class they are not irreverent or indifferent. They get the good out of their religion because they constantly cultivate a taste for it, and while zeal is not always an evidence of truth, yet truth without zeal must fight a losing battle. In its spirit, an' in its dealings with the spiritual nature of man, I have little fault to find with Christian Science. Some of its truths are immensely important, and as a reaction against the gross materialism of a few years ago, its rapid growth is very significant. It is something more than an illustration of the fact that one extreme follows another; for, in this instance at least, the later extreme is a great improvement upon the former. If either nature is to be exaggerated at the expense of the other, let it be the spiritual rather than the physical."

The following from the Christian Science text-book, "Science and Health with Key to the Scriptures," fairly expresses, in a few words, Mrs. Eddy's views upon Unitarianism and Trinitarianism:—

"Life, Truth, and Love constitute the triune Person called God.—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father; Christ the spiritual idea of Sonship; divine Science, or the Holy Comforter. These three express in divine Science the threefold, essential nature of the Infinite. They also indicate the Principle of scientific being, the relation of God to man and the universe" (Revised Edition, p. 331).

This, of course, does not mean a personal trinity in the sense that there are three persons embraced in one person, as the term person is humanly applied. Yet it defines at once the Trinity and Unity of the Godhead, but the idea of an anthropomorphic or physical personality is eliminated.

If our Universalist friends accept this definition of the trinity and unity of God, Christian Science and the Universalist Church are in agreement upon the doctrine of the Trinity.

It is true that Mrs. Eddy strongly lays the emphasis of the divine Fatherhood of God where Jesus laid it. She teaches the paternal rather than the magisterial conception of God. She teaches even more than this. The maternity of God is included in her teaching. The, at once, Fatherhood and Motherhood of Deity is basic in her teaching. This conception is deduced from Genesis, 1 : 27: "So God created man in his own image, in the image of God created he him; male and female created he them." The true image must reflect the Maker or Creator. This reflection, or image and *likeness* includes maleness and femaleness, in the true, spiritual sense. Hence the paternity and maternity of God. We are not aware that our Universalist friends take issue with this conception of God. The definition of "Father" given in the glossary of the Christian Science text-book is, "Eternal Life; the one Mind; the divine Principle, commonly called God." The definition of "Mother" is, "God; divine and eternal Principle, Life, Truth, and Love."

Here truly is a grand conception of the "eternal beneficence" of God—the Father-Mother, Life, Truth, Love; a full Godhead, a trinity in unity—the All-in-all of the Scriptural God.

Christian Scientists deeply appreciate Dr. Laing's kindly reference to their lives and religious zeal. Their zeal, however, is born of deep conviction. They cannot help being zealous. God has been revealed to them in such fashion that they feel a *oneness* with Him which they had deemed impossible this side the veil. They can sing with a greatly increased consciousness of its truth as a realized fact, rather than a hope that it may be so, "Nearer, my God, to Thee, nearer to Thee." This deep conviction and realization comes not only from a heightened spiritual sense, but from the practical, and often startling, evidence of God's nearness manifested in the healing of sin and sickness in themselves and others.

Dr. Laing, after some further commendatory remarks upon the Christianity of Christian Science, turns his attention to the "Science" side of the question. He says: "Her [Mrs. Eddy's] form of religious belief as distinguished

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from science is simple and of easy application. But of the 'science' feature as much cannot be said."

His criticism is chiefly that her system is deductive instead of inductive, which, he says, is contrary to the scientific method, and is the reason why students of science have had so much difficulty in understanding Mrs. Eddy's writings. This criticism, though fair and kindly in its terms, involves so much that we cannot consider it now for want of time and space. We shall endeavor to make it the subject of another article. Meantime, we submit to our friend whether, after all, it is not truly Scientific to lay the premises in Creation and deduce the created therefrom; in Spirit and deduce the phenomena of matter therefrom; in God and deduce the universe and man therefrom, rather than the reverse. This is what Mrs. Eddy does, and herein, as the students of her system think, she has sounded the very key-note of the true method of Scientific reasoning. Surely it was the method of the Bible writers, and the Bible is *the* Scientific Book of the world. It was Jesus' method, and he was *the* Scientist of the world.

The Prayer of a Dyspeptic.

IN reply to inquiries we say that the supposed prayer of a dyspeptic which has been published in some medical and other publications as a Christian Science prayer, is not a Christian Science prayer at all, nor does it bear the slightest resemblance, in form or substance, to anything pertaining to Christian Science. If it is not wholly fictitious, it is copied from something which has no relation whatever to Christian Science.

If the editors of medical journals and other publications would take but a tithe of the pains to ascertain what Christian Science prayer is that they do to hunt out falsities which they think will answer their purpose in attempting to belie and ridicule Christian Science, they would place themselves in a much more favorable light before the general reading and thinking public, to say nothing of the many thousands of intelligent people who know at a glance that they are falsifying.

They can do this by casting their eye even hastily over the chapter on "Prayer" in the Christian Science text-book, "Science and Health with Key to the Scriptures,"—one of the grandest and most rationalistic explications of prayer extant.

The Lectures.

At Montgomery, Ala.

The Montgomery Theatre was filled Sunday afternoon, January 26, with those who were anxious to hear the "other side," on the question relating to Christian Science, and its teachings.

The lecture was given by First Church of Christ, Scientist, which hold services at 16½ South Perry Street, and they consider their efforts rewarded by the large and cultured audience and the close attention the lecturer, Hon. William G. Ewing, received from them.

Judge Ewing is a member of the Christian Science Board of Lectureship of the Mother Church of Boston; and had for his subject, "Christian Science: Physician and Redeemer." Ex-Governor Thomas G. Jones, who was recently appointed to a Federal judgeship—being President Roosevelt's first Democratic appointee—introduced the speaker in the following words:—

Ladies and Gentlemen:—One of the best tests of the civilization, to say nothing of the religion, of a people, is their attitude toward those who differ honestly from them as to any old or received creed of human conduct.

Disagreeing widely, as I and perhaps many others of the audience do, from the beliefs of the speaker of the evening, if we correctly understand them, there is yet a common bond which unites this audience—that of respect and esteem for those who with unselfish purposes consecrate themselves to beliefs and works which have for their motives the uplifting of mankind, however much their advocacy may assail cherished opinions and beliefs of our own.

Discussion is the mother of just conclusions. The moral courage of those who unfold and uphold the faith of Christian Science which, at times, brings upon its adherents so much of intolerance, sneers, and ridicule, and separates them so widely from the beliefs of the masses of the people among whom they live, has a value to the community which reaches out far beyond the occasion which calls it forth.

We have with us this evening a distinguished man, sprung from the loins of the South and allied to it by ties of birth and association. He is a worthy member of a great family which has often illustrated all that is good in American citizenship in peace and war and civic struggles, and who himself has adorned the jurisprudence of our common country. I have the pleasure of introducing to you Judge Ewing of Chicago.

The Montgomery (Ala.) *Advertiser.*

At Decatur, Ill.

One of the most intellectual-looking and best-appearing audiences that has assembled in the Opera House in a long time was there Sunday afternoon, January 26, when Edward A. Kimball of Chicago delivered a lecture on Christian Science. The parquet and a part of the dress circle and balcony were filled. There were in the house men and women from St. Louis, Mattoon, Sullivan, Terre Haute, and other cities, and their appearance showed that they were of the best people of their towns.

The lecture was interesting, for although it was an hour and twenty minutes long there was no sign of weariness, and many who were there expressed regret that it was not longer. The subject was "Cause and Scientific Cure of Disease."

Mr. George C. Kinsman, superintendent of telegraphs of the Wabash Railroad, presided, and introduced the lecturer, saying:—

Ladies and Gentlemen:—On behalf of First Church of Christ, Scientist, I extend to you a most cordial welcome. Your presence is in full accord with the spirit of the times. Thinking people everywhere are reaching out for the Truth. Nineteen hundred years ago one whose name is honored in Scripture left this message: "Ye shall know the truth, and the truth shall make you free."

To be free from sickness and pain, from sorrow and want, free from all that darkens the thought and hides the sunshine, is the universal wish to-day.

Christian Scientists believe in the Bible. They accept literally its statements that man was created in the image and likeness of God and given dominion over the earth. In other words, they believe in the reality of spiritual things. Paul said "the things which are seen are temporal; but the things which are not seen are eternal." The truth of this statement is by the logic of material events being forced upon our consciousness day by day with ever-increasing power.

Christian Scientists have a message of joy, a Principle which when applied in all its fulness and beauty makes for health and harmony, for business prosperity and for sunshine and love in the home.

Ladies and gentlemen, I take pleasure in introducing an official member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., Mr. Edward A. Kimball of Chicago.

The Decatur (Ill.) *Review.*

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At Racine, Wis.

Guild Hall was comfortably filled Tuesday evening, January 28, 1902, with an eminently intelligent and well-dressed audience and the ladies and gentlemen were about equally divided in numbers. The occasion was an address on Christian Science by Edward A. Kimball, C.S.D. From start to finish the adherents of the faith given to the world by Mary Baker Eddy, as well as those not adherents, paid the very closest attention to the speaker.

Mr. William Van Arsdale, First Reader of First Church of Christ, Scientist, introduced the speaker. He said:—

Ladies and Gentlemen:—On behalf of First Church of Christ, Scientist, of our city, I am glad to express the great pleasure its members feel in giving to you to-night a Christian Science lecture. These lectures are given that some of the misunderstandings and misconceptions regarding Christian Science may be corrected.

This Science has brought into many of our homes health, happiness, and peace, and every beneficiary in this Truth feels a desire to give to his friends, neighbors, and fellow-citizens the glad tidings of health and love.

Christian Science is no longer looked upon in our city as a questionable fad or a dangerous theology, and the justice and tolerance which has characterized the press and people of our fair city is appreciated by those who claim simply the right to worship God as conscience dictates, and the privilege of putting into practice the teachings and examples of the Master.

We would extend our heartiest welcome to all present. However different may be our opinions on some subjects, we know we all have one common desire; that is, to know more of Truth.

We are fortunate to have with us one who has a knowledge born of experience in Christian Science work, who will speak to us upon the subject "The Cause and Cure of Disease."

Let me now present Mr. Edward A. Kimball, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston.

The Racine (Wis.) *Journal.*

At Quincy, Ill.

The Christian Science cause received a decided impetus from the wise, judicious, impressive, and convincing presentation of their claims and beliefs given by Edward A. Kimball, the Chicago lecturer, Friday evening, January 24. Empire Theatre was well filled with a thoughtful, intelligent audience. They gave the closest attention for an hour and a half to the speaker, and went away with some substantial material for thought, regardless of the acceptance of the belief as expounded.

Mr. Kimball speaks without any gymnastics, either physical or mental. He enunciates distinctly and without apparent effort, and his sentences impress the listeners as forceful and emphatic. His language is simple, chaste, vigorous English. His thought is presented logically, connectedly, ably. He talks right on, hardly elevating or lowering his voice, but every sentence drops with an earnestness that is an evidence of his personal conviction of its truth, which cannot but bear weight.

His address last night was one of the best ever heard in Quincy, in so far as it appealed to the thoughtful and serious minded. There was just a trace of humor running through it, relieving at times the sombreness of the thought.

Mr. Kimball was introduced by Mrs. Martha I. Lambert, First Reader of First Church of Christ, Scientist.

The Quincy (Ill.) *Herald.*

At Braintree, Mass.

About five hundred people gathered in the Town Hall, Tuesday evening, January 28, to hear Rev. William P. McKenzie, C.S.B., of Cambridge, Mass., lecture upon "Christian Science: The Gospel of Love." The audience listened attentively to the able address of an hour and a half's duration. The two local papers devoted a column and a half to a synopsis of the same, with a kindly notice.

The lecturer was introduced by Mrs. Helen Andrews Nixon, C.S.B., First Reader of First Church of Christ, Scientist, Braintree, Mass., in a few well-chosen words, which were as follows:—

Friends:—It is my privilege this evening, to welcome you in behalf of First Church of Christ, Scientist, in Braintree, Mass. You have come to hear of the Gospel of our Master, Jesus Christ, as understood through the lens of Christian Science. That the public may gain the true idea of the spirit of Christian Science, the Mother Church, The First Church of Christ, Scientist, in Boston, has established a Board of Lectureship, the members whereof shall be qualified to present the subject justly.

We have with us this evening one of the members of this Board whom I introduce to you with great pleasure: Rev. William P. McKenzie of Cambridge, Mass., who will now address you.—*Correspondence.*

At Daytona, Fla.

The lecture delivered to a large audience by Judge William G. Ewing on Christian Science, at the Daytona Opera House Tuesday night, January 21, was a very interesting one.

His honor, Mayor Ludwig, introduced the speaker with a few appropriate words, at the close of which Judge Ewing held the close attention of the audience for two hours, no one leaving the room until he closed.

From the beginning his address, not written, was replete with eloquent sentences, full of reason and thought, and ably presented the cause of Christian Science.

No effort was made of a mere oratorical character, no appeals to transient emotional feelings, but always a clear and definite presentation of ideas and principles bearing on the question discussed, nor was there anything introduced to cause discord or contention, or of a dogmatic character.—*The Peninsula Breeze,* Seabreeze, Fla.

At Kansas City, Mo.

An auspicious event was that of a lecture given to Christian Scientists, delivered by Edward A. Kimball, C.S.D., of Chicago, Ill., in the church edifice of First Church of Christ, Scientist, of Kansas City, Mo., Saturday evening, January 11. Fully twelve hundred Christian Science students from Kansas City and surrounding towns were present.

In granting this favor Mr. Kimball filled a long-felt want. The rapt attention of this large body of hungering and thirsting seekers for heavenly knowledge was most impressive. The lecture of an hour and three quarters seemed but a few minutes in duration. He closed his remarks by setting forth the nature of Love and its law, as imperatively needed in human affairs. Each one present felt the lesson to be personal, and the great responsibility resting upon them as Christian Science students in the exemplification of it in their daily lives.

JOHN H. WHEELER.

At Rock Island, Ill.

The Illinois Theatre was filled with an audience made up of the intelligent people of the city Thursday evening, January 23, on the occasion of the second lecture here on Christian Science by Edward A. Kimball, C.S.D., of Chicago, a most earnest, interesting, and polished speaker, a gentleman whom it is a delight to listen to. Mr. Kimball was introduced by F. C. Denkmann.

Rock Island (Ill.) *Argus.*

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Among the Churches.

New Church at Cleveland, O.

Opening services were held in Second Church of Christ, Scientist, on Euclid Avenue, near Morse, Sunday morning, January 26. The edifice is a white temple inside and out. The structure is of the Grecian style of architecture.

The seating capacity is five hundred, the chairs being of the opera style and of light mahogany. The color scheme used in the decorations is particularly attractive. Nothing is used except white, with amber and light green.

This is the second Christian Science Church in the city, and is intended to be only a temporary structure. The intention of the members, who number about one hundred, is to build a stone church in the near future.

The meetings held yesterday consisted of two services, one at 10.30 the other at 3.30. Both the meetings were largely attended, many of the members of First Church attending the afternoon services. The order of services consisted of the regulation form of that denomination,—reading from the Bible and from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The Readers are Mrs. L. W. Fitzpatrick, First Reader; and Herbert A. Baldwin, the Second Reader. Mrs. Fitzpatrick's address was in part as follows:—

"It is with joy and a great sense of gratitude to the Giver of all good things, that we welcom. you to our opening services in this new temporary building, which has been built from the breaking of the ground to its present finished condition in the short time of four months.

"Those who have been interested in this work have seen many proofs of God's care and kindness for His children and His work during this time, and while it has meant much careful work and activity on the part of the workers, yet it has been a labor of love.

"To this place of worship we would invite all who would have their thirst for something more refreshing than the teaching of life in matter (belief in good and evil) quenched, and would drink of the water of life (One power—Good). The rapid growth in numbers of those who are seeking enlightenment upon the subject of Christian Science is marvelous to the thought not familiar with its teachings, until it learns that that which is being sought is the science of divine Mind; the true Science, the one Jesus understood and practised, the Science of all things. Mortals, in their investigation of the so-called physical sciences, have overlooked the science of divine Mind, which heals the sick, the sinful, and the dying, now as in the time of Jesus, through the recognition of God as all.

"The truth of things is the only intelligence there is; Christian Science is teaching truth, which is the Principle of all things, and by this Principle we are learning the natural way of living, as it was intended we should live, in health, peace, harmony, good-will toward men. The signs which follow this Principle prove it to be divine Love, for only love can perform the perfect work of regeneration.

"This church will endeavor to assist those who desire to understand this true Science, through the lessons read on Sunday from the Bible and Science and Health, the testimonials given at the Wednesday evening meetings as a result of this Science, by dispensing literature, by the healing of the sick and sinful, and by endeavoring to express more and more, as growth in the understanding will permit, the brotherhood of man, and so be one with its sister churches through the land, joining the one army which is marching toward the kingdom of God, the reign of perpetual harmony.

"We welcome those who are with us to-day and those who may come to this place of worship which the Good has prepared, that we all may learn to be His children—one in the truth."—*Cleveland* (O.) *Plain Dealer.*

Annual Meeting at Toledo, O.

The annual meeting of First Church of Christ, Scientist, held recently at the church, corner of Monroe Street and Lawrence Avenue, was a very harmonious gathering, and the directors, trustees, and Readers were re-elected for the ensuing year.

The carefully prepared reports were listened to with interest and each one brought out very clearly the prosperous condition of this church. After every debt had been paid last year, there was still a substantial balance in the treasurer's hands. They rejoice over the dedication of their church free from debt, and there has also been a steady increase in the membership.

During the evening a resolution was passed stating the appreciation and gratitude of the members to Miss S. J. Clark, First Reader, for her unceasing work in the establishment of Christian Science in this city, ever since its inception, fifteen years ago.

There has been a large sale of Christian Science publications at the reading rooms during last year, and a quantity of literature has been distributed free.

The Toledo Times.

First Church of Christ, Scientist, Manhattan, Kan.

On Sunday, January 5, First Church of Christ, Scientist, of this city, held its first meeting in the German church. Outside of the regular service the following remarks were made by the First Reader: "It is with overflowing hearts that we give thanks to the bountiful Giver of all gifts for the privilege of having our church service within easy access of all. As every gift is enhanced as we share it with others, so not a little of our pleasure this morning lies in the fact that we can share this privilege with all earnest seekers for Truth. It is also but meet and fitting that we acknowledge our gratitude to our beloved Leader, the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, whose patient, untiring, and loving work for all mankind has made this church a possibility, and also that we express our appreciation of the many acts of courtesy and kindness shown us by our friends, our fair and liberal-minded press, and our neighbors.

Students' Herald, Kansas State Agricultural College, Manhattan, Kan.

At Arkansas City, Kan

The Christian Science Church of this city is a model church in respect to its management. The membership is not very large, yet within the past few weeks the church has been repainted on the outside, two new pulpits have been built, gas lights have been put in, and walks arranged for, to be laid at once. These improvements, together with the running expenses of the church and other matters, have called for nearly three hundred dollars, every dollar of which has been raised (not merely promised) by the members of the church. The *X-Rays* accidentally learned the above facts, and records them as an example worthy of being followed.—*The Weekly X-Rays,* Arkansas City, Kan.

Organization at Rutland, Vt.

First Church of Christ, Scientist, of Rutland, Vt., was organized under the laws of the state, November 26, 1901, with twenty charter members. In December, 1898, we secured rooms for public services and the work has slowly but steadily progressed, until now we have an average attendance of about twenty. On the third of October a lecture was given by Judge Ewing, which was well attended, and cannot fail to bring forth much fruit. We all feel very grateful for the many blessings which have come to us through our understanding of Christian Science.

GRACE L. BOSWORTH, *Clerk.*

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From our Contributors.

Love's Jewels.

BY W. SPAULDING.

DIAMONDS of purity rich and rare,—
Pearls of the deep, so white and fair,—
Rubies do not with Her compare,—
The Love which encircles all.

Diamonds of wisdom, brilliancy rare,—
Pearls of humility, charity, prayer,—
Rubies divinely beautiful,—share
In the Love that encircles all.

Diamonds of Truth, cleansing freely from sin,—
Pearls of sweet innocence, faithful within,—
Rubies of heavenly excellence win
The Love that encircles all.

Origin.

BY JOHN CARVETH.

MORTAL mind is ever trying to induce the Christian Scientist to explain or account for the origin of evil, or what seems to make a claim of evil. The error that would try to have us account for the origin of evil, will be found at some time and in some way suggesting to us a question as to the origin of good. Mortal mind being finite cannot conceive of Infinity, or of existence without beginning.

The moment we endeavor to explain the origin of evil we give it a beginning, and hence make it real to us. Believing in the reality of evil, we must believe that good is limited. If good as well as evil is limited, they must have had a beginning, and therefore there must have been a time when neither existed.

What began them? If they are indeed something, then before they began there was nothing. Therefore we are driven to the conclusion, that nothing is the producer of something, a proposition that reason rightly rejects. A little reflection will convince any one that two qualities, opposite in nature, cannot both be real, for the lower appears from the limitation of the higher, and the enlargement of the higher diminishes and ultimately extinguishes the lower. Whoever tries to account for the origin of God, gives Him a beginning, and thereby, to his own thought, limits Him. The thought that thus limits God, has no God. If evil is real, then God as Good is limited, hence no God. The slightest limitation of a mental quality, involves and includes a belief in its opposite, either as real or unreal. So then, to give any origin to evil is to make it real, and this would destroy God as Infinite Good. Mind cannot be conceived of as indivisible in quantity after the manner of matter. The only conceivable way to divide or reduce Mind or its individuality is to reduce or change its quality, and this destroys its standard and perfection. This must be apparent on every plane of human thought.

That which is natural, normal, reasonable, and right always did and always will exist. Because good possesses all these qualities, every element of its nature is ever constructive and preservative, while every so-called element of its opposite, evil, is destructive and non-preservative. Because every phase and condition of evil is the direct opposite of Good, if God always was, then the inevitable conclusion is, that evil never was, and hence never had origin.

The human mind takes on the nature of Good, only in the degree that it drops the belief in, and the nature of, evil. Hence as the understanding of God improves the mortal belief, it destroys it; but this understanding takes its place. Just as ignorance is improved by education, it is destroyed thereby, but education in the degree that ignorance is destroyed takes its place. John the Baptist had a correct perception of this, when, speaking of Jesus, John, 3 : 30, he said, "he [the highest human representative of Good only] must increase, but I [one of the highest representatives of the belief of both good and evil] must decrease."

What was it that John thought must increase and decrease? Certainly he was not prophesying his own destruction, for he recognized a Way-shower and Saviour for himself and all who followed the light. What was it, but his sense of, or belief in, evil that must decrease, until it ceased even to appear as a factor of Being; and what was it but Jesus' understanding of Good as the very all of Being, that must increase until the appearance of aught else was wholly lost. Jesus spoke of John as one of whom none born of women (the beliefs of the flesh) was greater, and yet he declared that even the least in the kingdom of heaven was greater than John. Here Jesus plainly declares that no fleshly or evil sense could enter the kingdom. Both, in the above passages, virtually declared that through the Christ light material sense must decrease and spiritual sense increase until it becomes the only sense; and that this would not destroy, but save man, for it brings immortality to light.

How clearly this thought is expressed in "Science and Health with Key to the Scriptures," p. 537: "The condemnation of mortals to till the ground means this,—that they should so improve material belief as to destroy it, by germs tending spiritually upward." Again, Good and Truth are one, and Truth must always have been the same. The slightest change of Truth would destroy it, for any change of Truth would make it error. Whenever, in human thought, truth diminishes, error must increase. In this thought the slightest change of either involves corresponding change of the other. All admit that error is ever changing its appearance, therefore the thought that holds error to be real cannot possibly have any truth, for its truth must change with its error, and changeable truth is no truth. From this logic there is no escape.

The thought that can hold that the multiplication table can at any time or place be changed in the slightest degree has no correct concept of it. Whoever holds that error can have any reality, quantity, or quality in the science of mathematics, does so because he does not understand this science and cannot demonstrate it.

So one who maintains that evil can co-exist as a reality with good, in the same individual or nature, cannot possibly understand good; and this misunderstanding exists because the thought untrained by Christian Science does not perceive that the limitation of any mental quality or individuality, not only changes but perverts that quality or individuality.

The impairment or improvement of the human mind changes the very nature of that mind. The impairment of the sight of a man changes to him both the quantity and the quality of what he before saw, and the same is true in relation to every other sense.

If it were possible to limit and diminish the world's present demonstrable understanding of the science of astronomy to the status or level of what it was five hundred years ago, the former beliefs about it would also return, and another Galileo would share the fate of the former one, and the universe would be perceived or understood to be as it is not. To the world's belief the earth would again be flat and stationary and the sun in motion. But the world's limited sense of the universe would not change the facts one iota. The limitation of the science of astronomy would reverse the facts about it, and the present sense of it. Thus we see that the limitation of a mental quality is reversal to the extent of the limitation, and every so-called material science is an emanation of mind, therefore as mental as its mind. It follows that to the question

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as to the origin of Good or evil there can be given but one correct answer; viz., neither ever had a beginning for Good, God, always was and devil, evil, never was. Evil is illusion and its supposed origin is illusive. Nothing but illusion will ever try to explain either the origin of what never was, or of what always was. To give origin or beginning to either Good or evil, we see destroys the perfection of Good to us, and leaves us without a God, the very thing error or a limited sense of mind is ever trying to persuade us to do.

Forgiving.

BY G. C. M.

THOUGH I was healed by reading "Science and Health with Key to the Scriptures," I wish to say that the fact that this blessed book has proven a "Key to the Scriptures" to me is my most wonderful, illimitable blessing. I was told by my physicians that I could only be an invalid even if I submitted to severe operations and lived, "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God" (Science and Health, p. 379).

It was beautiful to understand my Bible more and more, and has been a great joy since I was healed over four years ago. I found so many sayings, first of Jesus, then of the apostles, which were simply unexplainable without this Light.

But if there is any one ray of this Light for which I am more thankful than others, it is the way which clearly explains the word Forgive. On page 234 of Science and Health, we see, "The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness." Formerly, to forgive meant to me to overlook. I supposed all you had to do was to be sorry when you erred and ask God to forgive (overlook) it, and then to believe He would. However hard I tried, there were so many things I did before I could think. I got so I felt ashamed to ask God to forgive (overlook) the same kind of sin so many times, even if I did promise to try very hard not to commit it again. I sometimes even thought I would not blame Him if He should refuse me! I should have been more anxious, I think, to have had my sins forgiven if I had known they left an outward manifestation on body or circumstances equally repulsive.

Now to understand how to obtain of God the true forgiveness (destruction) of our sins as we do in Christian Science, removes a great stumbling-block from the path of life wherein to know God aright is the sole object. When we discover, acknowledge, and overcome our sins or errors by letting in the light of Love and Truth, we need not be amazed to find that some one or more obstinate physical ailments have vanished. It is inevitable that we shall be transformed by the renewing of our minds. The fruit of the Spirit is love, joy, peace, longsuffering [patience], gentleness, goodness, faith, meekness, temperance: *against such there is no law.* Let us examine ourselves. Do we manifest a lack of any of these qualities or seem to possess their opposites? Then let us claim the forgiveness—destruction—of these errors by knowing that the kingdom of heaven (or reign of harmony) is within us and no darkness is there, and nothing can enter that defileth or maketh a lie.

But in seeking this destruction of our sins, and consequently of our sicknesses, let us remember these words of Jesus the great Teacher to his students: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." In applying the spiritual or real meaning of the word forgive here we are almost startled at the far-reaching significance of these words of Jesus and also of those a little before in the Lord's Prayer—"Forgive us our debts, *as* we forgive our debtors." How can we destroy others' sins so that our Father will destroy ours? The true Scientist knows. When he sees errors (trespasses) manifested in others he mentally denies their reality or truth, because they do not belong to the one creation, and are not the works of the one perfect Creator, because all that He made was good. This is walking by faith (Science) and not by sight (sense). It is also "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.

To thus keep our minds free from error is not treating or addressing another's consciousness without consent. However, if some sins and sicknesses in others are thus destroyed it is only the "impersonal healing" or reflection of the Light which must of necessity penetrate some dark corners and bid the darkness flee. Thanks to Christian Science, we have learned how to "love our neighbor" by making the separation between this neighbor and the error of belief he may have encountered, and know it is no part of the real child of God. "Forgive us our debts, *as* we forgive our debtors."

Love, the Keynote of Harmony.

BY SOPHIA CAROLYN DUNNE.

ONE of the clearest recollections of my childhood is of sitting at the piano and arguing with my mother as to whether I could not strike the keys at random and produce music. I do not remember what she said, but I know she told me I could not; that in order to produce music, I must strike certain keys, and that I should know what keys to strike and how to strike them. But I persisted in wanting to know whether I could not happen to strike the right keys. She replied that things did not "happen;" that if I wanted to bring out music, I must take the necessary steps, practise the exercises, and learn the laws of music.

As I grew older, I found the same problem confronting me in life. I wished to express music (harmony) in my life, but did not know what to do except to strike the keys at random, with the inevitable result,—discord; nor did I know any one who could teach me any better method. I struck the keys of material ambition, intellect, human love; but they were all "like sweet bells jangled, out of tune and harsh."

But, as Browning says, "Why rushed the discords in, but that harmony should be prized?" When the conditions seemed most unbearable; when health and happiness seemed fading away, and the future so dark I could not bear to look forward, I found the keynote of harmony. I was told that there was a Science of life which, understood and practised, would enable me to attune my life to harmony with the great Principle of all harmony,—a Principle as effective now as when "the morning stars sang together and all the sons of God shouted for joy;" that it was fully set forth in a book called "Science and Health with Key to the Scriptures," a copy of which was sent me by the dear friend who told me of it.

To my great joy, I found that this good news was indeed true. By a faithful study of this blessed book, to the author of which I grow more grateful every day, and by a constant effort to put its rules into practice, I have been enabled to express a greater degree of harmony in my life than I had ever hoped for, although I have not attained to very much understanding. Through its teachings I learned what was the trouble. I found that the keynote of harmony is Love. In my ignorance, however, while I struck the different keys with one hand, with the other I always struck the chord of self. But,—

Love took up the harp of Life, and smote on all the chords with might;
Smote the chord of Self, that, trembling, passed in music out of sight.

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Things to be Done.

UNDER the above heading the *Christian Register* enumerates things to be done for the advancement of the world during this century. We republish its excellent summary:

1. A ship canal somewhere between North and South America. All nations will use it, and will come into closer and more friendly relations because of it.

2. The great arid tract which lies between the Mississippi River and the Rocky Mountains to be irrigated, and homes provided for happy millions. With sufficient water the desert would blossom like the rose. Under government control the work can be carried out, so that the expense incurred will be returned, and no part of the country taxed for the benefit of another part.

3. The ownership and control by the governments of towns, cities, commonwealths, and nations, of all public utilities which can be advantageously managed by the government, and which concern the health, comfort, and progress of all citizens.

4. The organization of capital in such a way that it shall not oppress labor, shall not be destructive of free competition, and shall not work injustice to the community. Also labor organized in the same manner. Then labor and capital should have a mutual understanding, frank, open fellowship and co-operation.

5. Continuous railways from Winnipeg and Quebec through the Central American Republics to all the South American States.

6. Waterways connecting all points on the Atlantic coast with each other by inland routes, avoiding all dangerous headlands and stormy capes. Also to connect the great lakes with the Atlantic Ocean and the Gulf of Mexico.

7. Treaties which will promote commerce between the United States and all other American States and all foreign nations.

8. Measures and laws to make the relations between our government and all its foreign dependencies consistent with the justice and freedom which all American citizens expect and enjoy.

9. Education made free to all sons and daughters of the republic, so that to any extent one may study without charge, so long as devotion to study prevents the doing of business for bread-winning.

10. Some provision by which the best music, art, and literature will be brought within the range of all who can enjoy them.

11. Everything that promotes the religious life, that excites hope, that gives comfort, that stimulates the spiritual imagination, that ennobles the moral life, to be provided so freely and abundantly that all may partake.

12. All unnecessary expenses for sectarian propagandism cancelled, all artificial barriers between churches removed, and the greatest minds and the strongest organizations of the century engaged in the task of finding the great moral highways of truth and righteousness over which the people may pass in safety.

13. Mutual agreements among the nations to settle all controversies without recourse to war. When it is necessary, to prevent small and lawless tribes and nations engaging in war, an overlordship of allied, civilized nations to keep the peace of the world.

14. The Golden Rule accepted as the best method of doing private business and the business of the world.

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.

ELLEN WATSON.

Every right action and true thought sets the seal of its beauty on person and face.—RUSKIN.

Testimonies.

Feeling as I do I can no longer refrain from giving testimony of one of the most remarkable cases of healing through Christian Science that has come to my knowledge. For more than forty years I have been afflicted with eczema on my legs. Sometimes it would spread over parts of my body, and at one time attacked my face, breast, and arms. No tongue can express what I have endured. I have taken large amounts of medicine, have been examined by some of the best specialists of various schools, only to be disappointed. Finally the claim planted itself on my right leg between knee and ankle. The leg became ulcerous, was swollen to twice its normal size, and the itching was intolerable. I called on one of the most intelligent specialists within my reach, and after examination he told me he could do nothing for me. I went to my place of business somewhat discouraged, but not hopeless.

The next day a dear brother of the Second Church of Christ, Scientist, called on me, gave me some literature, and finally induced me to abandon material remedies, which I did with a rather good will, for I was tired of them. I at once took treatment and advice from the members of the Second Church. My condition grew worse, and at times I was terribly discouraged, but learning that this was common, and was "chemicalization" in Science parlance, I persevered. After two or three weeks a marked change took place, and gradually the claim disappeared, but it took about fifteen months of work and encouragement from the faithful ones, and steadfastness and faith on my part to get me so in touch with truth as to bring about this deliverance, and to-day I am entirely healed, my leg having resumed its normal size and the skin, which was much discolored and scarred, is clearing up. Oh, what can I say to express my gratitude to the dear ones who were so kind to me, and through whom I have been relieved from such suffering as I had endured during those long forty years? I have been a member of one of the leading churches for more than fifty years and am now past seventy-three. I have often asked ministers when the healing portion of the commission ceased, and was generally told, "When the last apostle passed away," but I could never find any Scripture to support that thought. May the good Lord bless the faithful Discoverer of Christian Science and all her loyal followers, is my prayer.—McJ. W., Joplin, Mo.

I was sunstruck sixteen years ago in Chicago and I suffered every year afterward from any heat, either from the sun or from the stove. For thirty years I suffered from the severest form of chronic constipation—never having a movement of the bowels without taking medicine. For three years I had heart trouble—a terrible rushing of blood all over the body about every ten minutes—leaving me weak with chills. I had also had severe trouble of twenty-six years standing brought on by hard work in a butter and cheese factory in Sweden. I had to leave the factory on account of this trouble, the doctor telling me never to try to do such work again.

I have been entirely healed of all these ills by only three weeks' treatment in Christian Science, and my eyes have been greatly improved.

God only knows how happy I am since I found this Truth. I always longed for something better than what I had, and now I have found it.

There are no Scientists at my home. My doctor told me I must leave my home and travel for my health, and I asked my husband where I should go. He answered, "Go to Florence," and there it was I found the Truth that heals all sin and sickness, and I think God led me there to be healed, for the Bible says, "He healeth all our diseases."—MRS. ANNIE LARSON, Leadville, Col.

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Religious Items.

THE PENTECOSTAL GIFT.—The salient inference from the description of the outpouring of the Spirit, is that the Christian life belongs to a new dispensation.

Many of our ablest scientists who adopt the theory of evolution, at least as a working hypothesis, yet maintain that there are abysses between the inorganic and the organic; the organic and the sentient; and the sentient and the self-conscious which were bridged by the direct creative act of God. In other words, we cannot account for the self-conscious by forces originally resident in the inorganic; but all along life has been lifted to higher planes by the divine interposition. In spiritual things the "carnal man" does not become a "spiritual man" by the evolution of tendencies and forces resident in his nature. On the contrary, the spirit of God must endow him with new affinities and capacities in order that he may attain to the plane of spiritual life. Before Pentecost the disciples were men strong in the qualities of our common humanity. After the descent of the Spirit they entered a new realm of being. A Christian man is not simply one whose æsthetic and moral culture is well advanced; he is one whose soul has been touched by the life of God.

The Watchman.

The building of character is never a rapid work. And one year is but a small part of our lifetime. But each year counts for much, because it lays a foundation for further progress in the same direction. If you were in a large forest, and seeking to pass through it, in a due easterly direction, to your home, with compass in hand to show you the direction, you would need still to be very careful in each step, because a very small deviation in one step from the right line of travel, would put you in a new position, necessitating somewhat of a change in your next line of progress. And if you should deviate again very slightly, in your next step, and in your succeeding steps, you would finally come out far astray. And it is so in your walk toward your final home. You know the way, for your heavenly Father has pointed it out to you. And He has given you His holy Word, as an infallible compass, by which to direct your progress. But constant care is necessary, even in the use of a compass; for a small deviation from the right line of the Divine commandments, in each step, would bring you out very far astray in the end.

EDWARD C. MITCHELL.
In *New-Church Messenger.*

Goodness and happiness are inseparable. The happiness of the wicked is a momentary thrill which vanishes away and leaves a sting behind. The joy of the righteous is a holy stream which flows on forever. The sorrows of the righteous are on the surface of this life, while his joys are as deep as eternity.

That good men have sorrows is not to be denied. But they are not like the sorrows of the wicked. For one thing, the trials of the righteous do not overthrow them. "Blessed is he that endureth temptation," says the apostle. Trouble and sorrow do not move him. His house is built upon a rock. Moreover, the dark experiences of the righteous afford them an opportunity to let their light shine. Light shines better in darkness.

Has some one wronged you? He shall receive his punishment. He is not only to be blamed, but pitied also. Avenge not yourself. As for you, the occurrence has opened to you a grand opportunity to let the light of your patience, your forgiveness, your love shine out clear and bright. It is the life that has been broken by sorrow and disappointment that is the strong and noble life.

The Christian Advocate.

Life regarded as a stewardship is at once simpler and more rewarding than any purely selfish life can be. And when it is for God, the opportunities of time take on a dignity which lifts them high above all petty motives and disheartening fears. A year devoted to God's service may not bring us clear vision of results attained, but it will assure us the best use of time, freedom from weakening regret, and the peace of heart which is not the least of the conditions of efficiency.

In Christ's thought the order of devotion was of the highest importance, What comes first in life? His council is that the kingdom of God and His righteousness should have the right of way. He feared the influence of a primary absorption in the cares of life. He contrasts the love and service of winning goods for self with the love and service of God. No man can serve two masters. For either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and Mammon.

The Congregationalist and Christian World.

Christian service springs from love. Faith without love becomes inactive and dead. The Holy Spirit indwelling in the believer manifests itself chiefly in service of others as an energy and power of which he is the source. Selfishness has no place in the kingdom. Unloving activity is also fruitless. The "Martha Spirit," cumbered with much serving, loses sight of the Christian ideals and lapses into worldliness. Love is vitalizing, and, that lost, the activity becomes mechanical and dead.

True worship is the devotion of the life, and there is no limit to the sphere of this devotion smaller than the world itself. The service of man is the worship of God. Pity and piety have the same root. Let us keep the ideals of life ever before us by frequent contemplation and strive for personal purity, sincerity, and holiness, and we may be confident that our lives will not be barren or unfruitful of effective service and rich blessing for many about us.

REV. LEIGHTON WILLIAMS.
In *The Observer.*

We are all seeking to find the fountain of youth in one way or another; and it is probable that even in this materialistic, unbelieving age there are those who still dream of discovering the elixir of life. Old age is a sad and sorry business for many,—indeed for most. The attitude of the world toward it reminds one of the bas-relief by Thorwaldsen, where a feeble old man is holding out impotent hands to try to catch the little mocking doves that are flying away from him.

Philosophy from the earliest times has striven to fill the gap between youth and age, and to substitute a sentiment, a hope, a temper and frame of mind, for the exuberance, high animal spirits, and vague aspirations of earlier years.

The Christian Register.

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences, as the numberless petty faults which we are all the while committing.

HENRY WARD BEECHER.

No one can study the records of the early Christians without seeing that this conception of a new physical and spiritual force, brought into the world after the ascension, was primary and essential with them. For our part, we have never seen our way clear to deny that men to-day may be healed in the name of Jesus. We do not know when the Divine power may overleap all second causes. But even Christians who hold that the occasion of miracles has passed, believe that the power that wrought miracles is still present and active, moving in the spiritual realm, and accomplishing what no skill or energy of man can effect, the cure of souls.

The Watchman.

HOW TO MEET IT.—Mark Guy Pearse draws some interesting comparisons between this age and that of the ancient Greeks. He says: "We live to-day in a very revival of the Greek spirit. And there are the same characteristics in the people as in the Greeks of old—the restlessness, the intellectualism, the craving for excitement, the weariness and the scepticism. How are we going to meet it? There is but one thing needful—that those who are called Christians will set themselves for Christ's sake to live the Christlike life, striving to let men see in everything the truth and purity and courageous goodness of Jesus Christ."

The Detroit News-Tribune.

Audiences are often delighted with a frank revelation of the personality of the speaker and his interest in himself, but listeners grow cold when behind effusive oratory they detect an intention on the part of the speaker to glorify himself.

The Christian Register.

Whether you speak in metaphysical or metaphorical language, in the purest words of inspiration or the grossest images of materialism, the conceptions conveyed by the same word are essentially different, according to the soul which receives them.

F. W. ROBERTSON.

The evangelization of the world is the grandest concept ever conceived in the mind of God, and the noblest work ever undertaken by man.—HENRY B. WILLIAMS.

LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

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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.

Last week a parliamentary paper was issued in London, giving the terms of a practical alliance between Great Britain and Japan for the preservation of peace in China and Korea. The agreement, which was signed in London, January 30, went into effect immediately and is to remain in force five years. In explanation of the matter Lord Lansdowne said that both Great Britain and Japan "desired that the integrity and independence of the Chinese Empire should be preserved, and that there should be no disturbance of the territorial status quo, either in China or the adjoining regions." The new alliance has excited widespread comment in the capitals of Europe. It is stated that the treaty is viewed with sympathy in Washington, as it is precisely in line with the aims of the State Department.

Great Britain, Japan, and the United States have entered a protest against the secret arrangement of China and Russia with the Russo-Chinese Bank by which Russia was granted concessions in Manchuria. This may cause delay on the part of China in signing the agreement. The new alliance of Japan and Great Britain, whose "policies and interests in the East were found to be identical," may operate still further to delay or even prevent the signing of the compact.

It is possible that the next biennial meeting of the World's Woman's Christian Temperance Union will be held in England, instead of in Ottawa, Can., as had been decided. The officers of the Union have concluded that on account of the large number of people who will be going to England for the coronation of King Edward, a larger attendance might be secured by holding the convention in England on a date near that of the coronation.

At a recent banquet of the Washington College of Law, Wu Ting Fang, the Chinese Minister, responded to the toast, "The American Woman." He entered a strong plea for the placing of women on the juries of the various law courts of the country. "When a woman is placed on trial," he said, "if the judge is not a woman the jury at least should be wholly composed of women." His idea is to let each sex try and convict the members of their own sex.

Lincoln's birthday, February 12, was fittingly observed in many of the principal cities. The day is now a legal holiday in nine States of the Union.

Among the prominent public men who delivered addresses, were Secretary Long, who spoke before the Middlesex Club of Boston; Senator Depew, who addressed the Republican Club of New York City; and Minister Wu, who was the principal guest at Grand Rapids, Mich.

The Army Post Board, which has been in session in Washington, D. C., since November, finished its labors and adjourned February 4. The board has formulated plans for the establishment of new military posts and the abandonment of some which are now worthless. It also located four great camps for the training of the soldiers of the regular army and their drill in co-operation with the militia.

Senator Hoar has presented a petition, signed by a number of well-known citizens of this country, among whom are thirty-six professors in the University of Chicago and other prominent educators, praying for the suspension of hostilities in the Philippines, and asking that an opportunity be given for a discussion of the situation between the Government and the Filipino leaders.

Governor Taft of the Philippines receives a salary of $20,000 and four of his assistants receive $15,000 each. There are twenty-six others who receive from $4,000 to $7,500. The civil employes number 4,606 and the salaries paid them amount to more than $3,000,000. Not quite half the employes are Americans, but they receive about two-thirds of the money paid for salaries.

The House committee on Inter-State and Foreign Commerce has declared in favor of Government construction of a Pacific cable. The committee has endorsed the Corliss bill, which provides for the construction of the cable at a cost not to exceed $10,000,000, and stipulates that the tariff shall not exceed twenty-five cents a word to Honolulu and fifty cents to Manila.

At a mass meeting recently held at Honolulu, resolutions were adopted commending President Roosevelt's message to Congress, and indorsing his recommendations relative to wage-earners, immigration, forest reserves, national control of water storage for irrigation purposes, a Pacific cable, and an inter-oceanic canal.

The North Atlantic squadron under Command of Rear Admiral Higginson has been ordered to Cienfuegos, whence it will sail for the Columbian coast, only a short distance from La Guayra, where a German squadron lies ready to enforce the demand of the Berlin government for the payment of German claims.

It is said that England may transfer her naval station at Wee Hai Wei to Germany with the understanding that she may establish a station at the mouth of the Yangtse River. England's interests in China are chiefly centred in the basin of this river with its population of seventy-five million.

Admiral Dewey has submitted to the Secretary of the Navy a report from the general board of which he is president, regarding the needs of the Newport Naval War College and its importance to the service. He recommends an appropriation of $62,000 for improvements at the college.

When a bill providing for an increase in the salaries of the United States judges was being considered in the Senate recently, an amendment was offered increasing the salaries of the members of Congress to $7,500 per year. The amendment was rejected by a vote of 44 to 15.

The warships expected to form the naval escort to Prince Henry are the Illinois, which will be the flagship of Rear Admiral Evans; the Olympia, Dewey's old flagship; the San Francisco and the Cincinnati; and probably the Hartford, Farragut's old flagship, and the Machias.

The Union Terminal Company of New York has been incorporated with a capital stock of one million dollars. The purpose of the company is to construct a standard gauge tunnel road from Brooklyn under the East and North Rivers, and under Manhattan Island.

President Roosevelt has issued an executive order to all employes of the United States, forbidding them, under penalty of dismissal from the Government service, to attempt, either directly or indirectly to influence legislation in their own behalf.

An unconditional gift of one hundred and seventy-six acres of land at Baltimore has been donated as a new site for the Johns Hopkins University. The transfer will probably be made February 22, the date of the jubilee celebration of the University.

The average of annual earnings is gradually increasing. In 1897 it was $650; in 1898, $678; in 1899, $747; in 1900, $716; and in 1901, $755. It is estimated, however, that the cost of living has increased in about the same ratio as the annual earnings.

The prices of opera tickets for the gala night of opera in honor of Prince Henry of Prussia, at the Metropolitan Opera House, New York City, range from five to thirty dollars. Boxes range from one hundred to two hundred and fifty dollars.

The Imperial Yacht Hohenzollern, which did not touch at the Bermudas, as she intended to do, arrived in New York, February 12, a day ahead of her anticipated arrival. Here she will await the arrival of Prince Henry.

The committee on Towns in the Massachusetts Legislature will report favorably on the resolution "that the calendar week beginning the third Sunday in July in each year shall be designated as Old Home Week."

It is rumored that the street railway interests of Chicago, New York, Philadelphia, Cleveland, and possibly Boston, may be merged into one gigantic combination by the Whitney-Elkins-Widener-Ryan syndicate.

A bill has been introduced in the New York Legislature making an appropriation for a tri-centennial exposition to be held on the banks of the Hudson River in 1909 to commemorate its discovery by Henry Hudson.

The steamship Philadelphia of the American line has been successful in transmitting messages by the Marconi wireless telegraph system a distance of one hundred and fifty miles. This breaks all previous records.

The special train which conveyed President Roosevelt from New York to Boston on his way to the bedside of his son at Groton, made the trip in four hours and seventeen minutes, a record trip.

A despatch from Christiana, Norway, says that during the year 1901 nearly three million kroner were sent by postal orders from persons in the United States to friends in Norway.

It has been officially announced that the British Government has courteously declined Holland's offer of mediation in the South African war.

The Navy Department is about to experiment with Texas oil to ascertain whether or not it can be used in the place of coal as fuel for the navy.

Owing to shortness of time in which to make preparations, it is feared that but few of the eastern countries will participate in the St. Louis Exposition.

Commander Booth-Tucker of the Salvation Army has taken the oath of allegiance and is now a citizen of the United States.

The Mikasa is the largest battleship afloat. It has a displacement of 15,200 tons and is owned by the Japanese Government.

Booker T. Washington has been elected as commencement day orator for the University of Nebraska next June.

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CHRISTIAN SCIENCE SENTINEL

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

Paper.

How the kind used for Money is Made.

THE manufacture of paper is always of great interest when we consider its importance to our daily needs, but to the average man the paper used by Uncle Sam to express his willingness to pay, outranks all other in value and attractiveness. It is this paper, used variously for money, bonds, checks, internal revenue stamps, etc., that Governor Crane of Massachusetts provides; and whatever may befall the consumption of his other mill products, it may be safely said that the popular demand for this peculiar variety can never be satisfied.

In the eyes of the government, it is the perfection of its manufacture that gives value to what is known as "money paper," and there is, contrary to the general impression, no secret in either the process or formula. Reliance against imitation is placed on the skill required, and on the fact that the machinery essential to production is costly, massive, and not easily capable of concealment. These, with the aids of the well-known silk fibres and the statutory provisions against its unauthorized manufacture and possession, offer the chief protection against counterfeiting; and it is acknowledged by the secret service that the Crane paper itself is a greater safeguard to the treasury than the intricacies of design and engraving.

The making of papers was undertaken by the Cranes at Dalton, Mass., in 1801. One of the mills of this plant is now known as the government mill, and while its operation is entirely in the hands of the Crane Company, it is at all times under the supervision and scrutiny of treasury officials. The representatives of the department on duty there are a superintendent; a register, who is responsible for the accuracy of the count, sheet by sheet; three expert counters, and five watchmen, whose shifts of duty cover both day and night.

Pure water is essential to the making of all high-grade linen papers, and for "money paper" the supply is drawn from the natural springs in the vicinity of Dalton. The popular superstition that old rags, gathered from household and gutter, eventually become paper, would find nothing to support it within the walls of the government mill, for "the stock" from which "money paper" is made consists of pure linen, and is obtained in large quantities from the linen manufacturers of Ireland.

It takes the form of factory cuttings and odds and ends of good cloth, and its conversion presents the queer spectacle of money being literally made from the scraps and leavings of an industry, the main object of which, of course, is to make money. These cuttings are first examined by young women. All foreign matter, including colored selvage threads, is removed with the utmost nicety and they are then reduced to small bits.

As an evidence of the reliance upon hand and eye yet to be found in an age of machinery, it may be noted that the pieces are cut to the required size by the primitive fashion of passing them, one by one, over blades resembling, if not actually like, those of mowing scythes, fastened to the sides of a long table. This affords a second examination for extraneous matter, and the rags, in their diminutive form, are thrown into a "fanning machine," that all trace of dust may be removed; after which they are blown helter-skelter through a magnetized pipe, the sides of which attract and hold stray particles of metal. Then comes what is known as "scrubbing," in reality a bleaching process. This is done by boiling the linen for hours, with a diluted chemical solution, in large revolving steel cylinders, and is made necessary by the lack of uniformity in original color as well as the desire for absolute cleanliness.

From this bath the selected rags are thrown into large tanks, known as "beating engines," fitted out with huge, revolving, merciless arms, the effect of which is to convert the material into one fibrous mass. The clear water of the Berkshire hills here lends its assistance, and so thoroughly is the loom's work disintegrated that the hand is unable to grasp and retain the wet, delicate threads. The mixture is drawn off into draining vats, taking on a snowy whiteness as the moisture leaves it, and is thus left until required from time to time as food for the huge "paper-making machine."

A formidable piece of mechanism is this machine, nearly two hundred feet long, slow of movement, but thunderous in sound as it stretches the many joints that make up its ponderous length. It begins with a "mixing box," in which the linen is churned with water, and from which it is allowed to ooze through a narrow slit. It spreads out upon an endless belt of wire gauze, which allows the water to pass through and holds the linen in a thickness regulated by the flow from the opening.

At this stage the short ends of many-hued silk threads are sprinkled from regularly spaced tubes, that they may become firmly embedded in the body of the sheet. As the gauze belt moves in its course it passes over a series of suction pumps, which withdraw more and more of the moisture, until, when the end of the circuit is reached, the paper has sufficient body to be lifted to a second endless belt of woolen stuff, and is thus brought to the first of numerous rollers, set in pairs and heated by steam.

The object of these rollers is, of course, to squeeze out all remaining moisture and to exert enough pressure to bring the mass down to somewhat the desired thinness. Among them, however, for papers to be used for checks and stamps, there is placed a roller familiarly styled a "dandy roll," which imparts the water mark. The "dandy" is a cylinder of wire gauze, with the water mark design attached to its surface in raised letters, and these pressing into the soft sheet make the paper thin at the points of contact, to be plainly seen in the finished product by the familiar trick of holding it between the eye and the light. The government water marks are the simple monograms, "U. S. T. D." for check papers, "U. S. P. D." for postage stamps, and "U. S. I. R." for internal revenue purposes. The colored silk threads take the place of this device in "money paper."

When the faintest trace of moisture has disappeared with the passage of the paper between the last pair of rollers, it is ready for the "sizing," which, in factory term, gives it "life," and renders it somewhat proof against the wear and tear of its after career, besides lending it a surface

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suitable for printing. The government formula for "sizing" is a part of the contract, and refuse bits of raw or untanned skins of cattle form its basis. After a bath in this glue-like liquid, "money paper," after passing through the "cutting" machine, where it is automatically cut into sheets and counted, is "loft-dried," in distinction from the treatment accorded ordinary papers of being dried by means of "finishing rolls."

The government's anxiety begins with the "cutting" machine, which divides the paper into sheets four times the size of a government note, and registers their number as they fall into piles. The expert counters verify the record, the damp sheets are carried to the drying lofts and stretched over wooden rods, and steam heat is slowly applied. This method leaves the paper in a wrinkled condition, with very much the appearance of "rough-dried" clothing that has been starched, and the further process of ironing is again distinct from the usual mode. It is known as "plate finishing," and consists in placing the sheets, few at a time, between thin iron plates and passing them backward and forward under a pressure of many tons.

A minute examination then takes place and a searching quest is made for surface and textural defects or discolorations. The rejected sheets are to be again "beaten up" and properly accounted for on the records; the perfect ones are counted and recounted, tied in packages of one thousand, and deposited in locked boxes holding twenty thousand each. An armed guard then delivers these boxes to the express company responsible for their safe transportation to Washington. CONRAD MURAT STRONG.

In the *New York Evening Post.*

Legation Women see Dowager Empress.

THE reception of the ladies of the various legations by the empress dowager, the emperor and empress, and members of the court, February 1, was a striking ceremony. The party was limited strictly to the legation ladies and their children, and numbered twenty-one. There was one interpreter for each legation. Baron Czikann de Wahlborn, the dean of the diplomatic corps, conducted the women to the throne from the crowded ante-room.

Here Mrs. Conger, the wife of the American minister, who is the head of the women of the corps in point of service, stepped forward and, addressing the empress dowager, said:—

"The ladies of the diplomatic corps respond with pleasure to your invitation to an audience. They heartily congratulate you and all the members of the court that the unfortunate situation leading to the abandonment of your beautiful capital has happily passed away, and that you are now permitted to return in freedom and peace. Your safe return to an undestroyed home will furnish pages for future history which cannot be comprehended now. The events of the past two years were necessarily as painful to you as to the rest of the world, but the sting of your sad experiences it is possible to eliminate, we hope, by the establishment of more frank, more trustful, and more friendly relations with foreign peoples. The world is moving forward with a progress that it is impossible to stop, and it is to be hoped that China will join with the greater sisterhood of nations in the grand march. May the nations in unity manifest forbearance, respect, and good-will in the progress toward mutual good results. Recent edicts promise good for your people and your empire. Our prayer is that God may preserve you and the emperor, and guide this promise to fruition."

In reply to this the empress dowager said:—

"*Ladies:*—The presentation of this united address has given me deep pleasure. Dissensions in the palace last year resulted in a revolution and our flight, but I am glad that our return causes rejoicing both in China and abroad. I trust that Mr. Conger is well. Ladies, I am fortunate to be in your presence and hear good wishes for China's prosperity. As a proof of sincerity henceforth our friendliness shall grow more and more secure and we guarantee peace. We desire happiness to each one of you during your residence in China."

Among the American ladies present were Mrs. Conger, Mrs. Bainbridge, Mrs. Brewster and daughter; and among the English Mrs. Bower and Mrs. Mayers. After the presentation of the women and children to the empress dowager, the latter gave them presents of jewelry and trinkets. She removed her own coral necklace, pearl ring, and bracelets, which she presented to Mrs. Conger with apparent grief for the past troubles.

Li Lien Ying, the notorious eunuch master of ceremonies, displaced Baron Czikann at this point and escorted Mrs. Conger to the feast. There were two tables. Emperor Kwang-Su sat at the head of one and the empress dowager at the other. Chinese acted as interpreters for Baron Czikann. The interpreters of the legation were entertained elsewhere. The reception was characterized by enthusiastic hospitality on the part of the Chinese. This was the second time that foreign women were received by the court, and the political consequences, it is believed, will be of the greatest importance in influencing the world in favor of the empress dowager and showing the social significance, power, and importance of women in Western lands.

Mrs. Conger, who made the address to the empress dowager, was the only woman present who went through the siege. Her address was given with force and made a pronounced impression. The empress dowager wept over her hands in acknowledging the errors of the court.

The empress dowager has issued two edicts of great importance, one provides that Manchu young men from each of the eight banners, to which all Manchus belong, shall be educated abroad. Heretofore only Chinese received the benefit of foreign education. It is understood that Yung Lu has sent a memorial to the throne. It is believed that he recommended that all the princes should be sent abroad, the younger ones to be educated and the older ones to travel.—*Boston Transcript.*

The Seat of the Intellect.

A MAN in a hospital in New York last week had a portion of his brain taken out entirely and he has recovered consciousness and will get well. The surgeons of to-day have cut away the stomach and men live without them; they have cut away one kidney and men live without it, and now they have cut away the brain and men live without them. We begin to wonder what is really essential to man; that the brain is the seat of the intellect is the commonly accepted theory, but if parts of it be taken away and the mind remains perfect, we get apprehensive that we have misplaced the mind.

It may be possible, after all, that the mind is like the soul, without an exact seat in the body. It may be that it acts through the brain nerves and blood vessels, but it is not certain that we think with the brain any more than we think with the hand, or the foot, or the heart.

Many a well-rooted belief has been torn up by the discoveries of modern science, and the brain theories may have to be reformed. Certainly if a part of the brain can be amputated without impairing the intellect, there will have to be a new theory of brain uses.—*Birmingham Ledger.*

It is easy enough to make too much of the outward and visible side of religion. We may think so much of the visible portion of the church as to forget that larger invisible portion of it which is beyond the veil.—DR. LIDDON.

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The Lectures.

At Syracuse, N. Y.

Carol Norton, C.S.D., of New York, spoke on "Christian Science as Applied Christianity" at the Alhambra, Sunday afternoon, February 2. In the face of the fiercest storm of the season there was present an audience of fully one thousand. Former Attorney-General Theodore E. Hancock introduced the lecturer in the following words:—

I am not an advocate of the doctrines or familiar with the teachings of Christian Science. I, however, recognize the fact that it has a million adherents and that their number is increasing. I have been requested to introduce to this audience one of the most eloquent and sincere of the followers of Christian Science. The words which have been selected as indicative of their belief suggest to me, perhaps, a different line of thought from that which will be followed by the gentleman who will address you. There was a time when many good people looked with fear and trembling upon scientific investigation as something which might tear down the bulwarks and undermine the foundation of their faith. They have since learned that no honest investigation will destroy what is worth having in any religion. Now that the sun has fairly risen above the horizon of the twentieth century, the clouds of dogmatism seem to be disappearing, and there is a more generous faith and a broader charity than ever before since the dawn of creation. The Jewish rabbi, the Catholic priest, and the Protestant clergyman have discovered that they can speak from the same platform without contamination or religious disintegration; and some of the members of the different schools of medicine have learned that they can consult with each other to their mutual benefit and advantage. The man who believes that only he and those who look through his spectacles are right, and that every one else is wrong is far behind the times.

Ever since men began to reason and think upon religious questions there has been too much violent and bitter controversy over technical and immaterial differences of opinion. If we are traveling the same road toward the celestial city and are striving to enter the same gate, it is not necessary that we should all ride in the same vehicle or throw stones at others who have adopted a different conveyance. The Ten Commandments and the Sermon on the Mount contain more spiritual food and moral tonic than all the theological works that ever were written. The Christian Scientists believe, as I understand, that their faith makes them better and happier. They have no quarrel with those who hold a different opinion. This is in precise accord with the theory of our republican institutions and democratic form of government, which provides that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall be allowed to all mankind. I have the pleasure of presenting Carol Norton, who will now address you.

Syracuse (N. Y.) *Journal.*

At Cocoanut Grove, Fla.

It is with grateful hearts that we send to the Field a report of our first lecture on Christian Science by Judge William G. Ewing of Chicago, on Thursday evening, January 23, 1902, in this beautiful southland where so many tourists come every winter seeking health and happiness. Having had regular services for a number of years with an average attendance of twelve, we felt that we ought to demonstrate a lecture, and realizing that God was the source of supply we went to work with thirty-six dollars saved from our collections for a lecture fund.

Each one did what he could, and all worked together in perfect harmony. We know that much good will come from the effort we have made to let our townspeople know what Christian Science really is, and we rejoice that we could have our Cause so ably presented to them.

Owing to our remoteness (being three hundred and seventy miles south of Jacksonville) our expenses, including everything, were one hundred and six dollars. We were able to meet every need and have a few dollars left in our treasury.

MRS. JESSIE S. MOORE.

The Cocoanut Grove correspondent to the *Miami* (Fla.) *Metropolis* referred to the occasion as follows:—

"It was a great day, or rather night, for the Christian Scientists of the Grove on the evening of January 23. Judge Ewing of Chicago, had been advertised by the Society to give a lecture explaining what Christian Science really is, its belief, its source of inspiration, and its practical application. Long before the opening hour the Housekeepers' Club room commenced filling up. The room had been artistically decorated with evergreens, and chairs plentifully supplied and placed, and by the time the opening hour arrived the house was packed. The beauty, the chivalry, the brain, the brawn, the strength, and the muscle of our community were there, reinforced with a large number of tourists and a number of carriage loads down from Miami. We have three resident ministers in the Grove and vicinity, and we noticed they were all there with their families, interested and attentive listeners. Judge A. A. Boggs had been requested to introduce the speaker, and did so in a few well-turned sentences. Judge Ewing stepped before his audience, and from the very first it was easy to see he was no novice. His legal training as he proceeded was at once apparent—earnest, logical, and analytical. He rapidly laid down the ground-work of his lecture and then proceeded to draw his deductions. Without any attempt at oratory he held the attention of his audience from the start, and rarely has a speaker the compliment to so close and undivided attention as was given Judge Ewing."

At What Cheer, Ia.

A fair-sized audience greeted Mr. Edward A. Kimball of Chicago, at the Masonic Opera House last Monday evening, January 20. The lecture was given under the auspices of First Church of Christ, Scientist, of this city, and the subject was "The Cause and Cure of Disease." J. C. Beem, LL.B., introduced the speaker with the following remarks:—

That which is not open for discussion is not worthy of belief. The most important question which men try to solve is the relation of man to God. Whatever theories may be held as to the attributes of God, as to a future life, or as to religion in general, men have always sought the true solution of this problem and are seeking it to-day, the same as they have done ever since the infancy of history.

Said one: "Where the Spirit of the Lord is, there is liberty." This includes liberty to differ, liberty to discuss, liberty to analyze and compare. Pardon the conclusion from one who feels but poorly equipped to advise, but that conclusion is that anything short of the fullest, the freest, the fairest discussion is not the "liberty of the Lord." No discussion that seeks merely to convince is worthy of the name. If after due discussion and trial, Christian Science is found to be right, it will dominate the world; if after the same tests, it is found to be wrong, it will utterly fail. Its votaries invite the fullest discussion of its teachings, and this warrants the belief that its true status will soon be known. Until that time, let us say as we do in all other matters, the truth must prevail. Back of this movement stand thousands of the best and most thoughtful men and women of the world, and they invite inspection of a record of over one million cases of healing, many of which are

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claimed to be of cases abandoned by those who use the ordinary means. They claim no apostolic succession, they formulate no creed, but they point to the words and works of Christ and his promise to them who should follow him. Bespeaking for the gentleman who will address you to-night the same impartiality, the same courtesy, and the same firmness of criticism that would be extended to the expounder of any other science, I have the honor to present to you Mr. Edward A. Kimball of Chicago, member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston.—*What Cheer* (Ia.) *Chronicle.*

At Chicago, Ill.

Mr. Edward A. Kimball lectured at First Church of Christ, Scientist, of Chicago, January 31, and in addition to the people occupying the fifteen hundred seats, nearly a thousand stood throughout the lecture, and several hundred, possibly a thousand, were turned away because of lack of room. Mr. John H. Cameron, First Reader of First Church, introduced Mr. Kimball as follows:—

Ladies and Gentlemen:—Two questions, transcending in importance all others, are to-day being presented to the human mind, and are quietly forcing themselves upon the attention of the thinking world. The first is, "What is Christian Science?" and upon it rests the second, "Is it true?" The answers to these queries are filled with deep significance for us, for our fellow-man, for humanity.

The claims made on behalf of Christian Science are familiar to you; and in common with all those who thoughtfully and seriously view any subject whose purpose is manifestly good, you have, no doubt, examined and weighed with some care such evidence upon this topic as may have come to your notice. Perhaps you have heard of the healing through this means of an invalid of your acquaintance and his restoration to a life of usefulness after years of sickness; or the reclaiming of a drunkard from a life of hopeless degradation. Some incident has arrested your attention, but you have rejected the hope it includes and exclaimed, "The day of miracles is past!" But the testimony accumulates; it comes nearer to you, and thought whispers, "Perhaps it is true; perhaps the promises of God scattered throughout the Scriptures, giving assurance of protection, care, and aid, and expressing tender solicitude for His people, are of living interest to me to-day; it may be that God *is* "a very present help in trouble!"

To answer this questioning spirit a Board of Lectureship was created by those in authority. The gentleman whom we shall now hear is a member of that Board, and is qualified to speak upon Christian Science by virtue of his having been healed through its agency, and having given some sixteen years to its study and practice.

It is now my great pleasure to introduce to you Mr. Edward A. Kimball.

At Jefferson City, Mo.

The lecture given by Judge William G. Ewing on Christian Science at Lohman's Opera House Friday night, January 10, was listened to by an audience of greater proportions than usually turns out in Jefferson City to hear discussions of economic, scientific, or religious subjects. The Opera House was comfortably filled. The speaker was given the closest attention throughout his discourse, and this lecture in Jefferson City will, no doubt, be instrumental in leading many to investigate the subject on their own account.

Hon. F. M. Brown introduced Judge Ewing in a short but well-worded talk. Mr. Brown said it gave him much pleasure to present to the citizens of Jefferson City a distinguished citizen of a neighboring state,—a lawyer and jurist of recognized ability and power, who had given the subject of Christian Science thorough investigation. "We may expect a rare treat, both entertaining and instructive. I have the pleasure of introducing to you Judge William G. Ewing of Chicago."—*Jefferson City* (Mo.) *Republican.*

At Clinton, Mass.

On Monday evening, January 27, an assembly of some four hundred, including friends from Worcester and elsewhere, gathered in Bigelow Hall to hear Rev. William P. McKenzie of Cambridge discuss Christian Science. The speaker is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, and spoke from a deep and personal experience.

The chairman of the meeting was Edwin A. Harris, a former Clinton resident but for thirty-three years a resident of Boston. For many years he was an active member and a deacon of Park Street Congregational Church of that city, but a practical test of the value of Christian Science, in its power to heal, induced him to enlist in its cause. Mr. Harris made brief personal and introductory remarks, vouching for the benefits which an adoption of the truths of the faith is competent to bring to the sorrowing in mind and the suffering in body—concluding by presenting to the audience the speaker.—*Clinton* (Mass.) *Item.*

At Janesville, Wis.

Dr. Silas J. Sawyer, C.S.D., of Milwaukee, delivered a lecture on Christian Science at Myer's Opera House, Tuesday evening, January 28. He was introduced by Attorney Marshall P. Richardson, who said in part that Dr. Sawyer was one of the oldest students of Mrs. Eddy in the West, and for many years First Reader of First Church of Christ, Scientist, Milwaukee; and also that he was a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., and thus could speak with authority.

Dr. Sawyer's subject was "The True Sonship of God," and the lecture was attentively listened to by the audience, many of whom were from out of town, Rockford, Beloit, and other nearby towns being well represented. The general opinion prevailed that it was a clear and able presentation of the subject.—LIZZIE E. COWLES.

Science is Knowledge of God.

DR. ALEXANDER MCKENZIE, a member of the Board of Overseers of Harvard University, recently conducted the Sunday services at the University of Pennsylvania. His address in the morning was based on this text from Jeremiah: "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." He said,—

"That life is very barren which has nothing in it to which the individual may look back and be proud of. There are things, I hope, in all our lives of which we are proud and glory in. But do we all glory in the knowledge of God? This knowledge is not acquired by the ordinary processes of learning. It is not found by study. Yet we have the same nature as God. We can hold communion with Him. We have the same tastes, motives, and desires so far as we keep to the original. A young man has no reason to be discouraged. Some maintain it is impossible to know God. That man is conceited and superstitious. Superstition never grew out of religion. They never dwelt in the same house. God wants to be known. He makes himself known. He has revealed Himself to us.

"Bacon says, 'Praise is the tribute of men, felicity the gift of God. God alone can make you divine. God is love, justice, and righteousness.'

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"If we acquire this highest of all knowledge we shall be proud of it and exult in it. Without this knowledge our education is superficial. We study science. We glorify in it. Science is nothing but the knowledge of God's ways of doing things. Science is superficial unless it acknowledges the Maker. The man who knows the ways of God should know God himself. Science means to know. When a man knows nothing about a thing he is unscientific. To know the spiritual is a very high thing. You throw away everything else and use all your strength to accept Christ, who was God's last revelation. Religion is the grandest thing in the world. Make men know God and His will and the country will have honest, upright citizens."

Philadelphia Times.

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly*. When the change is made in the *Quarterly*, references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

March 2, 1902.—*Subject:* MAN.

I.—258—14 to 17; 557—20; 518—1; 516—21.
II.—538—24 to 1 next page; 205—12; 524—18; 546—12; 531—28 to 11 next page; 584—28.
III.—280—17; 300—5; 544—14 to 16.
IV.—387—24; 105—13; 262—27 to 30; 389—8; 357—19.
V.—294—25; 519—1 to 5; 81—18; 429—19 to 24; 150—18; 151—31 to 5 next page.
VI.—214—5 to 14; 266—28; 584—15; 305—23; 302—7 to 12.
VII.—259—6; 83—13; 372—14 to 17; 540—1; 548—2, 13.

March 9, 1902.—*Subject:* SUBSTANCE.

I.—349—31; 124—26; 264—13 to 31.
II.—311—26 to 7 next page; 278—12 to 32; 369—7.
III.—293—31; 129—11, 12; 300—15 to 30.
IV.—172—23 to 27; 316—20, 21; 317—25; 313—23.
V.—575—7 to 7 next page; 577—11.

Perpetual Youth.

'Tis yet high day, thy staff resume,
And fight fresh battles for the truth;
For what is age but youth's full bloom,
A riper, more transcendent youth?
A weight of gold
Is never old;
Streams broader grow as downward rolled.

At sixty-two life has begun;
At seventy-three begin once more:
Fly swifter as thou near'st the sun,
And brighter shine at eighty-four,
At ninety-five
Shouldst thou arrive,
Still wait on God, and work and thrive.

OLIVER WENDELL HOLMES.

No man can learn what he has not preparation for learning. . . . Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened.—EMERSON.

Notices.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

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We ask that no money remittances whatever be made to the Editor or Editorial Department.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form* of *invitation* should *not* be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Notice.

OUR Reading Room at the Christian Science Hall in Concord, N. H., is open as usual. All are cordially invited to visit it for the purpose for which it was established. This hall is our only place, at present, for Sunday services; and it is not used as an office except for local patients.

Some compilations in form of manuscript, purporting to be my old original copies, are in circulation and for sale. I hereby notify the public that said copies, which I have seen, are not in my handwriting, and they contain much that is borrowed from my copyrighted books. I credit Christian Scientists with sufficient wisdom not to purchase anything of the kind. MARY B. G. EDDY.

Pleasant View, Concord, N. H., February 14, 1902.

Christian Science and Universalism.

IN our article under the above heading in last week's *Sentinel* we referred to Dr. Laing's criticism on the "Science" side of Christian Science, and thus concluded our article:—

"His criticism is chiefly that her system is deductive instead of inductive, which, he says, is contrary to the scientific method and is the reason why students of science have had so much difficulty in understanding Mrs. Eddy's writings. This criticism, though fair and kindly in its terms, involves so much that we cannot consider it now for want of time and space. We shall endeavor to make it the subject of another article. Meantime, we submit to our friend whether, after all, it is not truly Scientific to lay the premises in Creation and deduce the created therefrom; in Spirit and deduce the phenomena of matter therefrom; in God and deduce the universe and man therefrom, rather than the reverse. This is what Mrs. Eddy does, and herein, as the students of her system think, she has sounded the very key-note of the true method of Scientific reasoning. Surely it was the method of the Bible writers, and the Bible is *the* Scientific Book of the world. It was Jesus' method, and he was *the* Scientist of the world."

We shall now briefly endeavor to meet some of the objections urged by Dr. Laing. We re-quote his remark that "Mrs. Eddy's form of religious belief, as distinguished from science, is simple and of easy application. But of the science feature as much cannot be said." Dr. Laing then proceeds:—

"If the scientific world is fully agreed upon any one thing it is the inductive method; a system of investigation by which the student begins with ascertained facts and works his way upward to the principles which invite and explain them. Christian Science is the only science, claiming the name, which does not employ this method. It is purely deductive, assuming its principle and explaining all facts so as to make them correspond with it. For this reason students of science have had great difficulty in understanding Mrs. Eddy and her arguments. Many of them maintain that her use of the word 'science' is misleading and unwarranted. It appears so to me. I have read her book, Science and Health, repeatedly, and have tried to sift out of it the author's meaning, but am not quite sure that I have succeeded. A few matters, however, are reasonably clear. She claims to have derived her theory, *i.e.*, the substance of her faith, wholly from the Scriptures.

"But her treatment of the Bible is certainly very unscientific. She handles it as if it were a single book—a perfect unity in authorship, composition, and contents—instead of a library of more than three score books bound together in a single volume. The student of science must be excused for doubting whether any rule of interpretation can be applied indiscriminately to all these books alike, prose and poetry, history and prophecy, biography and epistles. It would be passing strange if it were so, and in my humble judgment it involves a burden of credulity which the scientific mind will be slow to accept."

From the ordinary scientific method Mrs. Eddy, as we stated in our last article, does differ. God is her one premise. All else is conclusion deduced from that premise. In her writings she reasons from God downward in the line of His creation. She reasons from Spirit as premise to Spirit's emanations as conclusion. Her one great contention is that the emanations or creations of Spirit must be like unto Spirit; they cannot be Spirit's opposite; Spirit cannot reflect, give forth, nor create that which is apart from or unlike Spirit. We can conceive of no sounder or simpler logic than this. Spirit as God is All-powerful, All-present, All-wise. This our Universalist friends and all believers in God admit. What possible scientific objection therefore can there be to making any deduction possible to be made in connection with creation, from this one great premise? What method so sound as this? It seems to us a careful and correct analysis of the following text of the Christian Science text-book, "Science and Health with Key to the Scriptures," answers most conclusively the objection that Mrs. Eddy's method is not scientific from the standpoint of the true spiritual science. We do not claim that it is correct according to materialistic methods of science, and if this is the only ground of objection we have nothing to discuss with objectors. Following is the text referred to:—

"Spirit is infinite. There is but one Spirit, because there can be but one Infinite, and therefore but one God. There are neither spirits many, nor gods many. There is no evil in Spirit, because God is Spirit. The theory that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism.

"Spirit, God, has created all, in and of Himself, Spirit. God never created matter, for there is nothing in Spirit out of which matter could be made; for, as the Bible declares, without the Logos, the Wisdom or Word of God, 'was not anything made that was made.' Spirit is the only Substance, the invisible and indivisible God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial" (pp. 334, 335, New Edition).

As to the objection that Mrs. Eddy's treatment of the Bible is unscientific because "she handles it as if it were a single book—a perfect unity in authorship, composition, and contents—instead of a library of more than three score books bound together in a single volume," we have to say that Christian Scientists see such continuity of thought in the Bible, spiritually interpreted, that to them it is truly a single volume. The great key-note of the Bible is the Mosaic Decalogue and the Sermon on the Mount. The spiritual understanding of this key-note gives a perfect tone of harmony to the entire Scripture. The Sermon on the Mount is but a reaffirmation or elaboration of the Mosaic Decalogue, and these two sound the spiritual depth of Scripture. The Psalms, Proverbs, the Gospels, Revelation, etc., all have their basis in the Mosaic Decalogue, and, spiritually considered, are but so much enlargement upon and illustration of the great divine law therein enun-

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ciated. The Christian Science text-book, moreover, goes back to the first chapter of Genesis as the true spiritual account of creation, and this account, in its real essence, throws a flood of light upon the entire Scripture down to the last sentence of Revelation. While Christian Scientists accept the historical part of the Bible in the same way that other Bible students accept it, they do not much trouble themselves with the seeming discrepancies, for they become, from their point of view, non-essential. The spiritual meaning of the Bible is to them the all-controlling thing. Upon this point Mrs. Eddy says:—

"The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of its spiritual meaning, and the misinterpretation of the Word, in some instances, by uninspired writers, who were only writing down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures; as, for instance, to name Love as merely an attribute of God; but we can, by special and proper capitalization, speak of the love of Love, meaning thereby what the beloved disciple meant in one of his epistles, when he said, 'God is love.' Likewise we can speak of the truth of Truth, and the life of Life; for Christ plainly declared, 'I am the way, the truth, and the life'" (p. 319, New Ed.).

She adds: "The one important interpretation of Scripture is the spiritual." This text fairly indicates her attitude toward the Scriptures. Her interpretation of Scripture from this point of view enables her to make the practical demonstrations—and to teach her students how to make the same—in healing sin and sickness which have become an inherent part of the Christian Science movement. We submit to our friends whether or not the practical results which have been thus far accomplished through Mrs. Eddy's method of Scriptural interpretation do not justify the claim that her interpretation is correct. That understanding of Scripture which produces the most beneficial results and which goes furthest in removing the sorrows and discords of mankind may legitimately, to that extent at least, be said to be the best and highest understanding. If healing disease, overcoming sin and thereby uplifting the human race in the scale of being may not properly be termed scientific, from the Scriptural standpoint of Science, then we are at a loss where to look for that which is scientific. Mrs. Eddy refers to Jesus as a Christian Scientist. She expressly says of him that he "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause" (Science and Health, p. 313, New Ed.). Having found their spiritual cause, Jesus did all his work, both healing and teaching, from that standpoint. It is fair, therefore, to assume that all his reasoning was based on God as Spirit, and that his conclusions drawn from that source related to the spiritual.

This is a very general review of the teaching of Christian Science in its scientific aspect. It is hoped that it may aid our friends, who raise the objection we are considering, in their further search for the "science" of the Christian Science text-book.

Dr. Laing further remarks: "When we advance from the source of her science to the science itself, we find that Mrs. Eddy rests her claim largely on the power of the true religion to heal all manner of diseases, and deliver man from all worldly trouble and distress. She repudiates doctors and drugs; but does not believe in the prayer cure of Dowie and his followers, nor the mind cure of the mental scientists. Her idea is far more radical than theirs, for she denies the reality of a physical body, and hence, in her view, sickness is a delusion, a morbid condition of mind, a perversion of the spirit. In reality, people are never sick; they only think so: they do not suffer; they only imagine it."

Here Dr. Laing shows his mistaken conception of Mrs. Eddy's position. This is what she says of disease: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. It is more than fancy, for it is solid conviction. It is therefore to be dealt with through right apprehension of the Truth of Being" (Science and Health, p. 460, New Ed.).

A careful perusal of the text-book in the light of this text will convince the investigator that on the human plane sickness is as real as it is claimed to be by any of our outside friends, but considered from the standpoint of God as Spirit and man as God's image and likeness, sickness is not real, because that which truly reflects God as perfect Spirit cannot become subject to such discords and inharmonies as come under the head of sickness and disease. Sickness pertains to mortals, or to man in his mortal estate, but it does not affect the real immortal man, who is the eternal idea of God or Spirit. It is this understanding of God and man that enables the Christian Scientist, through realization and prayer, to destroy sickness and sorrow. If he made sickness real from this point of view, he could not heal it nor destroy it.

In the light of this definition we think our friends will see that it is not a fair analysis of the teachings of the Christian Science text-book to say that people only think they are sick and only imagine that they suffer.

Dr. Laing's conclusion that "the unavoidable inference from her [Mrs. Eddy's] argument is that fire will not burn us, cold will not freeze us, water will not drown us and even illuminating gas will not smother us when we have ceased to be afraid of them" is not a correct interpretation of her teachings. What she teaches is that the real immortal man, who correctly represents the Science of Being, is not subject to the material laws referred to. If he were, it would destroy the very idea of man's immortality. It would lead to the only legitimate conclusion possible, that mortal man—the man of sickness, sin, and death—is the only man there is. We do not imagine that our Universalist friends or any other believers in immortality are willing to stand upon this ground. Such a conception, if true, would destroy immortality. The same divine law, fully understood, which saved the three Hebrew children from the fiery furnace would save men to-day. That is the extreme limit of Mrs. Eddy's claim, and who shall say that it is not a strictly Scriptural claim?

Dr. Laing is also mistaken in his claim that mind cure, faith cure, and Christian Science all work in the same way.

This is sufficient evidence to every student of Christian Science that however frequently Dr. Laing has read the Christian Science text-book, he has fallen far short of understanding its teachings. This being true, Christian Scientists cannot, of course, consistently recognize in him a competent critic. When he, and other like critics, reads Science and Health with such an understanding that he is able to prove its teachings in healing the sick and doing the other works which he admits that Christian Scientists do, he will then be in position to criticise intelligently and to speak authoritatively. Until then, we must say, in the most kindly spirit, that he should withhold judgment and criticism lest he mislead some whom he would desire to help, and thereby prevent them from receiving the benefits of Christian Science which we know, as a Christian, he would be glad to have them receive. We feel sure he would not for a moment wish to prevent a suffering invalid, who has been given over to death by the physicians, from being restored to health and happiness through the ministrations of Mrs. Eddy's teachings. We feel sure, moreover, that he would not stand in the way of sinners being saved and reclaimed from sin through her ministrations. Knowing and admitting, as he does, that such things have been accomplished through Christian Science, we are not quite able to see the consistency of Dr. Laing's criticisms of an adverse nature. His objection to the Sci-

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ence of Christian Science, seems to us to be merely technical, from the standpoint of material philosophy.

Dr. Laing, as we have said, refers in a kindly spirit to Christian Science as a whole, and he also speaks of Mrs. Eddy in like spirit. This friendly attitude is deeply appreciated by all Christian Scientists.

Among the Churches.

Christian Science in Chillicothe, Ill.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

This verse in Scripture seems daily more true when one sees what remarkable work there is done through Christian Science, or a true perception of the Bible, such as Christian Scientists gain by the study of their text-book, "Science and Health with Key to the Scriptures."

From all parts of the civilized world we get tidings wherever a few are gathered in his name, and are demonstrating this great Truth, the power of "God with us" in healing the sick, and reforming sinners.

At a testimonial meeting held at First Church of Christ, Scientist, in Chillicothe, Ill., one of our prominent business men spoke of his remarkable healing through Christian Science. This is what he said: "I have known about Christian Science for some fifteen years. For eight years I ridiculed it, made fun of it, or what I thought it was, until some seven years ago, I was obliged to go to a Christian Science practitioner for help, having exhausted the skill of the best oculists I could find. I soon learned that it was indeed a healing power, not to be ignored; that its work was indeed effectual, inasmuch as my eyes that had troubled me for more than ten years were completely healed. Since that time my eyesight has been perfect and I have no use for glasses, being able to read the finest print without difficulty, and using my eyes as much as I please without experiencing any fatigue."

This healing caused him to investigate this new dispensation and read its literature. He said he at once bought all the books on the subject he could find, and in perusing the text-book, Science and Health, he lost all appetite or desire for tobacco and intoxicants, to which he had been addicted for twenty years. He said he felt most thankful for all the physical benefits he had received, but the spiritual uplifting, the regeneration that took place, could not be expressed in words. He also spoke of the good he had experienced from reading an article in "Miscellaneous Writings" by Mrs. Eddy, entitled, "Love Your Enemies." He advised those who did not own a copy to procure one at the Christian Science Reading Rooms.

Another case was that of a lady who testified that before becoming acquainted with Christian Science she was troubled with very severe colds and more especially with coughs which would last for weeks, and which had caused such an exhausted physical condition that she had frequently been obliged to abandon her work, which was that of a teacher in one of the public schools. Her physicians could give her no encouragement; in fact, one said that the only alternative was to have it wear itself out. So in her extreme distress, she turned to Christian Science and she is pleased to state that she not only received relief in this case, but has also been cured of rheumatism and the fear of catching cold. She further added that by the help of this Truth she had laid aside her glasses, which she had worn constantly for ten years, her eyes being perfectly healed, and that her gratitude to Christian Science was inexpressible.

Another lady testified that previous to coming into Christian Science her little boy, then six years old, was sorely afflicted with chronic throat trouble and had suffered very much from this disease. She recalled the time which seemed most vivid to her memory, when she was compelled to call in a specialist on throat diseases three times in one day. Shortly after beginning the study of Science and Health, the Christian Science text-book, the child had a similar attack when he refused all nourishment, so severe was the manifestation. At that time she had not a understanding of Christian Science, and was somewhat in doubt as to its healing efficacy; she however took up the Christian Science text-book, thinking that he might possibly find relief for the child. Only a short time after reading in the book the child exclaimed, "I want my breakfast," and to assure herself that Christian Science had really proven a help in time of need, she made an examination of the child's throat, and was glad to acknowledge to herself the quick and responsive remedy found in this new-old Truth. This was more than five years ago and there has been no recurrence of this trouble or any form of sore throat. M.

The Chillicothe (Ill.) *Enquirer.*

Newburyport, Mass.

Our growth here has been slow, the work going on quietly, there having been no wonderful cases of healing which have attracted widespread attention, as is the case in some Fields. But now slowly and surely we are growing into a higher realization of the ever-presence of the Truth which is Love, and the Love which is Life. For several years there were two Christian Science Churches here, which to some of us always seemed a mistake. To others, equally conscientious, it seemed the better way of serving the Cause. The members of both churches were loyal to their highest understanding of Christian Science, to their highest sense of obedience, and finally, as the desire for unity became more universal, one church disorganized, relinquished its charter, and for the last two years we have worshiped together rejoicing over another proof of Divine protection.

January 2, 1901, we completed our work of reorganization under the laws of the state, with a charter membership of twenty-eight. Our Sunday School numbers nine. The receipts from the sale of literature in our reading room, though small are sufficient to encourage us to press on, in this, as in every department of our work, knowing that it is God who giveth the increase.—SARAH T. PRIME.

At New Haven, Conn.

An important relation has been established between First Church of Christ, Scientist, New Haven, Conn., and Rev. S. E. Simonsen, C.S.B., in this, that the church has invited him to be its First Reader and he has accepted the invitation, identifying himself in this capacity February 2, 1902.

In consideration of the fact that Rev. Mr. Simonsen was a clergyman of the Methodist Episcopal Church for more than twenty-five years, it seems fitting that he should bring his long and valuable experience into God's service in this position in Christian Science.—LEWIS T. PERRY.

It is doing, not dreaming, that makes one a man.
If the plan isn't followed, of what good is the plan?
You may think, till you seem, in your rapturous zeal,
To rise, as if borne upon pinions; to feel
The stars sink beneath you, and, fanning your face,
Elysian zephyrs surround you in space.
That will not advance you. No flame of desire
Has ever sufficed to lift any one higher.
But doing, and doing, and doing again,
Though but little each day, yet each day all one can,—
With courage and patience, to God ever true,
'Tis a wonder what wonders a person can do.

From the *Russian.*

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Selected Articles.

A Defence of Christian Science.

Editor of *Homœopathic Envoy.*

Sir:—It seems almost needless to offer to reply to your questions in the December issue concerning the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The fact that the demand for this book continues and increases proves that it is satisfying a want in human hearts which nothing else has satisfied.

The success of the Christian Science movement is surely a rebuke to the materialism of the age. Physicians and ministers are earnestly striving in various ways to alleviate the burdens of suffering humanity; yet the One who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," used the same blessed gospel both to heal the sick and to save sinners. Is it any wonder, then, that the world grasps eagerly at a return to the simplicity of this early faith which always was and is now proven by "signs following."

Mary Baker Eddy has shown by her life and her works that she is pre-eminently worthy of the confidence and tender love her students bear her. Those unfamiliar with the teachings of this new-old truth set forth in Christian Science should first give the matter honest investigation before offering criticisms. The critic whose deductions concerning Mrs. Eddy's literary style you so generously accept, deliberately misquoted some of her lines in his attempt to ridicule her teachings, thus showing his own animus and his inability to make out a case by honest methods. Mrs. Eddy's works have been studied for years by scholarly men and women, who are high in their praise of the lucid and yet profound manner in which she sets forth great spiritual truths.

Mrs. Eddy practised homœopathy a number of years before her search for absolute demonstrable truth led to the discovery of Christian Science. Her conclusions concerning this practice are set forth on page 153 of Science and Health, as follows: "The highest attenuation of homœopathy, and the most potent, steps out of matter into Mind; and thus it should be seen that Mind, or metaphysics, is the healer, and that there is no efficacy in the drug. This discovery leads to more light." ALBERT E. MILLER.

Philadelphia, January 13, 1902.

Christian Science and the Churches.

Editor *The World.*

In your issue of yesterday you published a reference to a sermon by the Rev. Dr. S. L. Norris, in which you say that he spoke "on the way the church was threatened by Christian Science," and your headline read "Menace to the Church." As one who has investigated this subject most thoroughly I ask you kindly to allow me a few words in behalf of our denomination.

If there are any man-made creeds, dogmas, and doctrines that cannot stand the test of modern research, enlightenment, and revelation they will have to go down, just as they have done through all the centuries, before the march of progress. Truth can never be destroyed, actuality can never be annihilated, and if what Dr. Norris calls "the Christian Church" contains anything that is not absolute truth, then that which is false will some time be supplanted by that which is true or by that which more nearly approximates divine truth, as has been the case in religion as well as in astronomy and the various sciences.

Christian Science is the science of Christianity, the restoration of primitive Christianity, or the Christianity of the Gospels as taught and practised by Christ Jesus and his disciples, reduced to a working basis and made applicable to all the needs of modern times. It is healing the sick and dying, reforming the sinner, comforting the sorrowing, freeing the hopeless from the bonds of incurability and fatalism, and bringing all into newness of life in Christ Jesus through a greater love to God and man and a clearer scientific understanding of the underlying principle of life and existence.

Christian Scientists are proving their faith by their works, and it is the practicability of Christian Science, the rationality and common sense of its teaching, and the results attainable thereby in every walk of life that are the cause of its enormous growth and the reason why so many prominent business men, ministers, physicians, lawyers, educators, authors, and thinking men and women in all the departments of human activity have accepted or indorsed it.

The history of the world shows that all progress has been opposed, sometimes even more violently than was the introduction of horse-cars into this good city of Baltimore. If this new-old religion, with its practical Christianity "threatens the life of the Christian Church," as the doctor avers, it must be because there is something lacking in this church; for the life, which is the true living God, and the church founded upon the rock of Christ-Truth, cannot be threatened. Jesus said, "Ye shall know the truth, and the truth shall make you free."

January 21. HERMANN S. HERING.
In *The Baltimore World.*

Looking Unto God.

I look to thee in every need,
And never look in vain;
I feel thy touch, Eternal Love!
And all is well again.
The thought of thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road,—
But let me only think of thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows thy quickening life
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in thy dear love,
Held in thy law I stand;
Thy hand in all things I behold,
And all things in thy hand.
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

SAMUEL LONGFELLOW.

Stiles McMullen, the aged man who walked here from some town in Vermont last summer, continues to appear, it seems, and startle people with his wonderful age record. Here is something from the *Gorham Mountaineer* in regard to the aged traveler:—

"Isaac Woodsum of this place, while stopping at the Line House, Hereford, P. Q., last week, met an old gentleman 105 years of age, Stiles McMullen, born at St. Albans Bay, Vt., July 10, 1796. Mr. Woodsum says the old gentleman is hale and hearty, and does not appear to be more than seventy-five. He is cutting his third set of teeth, and among other things told Mr. Woodsum that he shook hands with President Washington.

Republic Journal, Littleton, N. H.

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From Our Contributors.

Fret Not.

BY L. L. BOYD.

THE Bible says, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity, For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good." Suppose your brother-man does not always act as you think is right, are you raising the standard of purity any by returning evil for evil? "The wrath of man worketh not the righteousness of God." Acts of violence accomplish very little good. A Christian's duty is to promote peace and harmony all the time. "Peace I leave with you, my peace I give unto you," are the words of our Master to his followers. There is power in peace, but it seems Christ's followers are a long time in learning the meaning of his words.

"Great peace have they that love thy law: and nothing shall offend them." If we love God's word and ponder Christ's teachings in our heart, we shall not be offended by the evil deeds of others. God's Truth is mighty and will finally prevail over every evil. If one continually thinks of the evil in the world it will undoubtedly become a mountain before him, mystery will mount upon mystery until he will be overcome with the burden of it all. But God's people are told to forsake evil and it will flee from you. Turn away from it, keep your gaze on good things, think more about goodness than evil, believe more in a good power than an evil power.

If all Christians remembered and practised the first commandment and acknowledged no other god but the one Good, God, sin would eventually become unknown. We would then also keep that other commandment, "Love thy neighbor as thyself." We would overcome evil with good. We would have no desire for wrong practice, and we would be so much happier that others, seeing our *good* deeds, would be influenced thereby.

"Love worketh no ill to his neighbor: therefore Love is the fulfilling of the law." Love is God for "God is Love," and there is no power but of God. Then Love is the only power that can successfully and permanently obliterate evil.

"Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. . So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

When the Pharisees brought the sinful woman before the Master for condemnation he said, "He that is without sin among you, let him first cast a stone at her," and they were convicted by their own conscience, and went out one by one. "And Jesus said unto her, Neither do I condemn thee: go, and sin no more." The command is imperative —Go, and sin no more. To another whom he had healed of physical disease he said, "Sin no more, lest a worse thing come unto thee." Their own actions contain the condemnation. Then Christians should spend more time teaching the good things of God, and less in antagonizing wicked people. Fill them with the beautiful Truth of the Bible and the desire for evil will vanish.

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men;" for "Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil."

Evil is its own destroyer and the poor, misguided, shipwrecked brother who thinks he finds pleasure in sin will some day find out to his sorrow that he was sowing seed to the wind and is reaping the whirlwind from which he cannot escape until he has paid the uttermost farthing. Then let us by the persuasion of gentleness and kindness lead those who are ready to be led into the kingdom of harmony, and leave all others in the care of an all-wise God. There is no one wholly wicked; no one but in whom we can find some good if we look for it; and let us hope that what good there is, be it ever so little, is the seed that will some day spring into life and keep on growing into the fulness of the stature of Christ. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another," and "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

Presumption or Fact?

BY ISABEL TESTUT.

THE Bible tells us that God made all that was made, and without Him was not anything made that was made. We have also Scriptural authority for believing that those who do the will of God never weary in well doing. "They shall run, and not be weary; and they shall walk, and not faint." Does it not seem strange, then, that our good Christian people, who go about visiting the sick and poor, preaching the Gospel, and living, to their sense of things, a pure and Christian life,—does it not seem strange that these people should weary in their well doing, that they should become tired as they grow older, and manifest that most deplorable condition—age and decay? Why do we not grow stronger and more beautiful each day? Is it presumption to believe that we should if we understood these passages of Scripture? If we believe the Scripture in this respect, and still do not bring out the conditions promised therein, does this not plainly point out to us that our understanding is deficient?

If we live to understand more of God each day, and God is Life eternal and man the image and likeness of his Maker, why do we live with the firm conviction that man shall live threescore years and ten,—growing more worn and weary with each year,—and then die? Some will say that man lives here on earth for seventy years or more and then goes to eternal life after death. But how can we believe this if we also believe that in Him "is no variableness, neither shadow of turning"? If God changeth not, how can His idea, man, live first in one state of existence, die, and change into an entirely different state? We are told that God finished His work. How then can we change if we are created in his likeness and His work is finished?

There is a common saying that we cannot depend on anything in this world but death and taxes. But when this man-made world of doubts and fears is changed to faith and understanding, we shall depend on nothing but Life—not death.

When it is remarked to us that Christian Scientists make some ridiculous statements, we can only say that if you want to know anything of Christian Science, study Christian Science, not Christian Scientists. If we do not demonstrate our religion and all it teaches, in any denomination, the fault is with us and not with our religion. If you intended to join the Episcopal Church and some friend of yours who belonged to that church did something that you believed to be improper, would you decide not to join that church? No; you would see the error in the man and still have the same regard for his church. Let us be charitable and deal with all men alike. Do not think that Christian Scientists can see no farther than the spot they stand on. If all denominations would regard Christian Science as Christian Science regards them, there would

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be more brotherly love expressed and less contention. I can say from my own experience that every thought I have received in this Truth, all the teaching, every prayer, has been an earnest desire for a better condition in human consciousness, more love for my brother and a clearer understanding of God.

Divine Love.

BY W. A. SPENCER.

ONE of the things which impressed me most profoundly in the investigation of Christian Science was the high and exalted meaning given therein to the word Love. This of itself was indeed a revelation.

During the previous years of my mortal existence, this grandest of all words had been brought to my thought as something a little above and beyond the ordinary, and yet as something mortal and withal quite commonplace. It had only the environment of a material personality. I had read of love in books, magazines, newspapers, the Bible, and heard its glories eulogized from pulpit and platform, and yet none of these aroused my thought to the sublime possibilities of a Love redeemed from the bondage and thraldom of sensuous beliefs. This vitalizing, conscious realization of Love as Divine, was left to be revealed by Christian Science teaching, which demonstrates the spirituality of all things.

Our text-book, "Science and Health with Key to the Scriptures" by our revered Leader, tells us "The great miracle, to human sense, is divine Love;" and that "Love is the liberator" from sin, sorrow, sickness, and all sensuous fears and beliefs. That disciple whom Jesus loved declared, "God is love." What a sublime truth! What an inspiring thought! To realize this i to dwell "in the secret place of the Most High."

That God is Love, and that He is the all, and in all, is the key-note to Christian Science theology. Herein is the uplifting thought, and the understanding which gives us of the things of Spirit, and tells us something of the wonderful height, and of the breadth, and of the depth of the love of God; of a love unfettered by sensuous fears and beliefs.

When humanity awakens to the nobility, purity, and potency of divine Love, as understood, taught, and demonstrated in Christian Science, the millennium will dawn, and every Christian will be inspired with a new hope, and realize such an influx of Truth and Love, that every vestige of sin, sickness, and sorrow will be banished from earth, for then all shall know God from the least to the greatest.

The New Rest.

BY V. B.

SOME six years ago, when the discords of material existence were closing about me, at times almost strangling any desire I might have to live, a good friend advised me to buy Science and Health, which I did. Soon a new conception of life began forming in my thought and manifesting itself from day to day. I was extremely fond of dancing, but ere long, I found more happiness in reading Science and Health than attending balls; the theatre lost its attraction, and the taste for wine was destroyed. My old friends and my family were not in sympathy with me. I passed through a period of loneliness that was akin to disease, until I gained enough understanding to meet it, and to feel the presence of the Comforter. Many sins are left behind, many are still to overcome. As I journey onward, at times the clear glow of Truth lighting my pathway, at times the dark shadows of mortal thought falling upon me, I have this abiding faith: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Even when all seems dark, I can sing praises, because of the hope within me. In this thought I find a new rest.

Scripture Illumined.

BY HELEN E. TUTTLE.

IN coming into Christian Science the illumination of Scripture has been to me one of its most beautiful features. So many passages in the Bible which before seemed meaningless and to have so little spiritual food in them that I had almost given them up as containing nothing for my practical use, through the light and understanding of our Leader's interpretation of the Scriptures have been made plain and beautiful, and through their comprehension we are able not only to heal the seeming physical discords of mortals, but to reflect more of the Christ Love to our fellow-men.

I once had a picture hung on my wall in such a poor light that I had failed to see its beauty, and did not care especially for it, although the production of a fine artist. I chanced to hang it in a better light one day, where the light fell more directly upon it, and I discovered the hidden beauties which the artist had brought out. Just so has this better light given to us through Mary Baker G. Eddy, revealed the before hidden beauties and spiritual thoughts which the Scriptures always contained. Can we express too much gratitude to God, and love for our Leader for this revelation?

Intruding Thoughts.

BY M. J. T.

A THOUGHT came to me, while reading the editorial in our last *Journal*. I was interested, and read with understanding the first two pages, no outside thought interfering with what I was reading. So far, so good. Then, I found far-away thoughts intruding as I still kept reading the third page. I read a paragraph over and over to get its full meaning, before I recognized the trouble. These intruding material thoughts were trying to rule out the real good I was getting, by crowding in their self-assertion.

When I understood the illusion, or saw it *as* illusion, it was gone; and, peace restored, I could read and understand again. It taught me a lesson. We cannot entertain two opposite thoughts, at the same time, with good results.

We entertain visitors, many times, of conflicting thought, and often try to make harmony between them. With *Good* and evil we cannot do this.

With the One ever-present Good ever before us, ruling out all unreal thoughts, giving them no place in our consciousness, we get good results. My gratitude cannot be put in words, for the great love I have for dear Mrs. Eddy who has given us the book, "Science and Health with Key to the Scriptures," which has shown me the Way. The Bible is opening to my understanding more and more, and is a Light to my path.

Florence Nightingale said: "If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I *have never refused God anything.*"

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Testimonies.

I have, for a long time, wished to tell of the gratitude I feel for what Christian Science has done for me, in bringing me out of a miserable state of darkness, and doubt, and fear of God, into peace, and happiness, and a feeling of safety which is beautiful, and which grows always more certain and satisfying.

I was brought up in the Orthodox Protestant Church, but was never satisfied, for it explained nothing, and seemed like a closed door,—closed by death,—and for some years before hearing of Christian Science, I had begun to doubt the truth of the Bible because I could not see that the promises were kept. This made me very unhappy.

I thought, at one time, that I understood the atonement according to the teaching of the church, and longed to die that I might get to heaven at once and be safe and happy forever in God's presence, it seemed so simple and beautiful. But, after many years of experience, I came to see that this did not agree with the teaching that we must work out our own salvation; also that every sin worked out its own punishment, so that it was certainly not forgiven in the way usually taught, and that to believe in that kind of forgiveness led to continuing in sin that grace might abound. It was very puzzling.

Again, if it was enough just to believe that Jesus died to pay the price for our sins, what was I to do all the useless years of waiting for death if I could never get to know or understand God in this life! I wished that there was something to work for, and that God would let us live until we became good enough to escape death, as Enoch and others had done in the old times. It had been done, and the promises of Jesus did seem to point to that possibility if we would keep his commands, but it seemed impossible now for any one to live according to the Sermon on the Mount, with all the world against him. for it was clear that the world was living in direct opposition to the teaching. It seemed a cruel and senseless arrangement that every one, and every thing must die before they could live; and if *life* died, how could it live again?

I wondered why the atonement had not done more for the world,—why did it seem a failure? The world was as full of sickness, and death, and misery, as ever. There was no help in troubles but to look to death to release us. In the mean time we must endure everything that came, no matter how dreadful. Death was the only Saviour, and we were exhorted always to prepare for it, yet St. John's Gospel, which I studied much, was full of promises of life, and Jesus came to abolish death; but that was supposed to mean spiritual death, which some only would escape. It seemed a very poor result from so great a work, and as if Jesus had come only to teach us how to die. Could such a great sacrifice, about which there was so much rejoicing in the Epistles, be only to save an uncertain few? I was beginning to feel that there was a great mistake somewhere, and that the things I had been taught did not agree with the Gospels.

I had always longed and prayed to be at peace with God, and to know how to do His will and to have an assurance of being saved, but there was none, no light, all was darkness and confusion, and I had a terrible fear that God had forsaken the world. There was no certainty of immortality, or that we might not, when we died, be turned away from the gate of heaven, like Ignorance, in Bunyan's "Pilgrims' Progress." I was, truly, "a weary searcher for a viewless home." I could not enjoy anything, my longing to find God was so intense, and to know why we, His children, were so unlike Him, and so displeasing to Him, and so full of fear. But, when I read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was able to catch somewhat of its meaning, I saw what the misunderstanding had been. My questionings were answered, and dark things made plain. I rejoiced that I had at last found the God I had been seeking, the perfect God, who is our Helper and Saviour and not our destroyer, and who had been hidden by wrong beliefs, and the evil of the world that had seemed overwhelming.

My faith in the Bible was restored, the atonement, and the works and words of Jesus became clear and comprehensible, and I saw, to my great joy, that Christian Science was a return to primitive Christianity, only with a fuller understanding; also that we need not die in order to find, or understand, God; for He is ever-present, and is Himself our Life. It is now five years since I came into Christian Science, and I feel I am a different being, living in a different world, where God (Good), and not evil, is supreme. It is a great rest to be able to separate between good and evil, after the hopeless effort, all my life, to reconcile contradictions, trying to believe that both good and evil came from a perfect God; in fact, trying to believe that evil was good.

"Christian Science . . . disentangles the interlaced ambiguities of being, and sets free the imprisoned thought" (Science and Health, p. 114). I am very thankful for this revelation of present and eternal salvation, which God has given us through Mrs. Eddy, and which shows us how to work out our own salvation now. I have proved the truth of it in physical healing from the first, and each day gives fresh proofs of the power of Truth to demonstrate harmony in all ways.

I am a member of the Mother Church in Boston, and take the *Journal*, *Sentinel*, and *Quarterly*, which are such helps that I am grateful to all who have any part in giving them to us.—F. A. H. HAMILTON, Rangoon, Burma.

It is over five years since I sought the aid of Christian Science for help from the effects of an accident. I had been under a physician's care for several months and to him I wish to give my meed of thanks. His fine Christian character helped me more than the medicine he gave me so sparingly, and when my husband told him I was going to try Science, he said, "Tell her to try it. I am sure it will do her good."

When our next little one was born I had Science instead of instruments, and was up and about the house the second day after the birth. Nor did I suffer from prostration as I had with my two older children.

One day in summer, two years ago, my oldest boy stood under a peach-tree heavily laden with large, ripe, luscious peaches. All the children on the farm had been given permission to take all they wished from this tree. Two other children were in the tree, when suddenly the large limb broke, striking the boy who stood directly under and felling him to the ground. I ran to him, dragging him out from beneath the limb and the other children, and realized that God was his life and that there were no accidents in divine Love. He seemed dazed for a moment, then looked up and smiled. "I am not hurt, mamma," he said, "I was just frightened a little." I held him on my lap and whispered the Scientific Statement of Being to him. There were many about us who were not Scientists. He nodded. "I know," he said, "and I am all right." In ten minutes he was playing with the other children with no trace of pallor on his cheek.

In the government of my children and in the relief from anxiety and fear, I find Science and Health an inestimable boon. I have always read and studied the Bible, but I feel now that heretofore its spiritual interpretation was lost to me.—E. E. C., Chicago, Ill.

Be loving, and you will never want for love; be humble, and you will never want for guiding.—D. M. CRAIK.

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Religious Items.

THE MESSAGE OF THE BOOK.—It cannot have escaped those who have studied it that the Bible deals with universalities. Jesus had little, if anything, to say to classes. The New Testament is not a book of rules, but of principles. Principles apply alike to all. They become individualized only in the experiences of those whom they reach. If a minister, or lawyer, or doctor finds anything peculiarly fitted to him it is not because it was addressed to him alone, but because of the universal quality of the message. That is one of the most significant things about our Scriptures. The mother reads the Bible, and it seems to have been specially intended for her; the laborer reads it, and finds in it a definite message to him; the professional man opens its pages, and they seem to be a communication intended for no other; and yet the words are identically the same. They lend themselves to various conditions, and their inspiration goes to all alike. Professor Harnack, in his recent work entitled "What is Christianity?" says: "As a gospel it has only one aim—the finding of the living God, the finding of Him by every individual as his God, and as the source of strength and joy and peace." That gospel is to be realized by millions in many lands and various times. As the sun sends its ray to every quarter of the compass and yet the rays all proceed from a common source, so the gospel is one, while men in their conditions and limitations are many. The difference is due to individualities rather than to divers inspirations.

AMORY H. BRADFORD,
In *The Examiner*.

Not only is Christ to increase in the world's appreciation but in his influence also. It is said by some that this "Christ of to-day," as Dr. Gordon would say it, is not much of a Saviour. Perhaps not according to the old idea of salvation. He is a poor shield to place between us and the penalty of our sins. But suppose we say we do not need him for such a purpose, but rather to help in making us better. Then is he mighty to save. We talk about how much Christ has made the world better. Has it been the Christ of dogma who has made the world better, or the Christ of the Gospels who went about doing good? Is not this the fact? Not all the mass of opinions about Christ have ever completely hidden him. He has been a sun so bright that no cloud of superstition has ever entirely eclipsed him. And it has been this sun of righteousness, this Son of love, that has warmed and quickened the hearts of men into newness of life. And as Christ is divested more and more of men's opinions about him and stands out simply as a beautiful revelation of divine love and life, he will more and more inspire and help men.

REV. DR. J. M. PAYSON.

No ship drifts into harbor. The ocean of life has many a hidden current, many a sudden storm; and he who would win port at last must stand to his helm, while his ship drives on through opposing currents and against contrary wind. The sailor sails on a sea that is strewn with wrecks. In this sea nothing drifts except to the shores of destruction; and few ships come into port which have not battled long with angry head winds. Pleasant weather there may be in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril of storm, there may be most peril of being carried away from the right course by an unnoticed current. Keep, then, the eye upon the compass, the hand upon the rudder. That is the only sure way of arriving at a desired haven. To let go the helm and to allow the ship to drift before the wind and waves, may seem to be the easiest, the most natural, even the most enjoyable thing to do; but a voyage that is conducted on that mistaken principle is sure, sooner or later, to end on the cruel rocks, on the treacherous sand, or in the devouring sea.—*The Whittier* (Cal.) *Boy's and Girl's Magazine.*

A good man over eighty years of age, speaking of the forces which had contributed to prolong his life and strength, said the other day, "I have made religion the principal thing of my life." He had been a consistent Christian for more than sixty years. He knew where to place religion. With him prayer, spiritual life, Christian character were not used as a means to accomplish some worldly end. He was not religious merely that he might get to heaven. Religion was the chief thing. He prized it above all else. He sought it more diligently and clung to it more tenaciously than anything else.

He was right. Some men do not give religion any place in their lives. They think they can do without it. They have other aims which they consider higher. Others seek religion and hold it in esteem, but they do not make it the principal thing. They think more of something else. They give more time to something else. Religion has a place in their lives, as they suppose, but it is a low place, an obscure corner. It does not come to the front.—*The Christian Advocate.*

It is sin that closes the gates of heaven. The Lord is not pleased to have it so. He loves His people more than language can express. If spiritual dearth prevails it is all our fault. He stands ready to open the windows any day. Times of refreshing shall return so soon as we do what He has commanded.

We are always crying to God to pour us out a blessing, and if we should listen for a moment we should hear Him calling on us to receive His blessing. It is not His unwillingness, but our own, that hinders. It is not something He has neglected to do, but something we have neglected to do, that causes the delay. He is speaking of the closed windows when he says, "Prove me now." This is a challenge. It is as if He would say, "You have heard my promises. You complain that they are not fulfilled. But it is not my fault. I stand ready. Prove me by doing what I have commanded. and see if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—*The Christian Advocate.*

Our country has taken the lead in giving, as in many other things; and sums of such vast proportions have been bestowed upon the public that we stand amazed before the magnitude of these benefactions. This is the age of giving on a scale never before realized, and at present the absolute competency and value of such gigantic largesses cannot be fully estimated. In many cases the sense of public responsibility has grown in proportion to the size and rapidity of the accumulation. In the rapid fluctuations and risks of business, some men believe that what is given away is saved. It has gone into a trust that can be depended upon, and has lost the illusory character of the ordinary fortune.—*The Christian Register.*

MAN AN ENIGMA.—Pascal affirmed that "man is miserable because he *is*, and great because he knows it." An inspired writer of old, awakened by the great problems of existence and conscious of the majesty of God, voiced the universal feeling of thoughtful souls when he exclaimed, "What is man, that thou art mindful of him!" Evidently man is a problem to himself, a mysterious union of forces of which he is more or less conscious, but which he is unable adequately to measure. The great apostle under the stress of contending desires asserted that when he would do good, evil was present with him, so that what he wished, that he did not do.—*The Standard.*

Every man is more completely himself and as God intended he should be, when religion inspires him and he is controlled and made spiritually vigorous through its ennobling agency. From the outlying realms of life there sweeps in upon him an atmosphere of health and vigor. It is the mission of religion thus to charge us with its own graces and powers, of which we are the natural receptacles. The higher intercourse enriches a man, while atheism animalizes him, sets him back instead of forward, and dries away the sweetest fountains of his being.—*The Universalist Leader.*

The present year has been marked by great activity in many fields of Biblical study rather than by epoch-making works. The aim of bringing critical results within the reach of intelligent persons who are not specialists is increasingly evident, and the quality of work in books with this purpose has improved very much. The anxious, apologetic tone seems to be disappearing, and the quiet fearlessness of love of truth is taking its place.
The Congregationalist and Christian World.

One day I found the world to be very dark. I groped into an alley and found my way into a basement where the tenant was shivering with physical cold and moral fear. Somehow my sun began to shine and I came back into God's world of beauty, and found that it was ingratitude that had dimmed the splendors of the midday glory.

REV. MARTHA A. BORTLE.

I have seen souls whose peace chamber within was ample, into which they retreated from the strife of tongues, from the pursuit of envy and jealousy, and from all great worldly strifes and ambitions; and there, by as much as around about them were night and storm and tempest, by so much they found tranquillity and security and blessed peace.—BEECHER.

He that finds God a sweet enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in?—EMERSON.

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

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Items of Interest.

At a meeting of the Marconi Wireless Telegraph Company held in London last week, Marconi stated that the next series of tests would include the transmission of words and messages across the Atlantic. He said that there was nothing to prevent the company from undertaking commercial communication with ships at sea. The system is in permanent use on board seventy ships and there are twenty-five land stations. Mr. Marconi stated that defects with reference to secrecy had been removed, and that his transmission of twenty-two words in a minute compared favorably with the work of the cables.

The inventor said that the obstructions which were thrown in his way on that side of the Atlantic were in marked contrast with the generous encouragement he received from the government and press in the United States and Canada.

At a cost of three million dollars the Central Coal and Coke Company of Kansas City, Mo., has purchased all the properties and business of the Kansas and Texas Coal Company of St. Louis. The capital stock of the new company is $7,000,000, and it is the largest concern of its kind west of Pennsylvania.

The company now owns forty-five coal mines, employing 10,000 men; twenty-three company stores doing an annual business of $2,000,000; 2,500 houses used as homes for its employees; 50,000 acres of coal lands, and lumber mills that produce 180,000,000 feet of lumber yearly. The company has offices and agencies in every large city in the United States.

President Roosevelt's reply to Rear Admiral Schley's appeal was made public February 19. He reviewed the case at length and said that he was satisfied substantial justice had been done by the Court of Inquiry. The question of command at Santiago, he said, was settled by President McKinley in favor of Admiral Sampson. The President heartily concurred with the recommendation of the members of the Court of Inquiry, that no further action be had in the matter, and closed his memorandum by saying, "There is no excuse whatever from either side for any further agitation of this unhappy controversy. To keep it alive would merely do damage to the navy and the country."

Wu Ting-fang, Chinese Minister at Washington, was one of the principal speakers at the sixteenth annual dinner of the American Newspaper Publishers' Association in New York City last week. He told of newspapers and newspaper men in his own country. He said that the Chinese newspapers did not publish as much news as the American papers or have such extended circulation. The Chinese papers, he said, had real literary merit, and were, in his estimation, as potent movers of public opinion as was the press of this country.

The number of labor unions in the State of New York has increased from 860 to 1,881 since 1894. During the same period the membership has increased from 157,197 to 276,141. The percentage of women members increased from 3.4 to 5.3.

The largest group of organized workingmen is that in the building trades. It constitutes thirty-one per cent of the entire membership. The organizations in Greater New York have upwards of 180,000 members, or about two-thirds the membership of the State.

President Roosevelt has sent a message to the Senate recommending the retirement of Naval Constructor Richmond P. Hobson. Owing to physical disabilities incurred in the line of duty, and especially on account of the gallant service rendered by Mr. Hobson in the sinking of the Merrimac in the harbor of Santiago during the war with Spain, the President asks for the enactment of a suitable measure for his relief. A bill was immediately introduced providing for Hobson's transfer to the retired list

It is twenty-five years since the telephone was invented, but in 1891 there were only 512,407 instruments in operation in this country. The magnitude of the business at the close of 1901 is shown by the following figures given by the *Electrical Review*. There were 1,080,000 Bell machines, 708,717 independent machines, and 490,000 identified with farmers' lines and other inter-communicating systems. These represent a capital of $470,000,000.

According to the official returns of the twelfth census, the value of the manufactured products of Massachusetts in the fiscal year 1901 was in round numbers $1,027,000,000. This is about one-thirteenth of the value of the production of the United States Statistics collected by the Census Bureau show that the gross value of the products of manufacture in the United States in 1900 was $13,003,127,682, an increase of 38.73 per cent since 1890.

The Commonwealth of Australia, now a year old, has selected their flag. The Government judges had thirty thousand designs from which to choose. Their choice was a flag having the British Union Jack in the upper left hand corner, with a six-pointed star beneath it. The other half of the flag contains the Southern Cross. The government and official color is blue and the merchant marine will fly a flag with a red ground.

President Gilman of the Carnegie Institute is quoted as saying: "We have no idea of acquiring real estate or erecting buildings. The yearly income from the ten million dollars donated by Mr. Carnegie will be devoted to original investigations wherever it is considered that investigation is necessary. Washington will be merely the headquarters of the institution, where the board of trustees and the officials hold their meetings."

There are now about three hundred real Daughters of the American Revolution living. Eighty-six of the number are in Massachusetts; 116 are between ninety and one hundred years old, and twenty-two are over one hundred years old.

Mrs. Laura Wentworth Fowler of Massachusetts has been working for years to get Congress to pension these surviving daughters.

At a meeting of fire insurance companies in New York a resolution was adopted advancing the rate in some cases twenty-five per cent on mercantile stocks and on all manufacturing risks in the important cities outside of New York. The reason given for this resolution is the losses by which during 1901 a remarkable number of fire insurance companies were forced to liquidate.

The first annual meeting of the United States Steel Corporation was held in Hoboken, N. J., February 17. The annual report showed that the earnings for the year were $197,000,000, and the net profits more than $85,000,000. The properties owned and operated by the several companies were valued at $1,437,494,362 and the total assets amount to $1,647,443,521.

A marble quarry in Colorado shows on its perpendicular face five distinct colorings. Pure white marble is in a vein two hundred feet thick. Below is a stratum of black marble seventy-five feet thick, then four hundred feet of clouded marble, and then seventy-five feet of serpentine or green stone. This marble is said to be of fine quality and very accessible.

Five hundred and six dollars was recently paid for the earliest known New York play bill at an auction sale in New York. The play bill was of the Nassau Street Theatre, dated November 12, 1753. The performance was "Richard III." and the play was interpreted by the original Hallam company, the first players to appear in this country.

John A. Stewart, the venerable president of the United States Trust Company, in New York City, has tendered his resignation and recommended that Lyman J. Gage, ex-Secretary of the Treasury, be chosen his successor. The position has been offered to Mr. Gage, and it is understood that he will accept it.

The eleventh annual session of the Tuskegee negro conference was held last week at Tuskegee, Ala. Booker T. Washington said in his address that the best thing for the negro at the present time was to secure a home, become a tax-payer, and the most successful man in his community.

Gifts and bequests for public uses made in the United States during the year 1901 amounted to $107,360,000. The highest previous record for any one year was $62,750,000. Andrew Carnegie's gifts to colleges last year were upwards of $17,000,000 and to libraries nearly $14,000,000.

Secretary Long, who has served six years at the head of the Navy Department, will retire to private life. No definite date for his retirement has been decided upon, but it is thought he will leave the cabinet about the time Congress adjourns.

The eleventh Continental Congress of the Daughters of the American Revolution was held in Washington last week. Since the last congress 3,680 new members were admitted, making the total membership of the society nearly forty thousand.

Messrs. Wolmarans and Wessels, two of the Boer delegates who have been in Holland for some time, have sailed for the United States. It is stated that the purpose of their visit is to tour the country in the interest of the Boers.

Nine of the wealthiest and most influential citizens of Chicago have sent a petition to the United States Senate through Senator Cullom, asking for uniform and more rigid divorce laws in all the states.

King Victor Emanuel opened Parliament at Rome, February 20. In his speech from the throne he spoke of Italy's work for peace and the harmonious relations they maintained with all the Powers.

On March 1 the Postal Telegraph Company and Commercial Cable Company will reduce the cable rates to India from $1.23 to 86 cents per word.

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CHRISTIAN SCIENCE SENTINEL

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

The Master Clock.

THE great clock in the Naval Observatory at Washington, is called the Master clock. By means of the repeating apparatus the time is repeated over eighteen different circuits to the various parts of the country. New York City automatically repeats the time to all points east and north; Chicago and Cincinnati repeat to all points west and southwest; Richmond, Augusta, and Atlanta to all points south.

If you should happen to be in some large telegraph office at the moment the time signal is being sent out, it is likely you would see the operators at their keys take out their watches a few seconds before the time is due, open them, put a tiny piece of tissue paper twisted into a thread between the spokes of one of the little wheels in their watches, holding back the movement to the instant the signal is given, then releasing the wheel so that the watch shall fall into the exact beat of the Master clock in Washington.

Of course the same care must be taken whether the operators are to connect their instruments with a time-ball or a control-clock. The time-ball is an interesting feature of the service. It is a round ball large enough to be seen from the street where, supported by its appliances, it rests on the top of some building.

It is attached by wire to the circuit from Washington in such a manner that, at the instant the Master clock in Washington ticks the stroke of twelve, the delicately poised ball will fall, released by the same beat of the clock that announces the time to the rest of the country. Any one who watches one of these time-balls just before the stroke of twelve, timepiece in hand, may easily determine whether his watch is slow, or fast, or on time.

Throughout the east these time-balls are dropped every day at noon, save on Sundays, at New York City, Boston, Newport, R. I., Woods Hole, Mass., Philadelphia, Baltimore, Washington, Hampton Roads, Savannah, and Fortress Monroe. The tick of the Master clock that drops these time-balls also releases others, some of them many hundreds, indeed thousands, of miles away.

For instance, by cable arrangement, a time-ball is dropped every day in the city of Havana, and another in San Francisco, three thousand miles distant. So incomprehensibly swift is the speed of the electric current that, if the repeating instruments and the wires are in perfect condition, there is no appreciable difference in the time of the dropping of the ball in New York City and the dropping of the ball in San Francisco, each one released by the same tick of the Master clock in the Naval Observatory in Washington.

Great pains are taken to keep observatory clocks in time with the stars.

The clock was set the night before, by a star when it crossed the meridian; but, for one reason or another, it may have lost or gained the fraction of a second. The observer at the eyepiece of the telescope watches the oncoming star with the very closest attention. The instant it comes into his field of vision, just as it begins crawling across the wires, he gives a squeeze to the telegraphic key.

At the moment of this squeeze the fountain pen, attached to the key by the wire, gives a tiny jump and makes a slight bending in the line. As the star crosses each wire the observer presses the key, so that there are eleven indentations made as the star crosses the field and passes out of sight on its celestial way. It has not been stopped a fraction of an inch in its journey through space, but the observer has timed it in transit, and no matter how fast it may have been fleeing through the heavens, it has yet been closely watched by the man at the telescope until he could record its movements.

As the star passed the sixth wire the pressure for that line, its meridian line, registered the precise fraction of a second at which the star crossed the line. Then, as the clock has been marking its own time off on the cylinder, second by second, the observer compares the time the clock has been making with the indentation the instrument recorded as the star crossed the meridian.

Thus he can tell to the fractional part of a second the gain or loss in the time of the clock, and it is readjusted, or "set," as we say, to the unvarying time of the star.

You must set your watch by a star if you wish to be up with the times, these days. Out of the vast number of stars in the heavens visible to the eye at night, and out of the much greater multitude that celestial photography is bringing forth on its negatives, there are some six hundred that may be depended upon, stars that have so long been watched by the astronomers that they are known to be practically invariable.

Any one of these you may set your watch by, but it would be rather a difficult thing for you to pick out the star you wanted yourself, and even if you should select the right one, you would not be likely to know just how to go to work to regulate your time-piece.

For about two centuries most of these six hundred stars have been under the critical eyes of the astronomers, who have measured their exact places in the skies again and again. It has thus come to be known that these stars cross the meridian of any place at certain times every night.

The meridian of any place is the line the sun crosses there at noon—an imaginary line from pole to pole, directly overhead dividing east and west. The times when the stars so cross the meridian are predicted by the astronomers years in advance, and tables are made which are exact to a small fraction of a second.

After the astronomers, through long series of years of testing, found this out, it occurred to somebody that here was a perfect test for timepieces. Perhaps we owe it mainly to the great railway companies that the time of the country finally became regulated throughout the length and breadth of the land.

W. S. HARWOOD.

In January *St. Nicholas.*

A mania for absolutely correct pronunciation is fatal. The people who are afflicted with this painful ailment are as anxious about their utterance as dyspeptics about their diet. Their little airs of nicety, their starched cadences and frilled phrases, seem as if they had just been taken out of a literary bandbox. Reserve and precision are a great protection to overrated reputations; but they are death to talk.—HENRY VAN DYKE.

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The Lectures.

At Melvin, Ill.

Mr. Edward A. Kimball, C.S.D., of Chicago, lectured at Melvin, Ill., Thursday, January 30. This is a small place but a large audience attended the lecture. Mr. Kimball was introduced by the Rev. I. A. Shanton, D.D., pastor of the First Congregational Church, in the following words:—

This is an age of expansion,—expansion in things and matters material, political, intellectual, moral, spiritual,—an era of universal evolution from things lower to things higher, of things smaller to things larger, of things human into things divine. We do not occupy the vantage ground of our fathers, even though they were a noble and illustrious ancestry.

Politically, we have circumnavigated the globe, and touched the antipodes with a vital and lustrous civilization and life. Rome no longer holds the sceptre of monarchial authority, nor wears the mitre of universal culture. Greece is no longer the one only creator of art, nor the only educator in things æsthetic. Persia is no longer the banking house of the world, nor the only financier and dictator of the world's commerce. Athens is no longer the sole arbiter of human thought, or the expounder of systems and philosophies, nor yet the only teacher of things ethical. The splendor and glory of these ancient empires and civilizations have faded out, and a more gorgeous halo crowns the brow of to-day.

The occultism and sophistry of India and China have been lost in the philosophy and reality taught upon and enunciated from Judæan hills and vales.

Zoroaster and Plato are being quite forgotten in the study and inspiration of Jesus, the humble rabbi-carpenter of Galilee.

The ethics of Epictetus and Marcus Aurelius did much, indeed, for heathen peoples, but the doctrines and ethics of this Galilean are the dynamics of the world.

The sword of his spirit, wielded by consecrated men and women, is destined to subjugate the empires of men.

Human thought has been unchained ever since Luther broke the seal of the monastery Bible and proclaimed a liberty of conscience for Germany, and this blessed message has been heralded abroad as a pæan and hallelujah of universal freedom, granting to all men the inalienable right to worship God according to individual conscience. Truly, the message of the Nazarene is the epic of the ages.

Christian Science claims the heroic and Divine spirit of the Master, and lays particular claim to the primitive doctrines and tenets and promises of Jesus, as one greater than any philosopher or reformer. It lays all systems under eternal tribute to what he vouchsafed to men: viz., healing power of both soul and body, a faculty and function not to be thought incredible, since all promises were made on the veracity and immutability of God himself. Christian Science does not presume to go back of nor away from Jesus, but refers all its acts and claims to him and his promises.

While Christian Science may be a new system, if indeed it aspires to the dignity and force of a system, it vouchsafes to the world the revival and revitalization of Apostolic commission and power.

Though some of its claims may sound wild and fanciful and farcical, yet so confident is it of being in the right, that it begs to stand at the bar of human judgment and have its acts and life passed upon by sages and seers.

There swings in each life a golden censer, and Christian Science seeks to fill this with the choicest aroma and incense of divine Truth, eternally divorced from all speculative philosophy and dogmatic theology. Human prejudices it seeks to unmask, human ailments to heal, and boldly challenges opposing doctrines, beliefs, and methods, all in the name of Jesus the Christ. It does not claim anything new or untried or empiric, but deftly employs the old truths of Moses and Abraham, of Elijah and Jesus, of Peter and Paul. With the balm of Gilead it seeks to disabuse the mind of errant and erring concepts, and implant vital and life-giving Truth, declaring it capable of doing all things.

The uninitiated can no more understand or appreciate its claims and ministry than can a Rajah of India comprehend the vast dimensions of Westminster Abbey, or appreciate the gorgeous decorations of St. Paul's. It claims a sweet and enchanting and ennobling song, unheard by those remote and alien from its benign life and influence. This anthem is no more vital to the obdurate and belligerent thought than the chimes of cathedral bells, to move the distant traveler to ecstasies and devotions. Human prejudices and antagonisms have ever been formidable as a phalanx of Xerxes' army, and sometimes is as devastating as Huns. But toleration and indulgence is the democratic and placable attitude. We have no right to denounce a thing or a thought before we have given it trial or experiment. By this tolerant experimentation Ptolemaic astrology grew to be Copernican astronomy, and Socratic theory came to be Baconian philosophy. Because a thing is new and incomprehensible and illogical to us, is no cause to deny its veracity. Spain denied the claims of Columbus, but this did not destroy the route and continent which Columbus claimed. I doubt not but Christian Science, in common with all new movements of thought and life, is greatly misunderstood and misinterpreted. But this is not to be wondered at, nor does it intimidate or discourage its devotees. As in the words of Emerson: "Pythagoras was misunderstood, as were Socrates and Copernicus and Newton and Luther and Jesus." Indeed, it seems a law that to be great and good is to be misunderstood. The genius and spirit of a great movement or effort is not to be known or seen by its mere externals.

To the end that we may be better informed, and thus judge aright, The First Church of Christ, Scientist, Boston, Mass., has constituted a Board of Lectureship, employing some thirteen lecturers, schooled in their science and skilled in their art, to elucidate and enunciate its claims, doctrines, and methods. But we must not presume that in one short hour, even by the most cultured and capable, there can be fully and satisfactorily expounded a system and doctrine which required decades to compile and elaborate and demonstrate and prove. We cannot hope for more than mere hints at meaning, method, and motive, at doctrine and tenets. Hence, we must not be hasty or uncharitable in rendering our judgments and passing our sentence, but weigh the propositions honestly, as in the sight of Providence.

We have with us to-night, one who will speak out of the depths of his own experiences, and no one has a right to challenge another's experience, even though it be strange and out of the ordinary channels. Being a living and tangible witness of the efficacy and sufficiency of Christian Science, having been by it snatched from the jaws of death, the speaker may well speak with confidence and pride and emphasis.

Out of the magnanimity of mind, the largeness of heart, and the liberality of purse, the local organization of Christian Scientists of Melvin, have provided this splendidly instructive lecture to which it is our honor and privilege to listen. Without solicitation at all, even among themselves, the money to meet this expense has poured into the treasury just as for the building of Solomon's Temple of old, until the committee on finance had almost resolved to stay the tide. This is but indicative of the entire work of this little body. They have never appealed to the public for help, offering anything in lieu for patronage. The fly-leaf of their ledger records the fact, patent to all, that

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they have borne their own financial burdens, and liquidated their own financial obligations, and yet have cash in their treasury.

To the end that we may be liberal partakers of this wholesome and vital nourishment, the Lecture Bureau has sent here, in answer to the invitation of the local organization, Mr. Edward A. Kimball of Chicago, whom I now have the pleasure of introducing to you.—*Correspondence.*

At El Paso, Tex.

The lecture by Hon. William G. Ewing of Chicago, was given Tuesday evening, November 5, to a large and appreciative audience, the big hall in Masonic Temple being filled to the doors. This is the first Christian Science lecture ever given in El Paso, in fact the only one ever given between Fort Worth, Tex., and Los Angeles, Cal. Many people came to hear about Christian Science from the surrounding towns, also from New Mexico, old Mexico, and Fort Worth, Tex. The Second Reader of the society in Mexico City, Mexico, came over twelve hundred miles.

Captain T. J. Beall, a prominent lawyer of El Paso, introduced the speaker of the evening as follows:—

Ladies and Gentlemen:—I have been requested by the kind ladies having in charge this meeting to introduce the distinguished speaker of the evening. It is not without distrust of my fitness to discharge this pleasing duty, because I am not a Christian Scientist, nor familiar with the tenets of the church; but I should prove recreant to the most tender and sacred obligations if I failed to feel a grateful appreciation for the kind ministrations of a Christian healer, to one who for thirty-two years and more has brightened my home with her smiles and jeweled my life with joy and love.

No one, I apprehend, in this age of advanced civilization would assume before an intelligent audience, that all truth was bound up in the creed of any one of the theological institutions of the country, or any one of what is termed the Orthodox churches; in other words, that there was no truth in any one of the many theological institutions or of the many different churches in this land save one.

This would be a degree of bigotry and intolerance that would shock the intelligence of any community. We assume, therefore, that there is truth, some germ of truth, in every Christian denomination, and that in this age of advanced civilization, there are developments and unfoldings of truth, though not new, that when reduced to practice will tend to the uplifting, the ennobling, the strengthening of mankind. I understand that Christian Scientists do not claim that they bring into the world any new truth, but that they are old truths found in the Bible, or drawn from the interpretation placed by the Scientist upon the teachings of Christ.

Their mission is, I understand, laden with Love. It is the theme upon which they dwell. It is the fruit of the practice of Love that produces all the good and all the healing which they claim. We know that the old century just passed, has laid aside with it many things that were supposed to be true, but that applied science has demonstrated to be error. To illustrate: until the days of Copernicus, it was supposed that the world was flat, and that the sun arose in the east. He met persecution and obloquy, in order to vindicate the truth of his discovery. In very recent times it was the popular concept of all men who studied philosophy and were at all familiar with its teachings, that all material objects possessed certain qualities, that they were opaque or transparent. This was the teaching of the schools. Yet we know that in the development of the X-ray, an advanced step taken by applied science, objects in themselves only exist as they appear to be. I refer to this fact, to show that we have yet much to learn, and I have the pleasure to-night to announce to this audience that we have a gentleman who will address you, who perhaps will be able to tell you things of which you know not, and to explain things to you which you do not now understand. He comes to you from a distance of thousands of miles—a gentleman learned in the law, who in his own state of Illinois, in the city of Chicago, through many years of service, distinguished himself as an advocate at the bar and achieved honors as a judge on the bench, and with all that, a legal mind trained to analysis, and to convey information.

Consecrated as his effort will be, by the fact of personal demonstration, in his own person having been healed through the ministrations of a Christian Scientist, believing sincerely in its truth, I ask for him that you hear him patiently for the cause, and that you be silent that you may hear. "No heart, generous in ways of sympathy, is vainly turned aside. No soul so dead that may not be awakened and strengthened when something good is said." I take pleasure, ladies and gentlemen, in introducing to you the Hon. William G. Ewing, who will address you to-night upon the subject of Christian Science.—*Correspondence.*

At Troy, N. Y.

"What is Christian Science?" was the question answered at Music Hall last evening (February 13), before a large audience, the speaker being Carol Norton, C.S.D., of New York City, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass. The lecture was under the auspices of First Church of Christ, Scientist, of this city, and was listened to with the closest attention throughout. Mr. Norton is an able speaker and his explanation of the belief of the Christian Scientists was clear and forceful. The question which the speaker answered has been asked so frequently by people in general that the idea of the Troy church was to give all who so desired an opportunity to learn just what Christian Science really is, that any opinion formed may be based upon a proper understanding of facts.

Mr. Norton was introduced by Edgar K. Betts, who said in part:—

Ladies and Gentlemen:—First Church of Christ, Scientist, of Troy welcomes you here to-night to listen to a man who knows why Christian Science is both Christian and scientific.

One of the first lessons it teaches us is not to borrow trouble. We are convinced that we are grasping truths that make life better and brighter, that teach us to overcome mental, moral, and physical difficulties. This system lends itself for use every day in the week.

A Christian Scientist advocates personal liberty for every one, and knows that we make or mar our own lives. He does not put the blame of his miseries on an inscrutable Providence when he is proving from daily experience that they result from his own foolishness or ignorance.

Christian Science insists upon absolute honesty, an honesty that means far more than paying one's debts in cash. It demands honest thinking, including that hardest lesson of integrity, to be honest with oneself. As Shakespeare aptly says:—

> to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

It does not threaten Christian faith, but would clear away the accumulated dust and cobwebs of fifteen hundred years and return to the simple teaching of the Holy Man of Galilee.

Its creed—the Sermon on the Mount.

Its motto—the Golden Rule.

Its ultimate—peace on earth, good-will to man.

Our Puritan ancestors, stern of face, hard and relentless in their faith, and narrow in their creed, nevertheless served their purpose well and paved the way for us whose lives have fallen in pleasanter places and more liberal times.

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To be sure it is a long way from the teachings of Jonathan Edwards to Christian Science, but the steps have been progressive. Possibly the doctrine of hell-fire was not so terrifying to the half-frozen Pilgrims, shivering in the cold winds of a bleak New England winter, as it is to their more comfortable descendants. It has been wittily said of them that they came to worship God as they saw fit, and to see that every one else did the same.

When the Pilgrim saw an Indian out in the cold he covered him—with a shot-gun. The Christian Scientist should cover everybody with the broad mantle of charity, and would like also to have a corner of the blanket extended to himself.

In this spirit we cheerfully offer our system for your earnest consideration.

Our own city has always had a warm and hearty greeting for every messenger of progress, and this large audience is a witness that modern Troy, like ancient Athens, is always "ready to tell and to hear some new thing."

Therefore I bespeak for my friend your kind attention. It is my pleasure to introduce to you Carol Norton, C S.D., of New York City.—*Troy* (N. Y.) *Record.*

At Galion, O.

Mr. Edward A. Kimball, C.S.D., of Chicago, lectured in the City Opera House, Thursday evening, February 6, to a fair-sized audience. One feature noticeable was that the audience consisted almost entirely of intelligent and interested people, very few attracted by curiosity. The comments heard by Scientists since have been complimentary. The lecturer was introduced by Mr. W. J. Geer, attorney at law, who said:—

Ladies and Gentlemen:—The many new discoveries and inventions, the rapid advancements and changes in the manufacturing and commercial world, the inauguration of new methods, modes, and practices in all the professions, lead me to conclude that the people of this age are a rapid thinking and acting people.

The various theories and creeds, call them religious ones if you choose, presented are taken up, carefully considered, and those that will not stand the test are cast aside; only the substantial ones remain.

This is particularly true as to our religious views. People do not all see, think, or act alike, and hence a constant sorting or weeding out is going on.

We, as a people, thirst after true knowledge, and I believe the world is getting better because of the desire and inclination to deal in a practical, business-like manner with the problems that are presented, especially those that have for their aim and object the improvement and elevation of mankind.

The Christian religion is one in which we all believe. The Christ is and has been the high ideal of all civilized nations for the past centuries.

The doctrine of the Christ, his precept and example, changed the whole course of the world's history. It changed Rome from a place of riot and debauchery to one of religion and devotion, and what it did for Rome it has never ceased to do for the whole world.

The doctrines promulgated by Christ and his followers have stood the test of all opposition for two thousand years; it has conclusively proved and established all that was ever claimed for it. And to-day the precept and example of the lowly Nazarene is presented to us as well rooted and grounded, and as fresh as when delivered in the Sermon on the Mount. There is no condition of human life that it does not reach, and none but what can find in the Christian religion a solace, a comfort, and a healing balm.

I am not a pupil of Christian Science in the general acceptation of the term, but I believe in a scientific, practical Christian theology,—one that teaches us to minister to the wants of those in distress, to aid those in need, comfort the afflicted, and relieve distress whenever and wherever we find it.

Christian Science is no new or vague theory, and those who have devoted the best part of their lives to the scientific study thereof are anxious that mankind should share in the great and glorious good there is in store for them.

We have with us this evening a Christian Scientist who is here to talk to us upon this all-important subject.

It is, therefore, my pleasure, ladies and gentlemen, to introduce to you the speaker of this occasion, Mr. Edward A. Kimball of Chicago, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., who will now address you upon Christian Science.—*Correspondence.*

At Keokuk, Ia.

Edward A. Kimball, C.S.D., of Chicago, delivered an address on Christian Science at the Keokuk Opera House Sunday afternoon (February 9), under the auspices of First Church of Christ, Scientist, of Keokuk. The theatre was crowded, and the address was an interesting one and well worth hearing, even to the uninitiated. Mr. Kimball is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., and stands high in the ranks of Christian Scientists. He is a man of much force and is an attractive speaker. His address was closely followed by the audience, which included many of the most thoughtful people of the city.

The Gate City, Keokuk, Ia.

Mr. Kimball was introduced by Mr. A. Hollingsworth of Keokuk with the following remarks:—

It is the boast of the present civilization, especially in this country, that there is toleration for all forms of religion and all systems of philosophy. It should be, and to some extent is, a fact that there is at this day a considerable number of people who are not only willing, but regard it as the duty of every one not foresworn to ignorance, to examine carefully, fairly, and without prejudice, new beliefs and systems of religion and philosophy. I am one of those who believe this to be their duty, and that it is the duty of every one who would aspire to being really enlightened, and I assume that most of you who are present to-day agree with me in this, and have come here that a fair and impartial hearing might be had of the religion called Christian Science. It is to be hoped that those of us who have not understood it will hold our judgment in abeyance until we may have further knowledge, that we neither too hastily commend nor too hastily condemn. Let our minds be in a state of honest inquiry, willing to accept the truth whatever it may be.

We are fortunate to-day in having this opportunity to listen to one who comes speaking with authority as a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass. His utterances we may take as a correct statement of the doctrines of the Christian Scientists as he comes as an accredited exponent of those doctrines. It is my pleasure to now introduce to you Mr. Edward A. Kimball of Chicago, who will address us upon Christian Science.

Correspondence.

At Bloomington, Ill.

Nearly every seat was occupied at the Grand Opera House last evening (February 10), during the lecture upon Christian Science by Edward A. Kimball of Chicago. Mr. Kimball was introduced by Mr. F. P. Casey and the lecture was under the auspices of First Church of Christ, Scientist. Mr. Casey in making the introduction said:—

Ladies and Gentlemen:—We have assembled here to-night in response to an invitation from First Church of

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Christ, Scientist, of this city, to listen to a Christian Science lecture. Public interest in the subject of Christian Science is widespread. The many wonderful healings resulting from the application of the principle of Christian Science have enlisted the attention and consideration of our best thinkers. Quoting from Science and Health, "The time for thinkers has come." There never was a time when mortals were more earnestly searching for truth, and demanding proofs in support of the claims of any new doctrine. In the words of Mary Baker Eddy in the Christian Science text-book, "Ignorance of God is no longer the stepping-stone to faith." Jesus said, "Ye shall know the truth, and the truth shall make you free." We do not know this truth, and we have not this freedom in so far as we are yet in the bondage of sin and disease.

Christian Science teaches that the understanding of this truth and its accompanying freedom may be gained here and now; even as the Scripture saith: "Now is the day of salvation." We have with us to-night one who is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston. He is not a stranger in Bloomington, having lectured in this house some three years ago, and having previously spoken at a Bloomington Chautauqua. He will address us to-night on "The Cause and Scientific Cure of Disease." I have great pleasure in presenting Edward A. Kimball, C.S.D., of Chicago.

Mr. Kimball spoke for nearly two hours. He is an entertaining talker and handled his subject in a manner which evinced his familiarity with it. He held the undivided attention of his audience from beginning to end. This was due as much to his earnestness as to the topic which he presented.—*The Bloomington* (Ill.) *Bulletin.*

At Newburyport, Mass.

Rev. William P. McKenzie of Cambridge, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, was greeted by a good-sized audience at City Hall, last evening (February 13). Mr. Louis N. Bennett, a prominent young attorney of Boston, was presented to the audience by Mr. George C. Morrill of the local Christian Science Church, who, after a brief address, introduced the lecturer of the evening.

Mr. McKenzie talked for about an hour and a half, and his address was helpful and instructive, clearly outlining important points of this faith. His subject was "Christian Science, the Gospel of Love."

Newburyport (Mass) *Herald.*

At Marinette, Wis.

Edward A. Kimball of Chicago, addressed an audience of over a thousand people Friday evening (February 14), in the Scott Theatre, and held them interested in his hour and a half's talk on the claims, aims, and purposes of Christian Science. Mr. Kimball is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., and is particularly well qualified to explain the teaching of Christian Science. The lecturer was introduced by Mr. A. L. Black.

A large number of those present came from Green Bay and surrounding cities to hear Mr. Kimball, returning home on the late train.—*The Eagle,* Marinette, Wis.

The world is wide
In time and tide,
And—God is guide;
  Then do not hurry.
The man is blest
Who does his best
And—leaves the rest;
  Then do not worry.

Anon.

Notices.

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Church Manual.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

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Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form* of *invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Love for Mankind.

THESE words of our Leader in "Science and Health with Key to the Scriptures" page 25 (New Ed.), express a truth which it were well for every Christian to make the rule of his life-conduct: "The divinity of the Christ was made manifest in the humanity of Jesus."

It is easy to say that we love God, but to talk of love in the abstract and prove that we love God in our living, are different things. To talk of love and not demonstrate it in our acts is idle; nay, worse than idle; it leads to hypocrisy. The things we do, not the things we say, prove our sincerity and our discipleship. The great fact in Jesus' life was that he proved his words by his acts. His preaching was quickly followed by his practical demonstrations. These acts were acts of love in that they healed sickness and destroyed sin. He thus reflected divine Love by his human acts. Those who follow him indeed must do likewise. He distinctly taught this. He repeated over and over again the Old Testament commandment requiring a full and complete following of God by loving, that is, obeying, Him with all the heart, mind, and soul; and he declared that love of God and love of man were identical; that the one was not merely the complement of the other, but that they were one. True love of God, therefore, is manifested in the love of humanity,—the neighbor. When the one is expressed so also is the other.

If we pattern our lives after Jesus' life, then, what shall we do? First as to sin. Did he pass it lightly by as nothing, or did he rebuke it that it might be uncovered and destroyed? In rebuking sin he did not scorn the sinner. He mercilessly rebuked the self-righteous and unrepentant sinner, the worldly-wise sinner, but how compassionate was he toward the sinner who showed the least evidence of humility and repentance! With tenderest love and kindliest patience he pointed the way for this sinner. His attitude toward the suffering and repentant sinner was that of a burden-lifter, not of a burden-maker. He added not one feather's weight to the burden of any. He called upon the burdened and heavy-laden to take upon them his yoke, that their burdens might be lightened, and pitifully told them that his yoke was easy and his burden light. He proved to them that sin was not their rightful burden; he proved with equal certainty that sickness belonged not to their true heritage. He comforted the sorrowing; he "healed each bleeding wound" so far as he was permitted so to do.

The more deeply we study the life of this Son of God and Son of man, the more we become convinced that there is but one way to prove our love for God, and that way is by manifesting the same divine love for man that Jesus manifested; that is, by having the same Mind in us which was in the Christ. How plainly is this brought out in the writings of our beloved Leader! How faithfully is she proving her words of love in her life! How truly is she proving her discipleship! How closely is she exemplifying Jesus in all her ways!

Christian Scientists, are we living Love as much as we are talking it? Are we proving our words by our deeds as we should? Are we showing forth that Love which brings in harmony and drives out discord? Are we healing the sick and reclaiming sinners as we should? Are we forgetting self, and yielding all for Christ-Truth? Are we following, indeed, the Wayshower? If not we are not true Christian Scientists, for this is the demand made upon us; this is what we are professing before the world. Are we true to our profession? To the extent that we are not, let us mend our ways and turn our faces truly toward the Light and walk therein. The one great appeal to us from out the pages of our text-book is to keep the commandments, follow the Christ, prove our acceptance of Truth by demonstrating Love, and thus rising above materiality into spirituality.

Christian Science in Germany.

MUCH has recently been said in the newspapers concerning opposition to the spread of Christian Science in Germany. The dispatches are to the effect that the Emperor of Germany has intervened to prevent its further inroads into Court circles. It has also, it would seem, been discussed in the Reichstag. The nature of the discussion is not reported at length, nor do we know how correctly it has been reported at all. Neither can we determine, from the meagre dispatches, what the Emperor has done in the premises, if, indeed, he has done anything.

If, as is reported, a member of the Reichstag stated that Christian Science should be suppressed in Germany as it had been in the United States, we can only say that, as Christian Science has not been suppressed in the United States, but is spreading here with a rapidity that is astonishing its own adherents as well as the outside world, the argument in the Reichstag, if made, was not a happy nor a strong one; not more so, in fact, than was the coupling together of Christian Science and Spiritualism by another member. There is no more correctness of fact in the assertion that Christian Science and Spiritualism have the same psychological source than in the declaration that the former has been suppressed in the United States. Both statements show how little the subject under discussion was understood.

We shall patiently await the outcome in Germany, well knowing that when the Emperor and his subjects shall come to understand that Christian Science is none other than the true religion of the Gospels, is based wholly on the Word of God, and is but carrying out, in an especial way, the teaching and life-work of the Founder of Christianity, opposition to its establishment in Germany, as elsewhere, will cease.

We deeply trust that the Germans who are now opposing Christian Science will give its claims a fair and sincere investigation; that they will satisfy themselves of its wonderful healing and sin-destroying works; having done this, in an understanding way, Christian Scientists will be content to abide the issue.

Referring again to the discussion of Christian Science in the Reichstag, we quote the closing sentence of an editorial in a leading daily newspaper of the United States:

"The subject was wisely dropped after one of the ministers suggested that it was worse than useless for the State to use force against such things."

Judge Ewing.

IN reply to inquiries we will say that the newspaper accounts in reference to Judge Ewing at New Orleans were greatly exaggerated. Of this we have direct and authentic information.

Judge Ewing is fulfilling his lecture engagements as usual, and has been ever since the newspaper reports went out.

He is enjoying his usual good health, and is preaching the Gospel of Love and Health as effectually as ever.

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Among the Churches.

At Colorado Springs, Col.

The work at Colorado Springs has been steadily growing during the past year, and in looking back we can see that our efforts have been crowned with marvelous success.

Our membership now numbers one hundred and sixty, making an increase of forty per cent during the year, and the attendance at our Sunday morning service is about three hundred, an increase of one hundred per cent in the past eighteen months.

On January 9, we held our regular annual business meeting, and the unity of thought was so beautifully manifested that the First and Second Readers, and both Boards, consisting of five members each, were elected on the first of their respective ballots, giving us ample proof that the One Mind is ever-present and governs all.

Last November, Mr. Kimball lectured for us, and his lecture proved to be a veritable love feast for the Scientists and was productive of much good outside our own ranks, two cases of healing having been reported. The soil had been well prepared and the fruitage was abundant. Surely the memory of that happy event will long live in the minds of all lovers of Truth in Colorado Springs.

Last fall we secured a church site which is centrally located and on one of the most beautiful avenues of the city, and it is our intention to begin the building of a church as soon as we complete the payment on our lot.

We are striving to bring out in each individual consciousness, the spiritual church whose "foundation is Christ Jesus" whose "walls are Salvation" whose "gates are Praise" and whose "Builder and Maker is God."

Our dear Mother has taught us what the *real* Church is, and it is our earnest desire to prove our gratitude to her, by being willing and obedient servants, and by doing all "to the glory of God."

This city is a famous health-resort, and invalids come here by the hundreds hoping to profit by the sunshine which they fancy will better their condition. It is to these poor, hungering hearts that our thoughts instinctively turn, hoping that we may be able to teach them the *true* way to health, harmony, and holiness.

May God continue to bless us in our efforts to uplift humanity, and in helping to establish His kingdom here on earth, for through our understanding of Him we are enabled to open wide our windows and cry out to those who are weary and afflicted, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

LELIA YATES RIDER, *Clerk.*

Union at Buffalo, N. Y.

Believing that blessings increase as they are shared with others, we would have our brethren throughout the Field share our joy over a great work of Love which has recently been wrought for us,—a work which the following letters can but faintly outline.

Buffalo, N. Y., January 17, 1902.

To the Members of Second Church of Christ, Scientist, Buffalo, N. Y.

Believing the great demand of the hour to be unity, trusting fully in the words of our blessed Master, "That they may be one," in obedience to the teachings of our Leader and Mother, and in the desire for the advancement of our beloved Cause in this city, we, the members of Third Church of Christ, Scientist, lovingly ask to be admitted, as a body, into full membership with Second Church of Christ, Scientist, that we may work together in the bonds of Christ.

Yours in Christ, Truth,
Church Committee, Third Church of Christ, Scientist.
H. E. MANCHESTER, *Clerk.*

Buffalo, N. Y., January 20, 1902.

To Third Church of Christ, Scientist.

Dear Brethren:—Your earnest desire for "unity of the faith," meets a joyful response in our hearts. With deep-felt gratitude to the "Giver of all Good" for this manifest leading of Truth, we bid you loving welcome to full membership in our church, and may we, together, learn more perfectly the great lesson of Love which is the one bond of union.

Yours in Truth and Love,
Second Church of Christ, Scientist.
GEORGE A. TRIER, *Clerk.*

The members of the two churches met together as one on Sunday, January 26. The Lesson-Sermon on "Love" seemed especially prepared for this joyful occasion.

Church Committee of Second Church.

Annual Meeting at New Orleans.

Second Church of Christ, Scientist, New Orleans, La., held its third regular annual meeting on the evening of January 7, 1902.

Reports made by the several officers were indeed encouraging. Particular mention should be made of the treasurer's report: notwithstanding the many obligations incurred, they were all met, and a small cash balance remained to begin the year 1902.

Our church is located in the most beautiful residence section of the city, and the attendance during the year 1901 was very good.

One significant fact which deserves especial mention is that the increased attendance at our Sunday School necessitated an additional room. Therefore, when re-leasing our present building for a future period of two years, we were granted the privilege of building an annex to the church for this particular purpose. This has been accomplished and all obligations met.

Our reading room has been removed from the church to 419 Hennen Building, the most prominent and centrally located building in the city. The room is supplied with all Mrs. Eddy's works, as well as all literature from The Christian Science Publishing Society.

In gratitude for the many blessings our little church has received, this report is submitted.

MRS. A. WALKER, *Clerk.*

Annual Meeting at Kingston, Ont.

The fifth annual meeting of First Church of Christ, Scientist, Kingston, Ont., was held on Monday evening, February 3, 1902, with a representative attendance. The reports were all of an encouraging nature,—satisfaction with the work of all the officers was expressed, and hearty int rest shown in the appointments for the ensuing year. The clerk's report, on behalf of the Board of Trustees, called attention to certain marks of progress made during the year; the re-union of the two churches as an indication of the growth of spiritual harmony; the healing influence manifested in the church services; the opening of class instruction in Kingston; the securing of a first floor flat—hall, reading room, and offices—for Christian Science; the gradual increase in membership; and all evidences of the operation of the spirit of Love. The treasurer's report, which was careful and painstaking, showed a gratifying, steady increase in the finances. The directors' report showed commendable activity, especially in connection with the reading room. Appreciation of the work of the Sunday School, and of all who help the children, was expressed, special mention being made of the children's choir for the Sunday services. Election to the Boards of the church, and the specifying of salaries was by ballot, the amounts being voted on averages. The tone of the meeting was one of harmony, hope, and aspiration. G. R. LOWE, *Clerk.*

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At Littleton, N. H.

The Society in Littleton consists of fifteen members, organized one year ago. We have an interesting Sunday School. Our meetings are held in quarters that are pleasant and central. Christian Science literature has been placed in the public library, the Y. M. C. A. room, and the railroad station. The average Sunday attendance is twenty-five and the mid-week service is well attended. One lecture has been given and another is contemplated in the near future. Individually and collectively we desire to express thanksgiving and praise to God for the priceless gift of Christian Science to this and every age through our Leader and Mother, Rev. Mary Baker G. Eddy. To the publishers of the *Sentinel* and *Journal* we owe our thanks. To the Lesson Committee, who labor so efficiently and effectively for us, we are grateful; and for every one with whom we are "one in the larger thought of God" we have a warm place in our hearts.—Miss Emma Morse.

Unity at Bradford, Pa.

Bradford, nestled among the snow-clad hills of Pennsylvania, sends greetings to all sister churches, and asks that they may rejoice with us, in that the sunlight of Truth is dispelling the darkness that seemed to exist in our midst. The claim of separation has been met and overcome.

Our hearts are filled with gratitude for all that infinite Love has done for us. We start the new year in larger rooms, newly furnished, and centrally located, and our outlook is more encouraging than it has ever been.

We wish to express our appreciation to The Christian Science Publishing Society for their faithful labor and for the many helpful messages from the Field which help to brighten our way. Our desire is that we may be faithful workers in our Master's vineyard.

Mary A. Gregg, *Clerk.*

At Hoopeston, Ill.

At a business meeting of the members of First Church of Christ, Scientist, called to consider the building of a house of worship, it was resolved by a unanimous vote that the thanks of the members be extended to the people of Hoopeston, for the generous and kindly expression of good will displayed by them in subscriptions to our building fund.—Josiah Rusk, *Clerk.*

The *Danville Commercial* says: "The first Christian Science church to be built in this county, or for that matter in this part of Illinois, will be erected at Hoopeston this summer. The Hoopeston Christian Scientists are raising money to erect a church and have almost enough promised to pay for the structure, which will be a handsome one. The new church will be located on the corner of Third and Washington Streets, where the Friends' chapel now stands."—*The Hoopeston* (Ill.) *News.*

Annual Meeting at Fort Wayne, Ind.

Second Church of Christ, Scientist, held its first annual meeting last evening in the church edifice, 96 Harrison Street, and listened to a review of the work of the past year. The report showed that there are forty members, eleven of whom have come into the church since its organization, who had never been members of a Christian Science Church previously. There are twenty-three Sunday School scholars enrolled. The work accomplished by church and Sunday School, both spiritually and financially, has been most gratifying. The total receipts for the year were $1,001.43 and all obligations of the church have been met, leaving a balance in the treasury. A public reading room is open daily at 24 East Washington Street. One lecture on Christian Science was given under the auspices of the church by Mrs. Annie M. Knott, C.S.D., of Detroit, Mich.—*Fort Wayne* (Ind.) *Sentinel.*

Selected Articles.

Christian Science Satisfies.

To the Editor of the *Herald.*

Christian Science is without doubt one of the most popular subjects of the day. This is probably due to the revolutionary ideas of philosophy taught in this Science and its healing effects upon mankind. So extensive have been the results of this faith upon its adherents that it has attracted universal attention. As is the case with most things that are new, some are likely to look upon it with more or less incredulity. Its radical departure from materialism would naturally meet with disapproval on the part of those who are deeply rooted in materialistic philosophies, until they have had opportunity to test the new ideas.

Its complete abandonment of medicine in the treatment of the sick is looked upon by those who have only a superficial knowledge of this science as neglect rather than a help. But all these difficulties are removed by experience. Every well established theory, contrivance, or institution has been obliged to run the gauntlet of scepticism and perhaps persecution, and even those who advocate new things have been more or less maligned, being hated because they were responsible for the new things and because the new cast a reflection upon the old.

Whether Christian Science is or is not correct in its theory, it is certain that its adherents are an earnest, honest body of Christian people who will average with mankind in general intelligence and refinement. It cannot be denied that much good has been accomplished through this school of science, and as the fruit is good, it must be true that the tree is good.

The marvelous growth of this denomination is not strange when we take into consideration the efficacy of Christian Science. Such only indicates that the people know a good thing when they see it. While it is true that even at this late date there are many who recklessly venture into humbuggery, yet the people are not likely to follow to any great extent a thing which promises but never pays. That the faithfulness to their religion is unabating on the part of Christian Scientists proves that their faith satisfies.

This Science offers relief from the general lines of human woes abstractly named sin and disease. The increased immunity from the ills of the flesh, the clarification of the mental condition of its adherents, makes it a place of refuge for the distressed.

The nearness of God made conscious through the teaching of this science fulfils the Scriptural declaration, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Christian Scientists have no desire to meddle with the various schools of religion and medicine, but cheerfully accord to all mankind the privilege which they claim for themselves; their own choice of religion and medicine.

Alfred Farlow.

In the *Newburyport* (Mass.) *Herald.*

A Prophecy for the Twentieth Century.

New centuries call for new ideals. The imagination is stimulated at the commencement of a cycle; the impulse of life takes a fresh start. It is a point of vantage in the unceasing march of time, from which we look backwards and forwards, seeking light from the past and inspiration for the future. To prophesy events is to deal in the black arts, but to prophesy tendencies is to express a hope which may be realized—a faith which may be as the grain of mustard seed. It is by faith that the world advances. We assert our faith and then strive to make it vital in our lives.

The nineteenth century was an age of science. Its achievements were the most splendid in the annals of the human race. It was an age of discovery, of exploration,

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of colonization. Its close marked the decline of the Latin races and the ascendency of the Anglo-Saxon. Its most illuminating thought may be summed up in the word "evolution."

In the century closed materialism triumphed. The new century shall be an age of spiritualism. Upon the practical shall be builded the ideal. Men have been studying how to gain money. Now they will vie with one another in its wise distribution. They have sought for mastery over the elements of the earth and air, and have triumphed in an age of steel and electricity. Now they are to strive for mastery in the realms of the spirit. Religious faiths have crumbled before the scrutiny of science. Like the growth which springs from the mould of a ruined forest shall be the new religion of the new century, with its roots deep down in the basic truth of science, and its branches towering in the pure heaven of love.

Art, the handmaid of religion, shall come to her heritage in this new century. She, too, shall be nurtured by the glory of science, but shall rise in her own kingdom of the beautiful, the serene, and the pure. Her benign influence will spread like a benediction over the works of man.

Westward the march of progress tends, and the world's centre of thought and action will shift from the Atlantic to the Pacific. May it be a progress from war to peace! May it be indeed what so many epochs have been vainly called—a Christian era! May it witness the change from a statecraft which held its own by might to that millennium in which right, truth, and justice control the policies of men!

CHARLES KEELER.

In "Impressions."

Nuggets.

How many to-day are really and truly thankful for the great blessings they daily receive from the always present and loving One who watches over all.

How many in the inner sanctuary of the heart, do sincerely and reverently acknowledge each and every blessing whether of food or raiment, for are they not from God? His love and tender care is ever discernible to the spiritually inclined.

Spiritual nuggets are lying at our feet daily. Do we grasp them? If we but made half the effort to obtain and thoroughly understand and apply them to our daily life that we do to obtain the glittering and material nuggets, the earth would soon be girdled with the glad song of the brotherhood of man.

J. PAUL LOWELL.

In the *Minneapolis* (Minn.) *Progress.*

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly.* When the change is made in the *Quarterly,* references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

March 16, 1902.—*Subject:* MATTER.

I.—543—30 to 3 next page; 523—3; 263—4, 11 to 17; 177—10.
II.—122—27; 190—12; 311—14; 550—14 to 18; 204—3.
III.—551—23 to 26; 325—30; 479—23; 480—5; 491—11.
IV.—298—14 to 20; 307—31; 536—16 to 23; 389—22.
V.—318—24; 319—6, 15; 78—24; 180—12; 180—1.
VI.—346—29; 347—27 to 31; 267—1 to 5; 272—18.

From our Contributors.

Sow thy Seed.

BY M. E. S. W.

Sow the seeds of Truth and Wisdom
On the parched and arid ground,
Even though the thorns and thistles
Rise about you all around.
Pluck them gently and remove them,
And some tiny seed may spring,
Nourished by the rain and sunshine,
Rich and perfect fruit may bring.

Sow the seeds of Love and Kindness,
Scatter them where'er you go;
Oft the broad and rolling rivers
From the little streamlets flow;
From the seeds which erst have fallen
Scattered by the summer breeze,
Come the strong protecting branches
Of the stately sheltering trees.

Cast thy bread upon the waters,
Though it seem to float away,
'Twill return to bless and cheer thee,
Bring thee joy some future day.
Send some little ray of sunlight,
That may reach the darkened breast;
That may cheer the soul benighted,
Give the weary spirit rest.

Knock and it Shall be Opened.

BY B. S. JOSSELYN.

IN reading to-day in "Science and Health with Key to the Scriptures," I commenced with the last paragraph on page 193 and read to bottom of page 195, and it seemed a much clearer message to suffering humanity than ever before.

The claims of material sense hold us in bondage only while we permit it, or in other words, until we destroy their supposed power by a steadfast declaration of the Truth as taught in Christian Science. We must have absolute confidence in the ability of God to do all that is good. We shall then give up the idea that drugs, climate, or any other material condition or thing can influence, help, or hurt us in any way, and that God does not require material means to work out His problems, or to bring their Truth to our consciousness so that we can work them out. We shall then understand that there is really only one power, which means only one God to worship and obey; and when we get that idea firmly and clearly into our thought and hold on to it, we shall then fully recognize the fact that God is the only power, and that its opposite, or supposed power, evil, which also means sin, sickness, old age, and other kindred ideas, are simply the counterfeit of Good, and should not be believed, but cast out of our thoughts; treated as we would counterfeit money, even though a large number of people might say it was good money. So we must stop believing false statements, for until we do, we shall be in bondage to those so-called laws.

Our principal fault is in believing that there are gods many, which means a violation of the first commandment of the decalogue.

We must seek the kingdom of God within us, by casting out that which is not good; such as hate, envy, strife, and all other things that we know and are taught are wrong. We must be honest with ourselves before we can be honest with others, and we must love our neighbor as ourself before we can love God. We must stop thinking wrong

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and destroy every temptation to think or do wrong, make a business of it every minute, every hour, then we shall be left alone with God and His goodness, have dominion over all things as He intended; then we have demonstrated harmony, or heaven, upon earth.

Many suffer and are not guilty of intentional wrong-doing, which also means wrong thinking; in such cases there is some lurking sin and it must be found out and destroyed. The sin may be so small to our sense, that we do not consider it a sin at all; but it is often these seemingly insignificant sins that cause us the most trouble, for they are subtle, work in the dark as it were, and strike us in the back when we are not looking, like the thief at night.

We should seek, seek, seek, until we find Him. Knock, watch, and wait, and His goodness will surely be revealed unto us. I believe this, and have found a portion of the Good that God has promised us, and thank our beloved Leader, Mary Baker G. Eddy, for having made that possible, by giving to the world what is contained in her book entitled, "Science and Health with Key to the Scriptures."

Experience.

BY MABEL S. MANCHESTER.

THE one thing needful for the full fruitage of our growth in Christian Science is experience. We "rise by the things we put under our feet." In the Apocryphal New Testament, one writer says, "It is the part of a brave combatant to be wounded and yet to overcome." How do we really know the *nothingness* of error until we have proven it for ourselves? As we journey are we not made stronger by wrestling with and defeating every temptation that presents itself? and does not this fit us better to comprehend our brother's need, and so cheer and encourage him, than one who has not yet learned the value of experience?

Jesus said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." He did not pray for Peter to be delivered from the temptation or saved that sifting process. He simply prayed that his faith would not fail him during the hour of trial, well knowing that through this experience Peter would learn valuable lessons, and thus be enabled to do more understandingly his Master's work, for he immediately adds, "And when thou art converted, strengthen thy brethren." We are often tempted to shrink from experience, but do we understand that every experience is a step heavenward, because it helps us to wipe out some of the mists of material sense? Science and Health says, p. 331, "Jesus spares us not one individual experience." Then they are needful to us, or we would not have them. Through experience we learn to have more love and compassion for our brother, to be more charitable in our work together, knowing we "all are tempted." Then we see more clearly our brother's need, and shoulder to shoulder we march on, each a help to the other, until we awake satisfied.

Lead Gently.

BY ELIZABETH KATZ.

I THINK many of us often make the mistake, especially when we first taste of a healing power and spiritual illumination which comes from the reading of our blessed text-book, "Science and Heath with Key to the Scriptures" by our dear Leader, of wanting to bring every one about us, namely, our relatives, into the great joy and understanding of the Truth. Of course, the desire is right, but we cannot drag them. Each person has to see the Truth for himself, and has to come to the point that he longs for spiritual things, either consciously or unconsciously. A little word of Truth spoken awakes him; he commences to grasp the spiritual, and little by little to cast off the old man and his deeds for the real man, created in God's image and likeness.

In this connection the thought came that after a long winter's sleep the earth is not completely aroused by one day's shining of the sun, but day by day, through its patient shining, the ice is melted and broken up, and the sweet flowers and tender grass spring forth to gladden our hearts.

We need to know when and what to speak, wisely, and above all to have the Christ Truth so engrafted in our thought that we shall illumine all those within our radius with the practical force of living the life that approaches the highest Good.

Communion with God.

Sometimes a man makes a conscious and serious effort to receive and enlarge this communion. He looks over his daily life; his eye runs back to childhood, and takes in all the main facts of his outward and inward history. He sees much to mend, something also to approve. Here he erred through passion, there sinned by ambition; the desire from within, leagued with opportunity from without, making temptation too strong for him. He is penitent for the sin that was voluntary, or for the heedlessness whereby he went astray,—sorrowful at his defeat. But he remembers the manly part of him and with new resolution braces himself for new trials. He thinks of the powers that lie unused in his own nature; he looks out at the examples of lofty men; his soul is stirred to its deeper depths. A new image of beauty rises living from that troubled sea, and the ideal of human loveliness is folded in his arms. "This fair ideal," says he, "shall be mine. I also will be as whole and beautiful. Ah, me! how can I ever get such lovely life?" Then he thinks of the eternal Wisdom, the eternal Justice, the eternal Love, the eternal Holiness, which surrounds him, and now fills up his consciousness, waiting to bless. He reaches out his arms towards that infinite Motherliness which created him at first and has preserved him ever since; which surpassed when he fell short, furnishing the great plan of his life and the world's life, and is of all things perfect Cause and Providence. Then, deeply roused in every part, he communicates with the infinite Mind and Conscience, Heart and Soul. He is made calmer by the thought of the immense tranquillity which enfolds the nervous world in its all-embracing, silent arms. He is comforted by the motherly aspect of that infinite Eye, which never slumbers in its watch over the suffering of each great and every little thing, converting it all to good. He is elevated to confidence in himself, when he feels so strong in the never-ending Love which makes, sustains, and guides the world of beasts, and men; makes from perfect motives, sustains with perfect providence, and guides by perfect love to never-ending bliss. Yea, the tranquillity, pity, love, of the infinite Mother enters into his soul, and he is tranquil, soothed, and strong once more. He has held communion with his God, and the Divine has given of the Deity's own kind.

THEODORE PARKER.

When he had spent himself in the service of the poor and oppressed and lay peacefully awaiting his end, he was overheard to say to himself that he had "come to the river and there was no river."—*London Spectator, of Frank Crossley.*

There is no escaping the mill that grinds slowly and grinds small; and those who refuse to be living stones in the living temple, must be ground into mortar for it.

MACDONALD.

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Testimonies.

About six years ago I was crushed to the earth, as it were, by an accident; my husband and his employer being the victims. There was a gloom cast over the whole community where we lived on account of the terrible casualty. There were many friends and ministers of different denominations that came to offer sympathy and words of comfort, telling me that I must be submissive to God's will; but I must confess I was somewhat rebellious, for I could not understand why God had sent this affliction upon me, and could find no comfort, everything seemed dark and mysterious. I thought I had tried to live a Christian, had read a portion of my Bible every day and prayed that God would take care of my loved ones; then I thought it was no use to pray, God did not hear prayer, and no need to read the Bible, there was no comfort in it. I did not open my Bible for several weeks, for I had almost lost confidence in God.

After a while one day I was so wretched that I felt I could not bear my burden alone, and could not live without God's help; I picked up my Bible and opened it, and my eyes fell on these words, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," and these words comforted me in a measure, but yet I could not see why I was thus afflicted. This was in 1896.

In 1898 a young friend came to our town and loaned me Science and Health. Up to this time I had never heard of Christian Science, and I eagerly devoured it, I was so hungry for Truth. It was near Christmas when I received the book, and on Christmas day I read the entire day. I did not stop to cook any dinner, my daughters being away from home, and I had such a feast as I never had before, and was greatly lifted up, for I was thankful to know that God had not sent these afflictions upon me. I could see it was indeed a Key to the Scriptures. I soon had a copy of my own, also "Miscellaneous Writings," and many others of Mrs. Eddy's writings.

I will here state that while reading Science and Health I was healed of a nervous stomach trouble of long standing, for which I had taken much medicine. Now I do not take any medicine, and have overcome many other claims that mortal mind has presented to me. If this is worthy of a place in the *Sentinel* I shall be glad, for I wish to thank our dear Mother and other dear ones for what good I have received through their efforts. When I look over this it does not satisfy me at all, for it does not express the half I wish to say, but I will content myself with the hope that some one will read and understand my feeble attempts to show my gratitude, for we know that no words can express God's Love.—Mrs. C. Bray, Elizabeth City, N. C.

The following demonstration, has been of such help to me through the lesson it has taught, that I feel it may be of equal help to some one else, so I send it out to the Field.

When eighteen years of age, I had the measles, and in due time recovered from them, with apparently no bad effects. About a year later, I became conscious of the fact that I was perfectly deaf in one ear, and immediately attributed it to the measles, as I had been told that they usually left an unpleasant after effect, especially in the case of adults. I did not try to do anything for the trouble through *materia medica*, for I supposed it was incurable, and my other ear being very good, it was not a great inconvenience. In a few years, however, I began to be troubled with my good ear whenever I bathed. At first the deafness would only last about fifteen minutes, but gradually the time increased, until I took up the study of Christian Science, when it grew much worse.

I treated myself earnestly and faithfully, but apparently to no purpose. Right here let me say that I always did the treating after I had bathed and when the deafness was present. This went on for a number of months, and the trouble had reached the point where the deafness would last until ten and eleven o'clock the following day, causing me much fear, inconvenience, and mortification.

Finally, one evening just before bathing, this passage came to me from "Science and Health with Key to the Scriptures," p. 392: "When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office, as porter, shutting out these unhealthy thoughts and fears. Exclude from mortal mind the offending errors, then the body cannot suffer therefrom."

I saw at once where I had been in error. I had been barring my door after I had allowed the enemy to enter. I sat down, right then and there, and locked and secured the door of my thought against the lying belief that matter could affect matter, or that man's senses were material. I realized that God, Spirit, created man, that like produces like; hence, since man was spiritual and his senses must be spiritual too, they therefore could not be interfered with. In the strength of this thought I bathed, and awoke the following morning, not only free in what I called the good ear, but in the deaf one also, and I have had no trouble since, some seven or eight years.

The lesson is clear and is forcibly expressed in the familiar saying, "An ounce of prevention is worth a pound of cure."

Jesus said, "What I say unto you I say unto all, Watch."

Herbert W. Eustace, San Jose, Cal.

When we begin to understand even a little of Christian Science, our old way of thinking begins to disappear. One by one we put away the old beliefs and realize the true way of thinking; then we begin to see the power of this right way of thinking, for, as our old beliefs brought out conditions corresponding to our thoughts, just so do the better, truer thoughts we entertain, bring out more harmonious conditions. Christian Science is constantly changing every thought, reversing it often, and this change for the better is applied successfully in every phase of existence. The confusion and worry which fear induces, begins to disappear, and here again we feel the power of Christian Science in a sense of freedom, because we get an understanding of the ever-presence and power of God, which quickly supplants the faithless sense of fear.

Before understanding anything of Christian Science, I secretly entertained the idea that I would not live long, because of physical ailments which I could not get rid of, including malaria. After learning a little of this great Truth of Being, I began to change my way of thinking, having less fear and more faith in the ever-presence of God. I gradually rid myself of the conditions which my wrong thoughts produced, and I found that instead of physical healing, I needed mental healing. It was restful to grasp and understand the right way of thinking, and it was not long before I realized that I could adjust my wearing apparel in the morning as soon as I arose, instead of waiting for a couple of hours until the body assumed a less swollen appearance.

Another instance of healing revealed to us the absolute fact, that the absence of fear, and the faith and trust in the Great Physician's ever-presence and omnipotence had overcome in less than a day, the claim of measles, that was manifested all over the body, including the eyes. The child was perfectly healed.

It is needless to say that we are grateful to our Leader for this awakening to the true sense of life and its attributes, "health" and "harmony."—for we must prove our gratitude by our works.—E. M. Hector, New York, N. Y.

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When all faith in earthly aid had ceased, then Christian Science, which is indeed the revelation of the ever-presence and all-power of divine Love, found me and healed me of the belief of acute or quick consumption.

After a year and a half of ceaseless agony, rest at last came, and how unspeakably sweet that rest was to the exhausted thought and body. This recovery was not immediate, neither was it slow, for with the ninth treatment came freedom from pain and soreness, and the conviction that I was healed.

Here let me say, that the patient, tender love of my healer gave me such courage in hours of suffering, that I was impelled to aid her in her God-given work, by unquestioning obedience.

There have been many other resurrections for my thought between that time and to-day, but I will mention one more which occurred some weeks since. An old belief of heart disease, in what is considered its most fatal form, asserted itself, and for several hours the shadows looked very black. Then came a time, when life seemed swiftly passing, and with this also came the realization, steadfast and unshakable, that there is no death.

During three years of Christian Science study, it has been my sacred privilege to have many beautiful demonstrations of Truth's power,—several cases of mental surgery, besides various diseases; but to me the most wonderful work of divine Love is the resurrection from the manifold forms of sin.

Let me cite only three cases of instantaneous healing. One of more than seven years' standing, another of how many years I do not know, and one of over twenty-five years' tenacity. This last named case was believed to be an hereditary curse, sent by God, and held the thought in such bondage that all hope of freedom had utterly died until Christian Science was presented to the thought. These sins cannot be named here, but they are among those that make outcasts of men and women, ultimately.

And the only way we can show our love and unbounded gratitude to God for this Truth that is healing and purifying the sin-sick world, is to follow in patient obedience the way our beloved Mother is showing us day by day, in the way she is walking step by step after the Master, up to the great heart of Love.

So when storms seem to rage around us, let us look through the clouds for the rainbow,—the promise of Love that never, never fails,—and we shall find freedom.

KATE ROMAINE SMITH, Columbus, O.

The *Sentinel* and *Journal* are welcome visitors, and I have often thought that I ought to send a few words showing my appreciation of them and gratitude for what Science has done for me; but error has always suggested that I wait until I was fully healed, that I might have something definite to write; but if a demonstration which we are seeking to make seems to be delayed, and for any reason we are unwilling to write anything for our publications, may that not be the very error which is holding us back? Mrs. Eddy says, "A just acknowledgment of Truth, and what it has done for us, is an effectual help" (Science and Health, p. 372). The promise is, "If ye be willing and obedient, ye shall eat the good of the land," and our Leader in "Miscellaneous Writings" gives one definition of obedience as being "never unready to work for God." We cannot expect the blessing unless we fulfil the condition. If we allow ourselves to feel discouraged and are tempted to think the demonstration will never be made, we are taking "thought for the morrow," and not realizing that we are promised strength only for to-day.

I used to read in the *Sentinel* the testimonies of physical healing first, but since I have learned so well the wonders (to mortal sense) of which Science is capable, I am more interested in accounts of spiritual healing and the articles "From our Contributors," and I always feel a sense of loss when those articles have to be omitted.

There was an especially helpful editorial in a June number on "The Less Startling Demonstrations." While I have no remarkable cure to relate, I am more grateful than words can express for the help which I receive daily; and the peace and joy which are mine only those can understand who have experienced the same

FLORENCE A. COLBATH, Farmington, N. H.

If I may judge from my own experience, I would say that Christian Science is a great blessing, a boon to those who consider themselves "declining in years." Before it was brought to my notice, I supposed that I had arrived at the age when I should look for all the ills my parents had had to be manifested in me, and that I must begin to learn how to die. But Christian Science teaches me that my true inheritance is Life, Truth, Love, Harmony, Health, and happiness; and that I can learn *how to live* rather than how to die.

I have proven to my consciousness that through the application of the teachings of Science and Health and the Bible harmony can be reached.

I can testify to the healing of severe headaches, from which I suffered many years, an unsightly growth on my hand, bunions, innumerable painful corns, which have completely disappeared, and an instantaneous healing of a frozen toe joint which the surgeon had said must be operated upon and lameness would be the result.

Better than all this, however, is that Christian Science teaches us how to turn the lens on ourselves and *know* ourselves, enabling us to overcome self, which is the *first* and best work.

Such peace and happiness, contentment and rest, I never knew until it was found therein. My heart fills with thanksgiving to Mrs. Eddy for this great blessing to all mankind.

MRS. LOUISE BROWN, Denver, Col.

Allow me through your columns to thank our dear Mother, the Publishing Committee, and the contributors *one and all* for their helpful articles. I often wonder if the dear ones realize what their messages of Truth and Love are doing for the whole world.

Away from America, my own loved land, on a far-away island of the sea, the *Quarterly*, and the other publications come, like "white winged doves," bearing messages that the storm of mortal mind *is over*, and that we, if obedient, can *know* it and anchor our "ark," and land on the rock, Christ-Truth.

All our loving, obedient followers who attend services held in a beautiful, cool, well-furnished room, have been helped by articles read from these publications at our Wednesday evening meetings, and inasmuch as they have been so much to us I feel I want one and all to know how grateful we are.

To our dear Mother, we would say that words fail us to express our gratitude to her for all she has done for us, but we know it will gladden her heart to know that she has children far from her who are daily striving to overcome self and sin, that they may be worthy to call her Mother.

C., Nassau, N. P.

The corner-stone of character, that on which the whole edifice is to rest, must be truth. Be truthful in word and deed and act, faithful to your conception of right, and you can no more help building a noble character than the earth can help moving in its orbit. A boy who has the courage to tell the truth under all circumstances, even when it may appear to be to his own disadvantage, will never do a mean, unmanly, or dishonest thing. He will not stoop to do anything questionable, no matter what material gain it may promise.—February *Success*.

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Religious Items.

The New Testament teaches, and the life of Christ illustrates the teaching, that as man conforms to Divine instructions, complies with the promptings of his better nature as thus enlightened, he enters upon a new and higher order of life, and as he progresses therein his experience becomes of a heavenly character because it is one of peace, joy, and satisfaction; of conscious union with the Father in its ruling thoughts, feelings, purposes, and deeds. This is the kind of life, that of exalted experience, that Jesus referred to as a possibility, and as an end to be earnestly sought, when he said, "The kingdom of heaven is within you." What is this kingdom which may be established within the soul? Surely it consists of pure desires, motives, affections, aspirations, and actions, which produce a character, a life, in which truth, righteousness, justice, love, sympathy and helpfulness, hope and faith are the ruling principles. Jesus brought *that* kingdom of heaven to earth in the sense of revealing and exemplifying the constituents of a heavenly life,—that which creates heaven for the soul in whatsoever part of the wide universe it may be. While on earth Jesus was in the *kingdom* of heaven because that kingdom was so fully enthroned within him.—*The Universalist Leader.*

Every year the *Allgemeine Zeitung* of Munich, publishes a carefully prepared estimate of the religious statistics of the world. According to the estimate for the present year, there are in Europe 384,500,000 Christians, 6,600,000 Mohammedans, 6,500,000 Jews. In all America there are 126,400,000 Christians; the Jews and heathen are not given. In Asia there are 12,600,000 Christians, 109,500,000 Mohammedans, 200,000 Jews, and 667,800,000 pagans. In Africa are 4,400,000 Christians, 36,000,000 Moslems, 400,000 Jews, and 91,000,000 heathen. And in Oceania are 9,700,000 Christians, 24,700,000 Moslems, and 4,400,000 heathen. In the whole world there are 240,000,000 Catholics, 163,300,000 Protestants, and 98,300,000 Greeks, or a total of 501,600,000 Christians in a population of 1,544,509,000. It is a striking fact that Protestants are increasing in numbers faster than Catholics. In English-speaking lands, Ireland alone has a majority of Catholics. The wealthiest Catholic Church is that of France.—*Missionary Review of the World.*

With the accession of the three West India Islands from Denmark will come accessions to the religious forces in the United States. About sixteen thousand of the thirty thousand population of St. Thomas, St. Croix, and St. John Islands are actively identified with the churches. There are Moravian, Dutch Reformed, Methodist, Roman Catholic, and Church of England bodies. Excellent religious edifices are to be found in Charlotte Amalie, the largest place on the island of St. Thomas. Ministers of churches on these islands are white or black without regard to the color of those who attend their churches, there being no color line. Church schools abound to the number of five, and education in the public schools is compulsory. The dominating church influence is Protestant, and general intelligence is high, quite unlike the neighboring Porto Rico.
Independent Statesman, Concord, N. H.

We are persuaded that in all our Churches there are many good people who are seeking their own spiritual welfare and the prosperity of the cause of religion by false, or at least secondary, methods. They are waiting for some minister to bring them what they should win for themselves. They trust almost superstitiously in the magic of meetings. These things are all well enough, but they are not primary. The supreme need is our own views of truth, our own convictions, our own conscious fellowship with Christ, and while sermons and meetings may aid to this, they are bread of which we do not partake until the truth in them is made of the very substance of the soul by loving meditation and prayer and Christian action.
The Watchman.

The Christian life is continual warfare, but in it all, "the peace of God which passeth understanding" may "garrison our hearts and minds in Christ Jesus." In the keep of the castle, while the storm of war is breaking on the walls, there will be a quiet chamber where no shafts of the assailants can penetrate, and "the noise of them that strive for the mastery" is never heard. Dwelling in the "secret place of the Most High," we can keep our souls in peace, while we fight the good fight of faith. We are God's warriors; let us make sure that on every battlefield we rear an altar and call it "The Lord is peace."
ALEXANDER MACLAREN, D.D.
In *The Examiner.*

Some one has said that Christ alone is the Saviour of the world, but that Christ alone cannot save the world. His life must be re-lived by you and me if it is to touch and purify other human hearts. And as Christ suffered in living the life of holy love among sinful men, so will his followers not be exempt from walking in the steps of their Lord. Whatever comes as the result of trying to carry the good news to the ends of the earth, or of living the Christ-life among men, is, in the thought of Paul, a part of the means whereby the redemption of man is effected. HENRY T. COLESTOCK.
In *The Standard.*

It takes time to be holy. For holiness is not a momentary pause in an endless process of worldly self-seeking, a mere catching of the breath between excited calls after pleasure, an occasional dropping on the knees for a hundred-words-a-minute prayer, much less an instantaneous ejaculation of some pious phrase. Holiness is not a hiatus, but a habit; not a pause in life, but a power for life. It is not a thing that can be had or done in the infinitesimal fraction of a life, for it is an interest that must control the whole of life.—*Zion's Herald.*

"The story of the 'Search for the Holy Grail' is well known to every one through Tennyson and Lowell," said the Rev. William T. McElveen in speaking of this story on canvas by Abbey in the Boston Public Library. "This Holy Grail is supposed to be the cup with which was instituted that first Lord's supper, and the romance of it is so beautifully portrayed as to offer suggestion and thought for every lover of the beautiful. It is the struggle of the human soul to obtain peace, purity, power, and perfection."—*Boston Transcript.*

It is a striking fact, when we think of it, that the whole Christian Church is professedly following an Unseen Leader. No living man has ever seen Jesus in his bodily form; no one has ever heard him with lips of flesh speak one word. Yet we know that millions upon millions to-day professedly follow Jesus as their trusted spiritual Leader.
The Universalist Leader.

This life of the Lord on earth is but misused if we only study it to argue or dispute; it is for the nourishment and sustenance of the feeble, flickering flame of spiritual life within our souls; it is the way to the supreme reality. "Ye that have known me, have known my Father," saith our Lord in his divine humanity." E. F. M.
In *New-Church Messenger.*

A man's religion, if it is worth anything, is after all but a synonym for his life. Religion is life and life is religion. All that is deepest, finest, and strongest in human life is rooted in the religious nature of man, the nature that instinctively trusts and reverences God; that, with a wide generosity, loves mankind.—*The Universalist Leader.*

Hale and hearty, despite his fourscore years, Rev. Dr. Theodore L. Cuyler, the oldest Brooklyn pastor, preached one of his vigorous old-time sermons in the Lafayette Avenue Presbyterian Church, New York, Sunday morning. Dr. Cuyler's text was "A Message at Fourscore."

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Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—CANON FARRAR.

The lovely valleys in which we meet our friends and business associates ought to be just as verdant and well watered as those Sabbath elevations on which we "see no man save Jesus only."—DR. T. L. CUYLER.

You cannot dream yourself into character; you must hammer and forge yourself into one.—J. A. FROUDE.

People seldom improve when they have no model but themselves to copy after.
GOLDSMITH.

We more readily confess to errors, mistakes, and shortcomings in our conduct than in our thought.—GOETHE.

Religion presents few difficulties to the humble man, many to the proud, insuperable ones to the vain.—HARE.

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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.

A recent editorial in the *Boston Herald* gives the following interesting statistics regarding the growth of the United States during a period of forty years: In 1860 the population was 31,443,321, and in 1900 76,303,387. In 1860 the estimated wealth of the country was $16,159,616,000 or $513.93 per capita, while in 1900 it was $94,300,000,000 or $1,235.86 per capita. The public debt in 1860 was $64,842,288. The interest payment was $3,144,121, and the debt per capita, less cash in the treasury, was but $1.91. In 1890 the public debt was $2,136,961,092. The interest on this amount was $40,160,333 and the debt, less cash in the treasury, was $14.52 per capita. In 1860 the deposits in savings banks amounted to $149,277,504 and was divided among 693,870 depositors. In 1890 there were 6,107,083 depositors and the total deposits amounted to $2,449,547,885.

The Senate has voted in favor of an amendment to the Constitution offered by Senator Hoar, changing the day for the inauguration of the President of the United States from March 4 to the last Thursday in April.

The resolution provides that the change shall take place in 1905 and extends the term of President Roosevelt from March 4 to that date.

It is also provided that hereafter the terms of Senators and members of the House of Representatives shall begin on the last Thursday of April instead of March 4 as at present.

After the amendment has been adopted by Congress it will have to be ratified by the Legislatures of three-fourths of the States.

The Philippine tariff bill passed the Senate, February 24, by a vote of 46 to 26, a strictly party vote. The bill provides that articles imported into the Philippine Archipelago from the United States shall be required to pay the duties levied against them by the Philippine Commission and paid upon like articles imported into the archipelago from foreign countries. Articles imported into the United States from the Philippines shall pay seventy-five per cent of the rate fixed by the Dingley law, less any export taxes paid upon the articles sent from the Philippine Archipelago, as required by the Philippine Commission.

Memorial services in honor of President McKinley were held in the House of Representatives at Washington, February 21. The Hon. John Hay, Secretary of State, delivered an eloquent eulogy before a large and distinguished audience, including Prince Henry of Prussia, brother of the German Emperor.

It was a strange coincidence that the last public memorial services in honor of President McKinley should be held on the twentieth anniversary of the day on which James G. Blaine in the same hall delivered his eulogy on President Garfield.

The twenty-first annual report of the United States geological survey shows that there are thirty-seven forest reserves in the United States containing 70,647 square miles. These reserves are in Washington, Oregon, California, Montana, Wyoming, Utah, Colorado, New Mexico, Arizona, Idaho, and South Dakota.

The total area of the pine forests in Minnesota is 32,192 square miles, of which 12,654 square miles have been cut over. The estimated amount of forest material left in the pine region is 16,009,000,000 board measure, of white and Norway pine.

Owing to the intervention of the Colombian Government negotiations for the cession of the Panama Canal property to the United States have been stopped, at least at the present. The Colombian Government telegraphed the shareholders at Paris that the company could not transfer its rights to a foreign nation without having previously modified, by agreement with Colombia, certain articles of the original contract. At Washington, however, it is not felt that this move on the part of the Colombian Government will prove a serious obstacle.

The United States Government has proposed to the Powers concerned in the Chinese treaty that they consent to a pro rata reduction of claims so as to maintain the total within 450,000,000 taels which the Powers agreed to accept from China as full indemnity for the Boxer outrages. Germany wishes to increase her claim 10,000,000 taels, but the United States is firmly opposed to this, as other powers might claim the same right, which would result in an effort to extort from China more than the amount agreed upon.

The United States Supreme Court has decided that it is without jurisdiction in the case of the State of Minnesota *vs.* The Northern Securities Company. The object of the State was to secure from the Supreme Court an injunction to prevent the merging of the Northern Pacific and Great Northern Railroad Companies. Governor Van Sant said: "The State will proceed in some manner at once and exhaust every means in its power to enforce its laws and protect its rights."

An effort is being made in New York to secure legislation for the purpose of taxing posters in the State. The idea is not to prohibit but to regulate the business by collecting a tax of one cent for each two square feet of surface displayed. One-third of the revenue is to go to the State and two-thirds to the county in which the poster is displayed. It is said that posters are taxed in every country of Europe and that the tax has a restraining influence in various directions.

Great Britain has the largest number of first-class battleships of any nation in the world. Her navy contains thirty-seven battleships ready for sea duty, seven that have just been launched, and eight that are being built. The United States have ten battleships ready for sea duty, eight coast defence ships which have the weight and many of the qualities of battleships, and eight battleships are being built.

The thirty-fourth annual convention of the National Woman's Suffrage Association met at Washington, D. C., on Wednesday, February 12. Associated with the convention was the first International Woman's Suffrage Conference. The object of the conference was the organization of an International Woman's Suffrage Association. Many prominent women from foreign countries were in attendance as delegates.

The Census Bureau states that there are 843 silk manufacturing establishments in the United States. They have a capital of upwards of eighty-one million dollars and give employment to more than sixty-five thousand persons. Last year they consumed 9,760,770 pounds of raw silk which cost $40,721,875. The total value of the manufactured products was $107,256,258.

It has been practically decided that the final ceremonies of taking possession of the Danish West Indies shall be performed by the army. It is probable that a detachment of troops from Porto Rico will be sent to the islands soon after the exchange of ratifications of the treaty, to raise the flag and formally take possession of the new territory.

Leslie M. Shaw, lately appointed Secretary of the Treasury, delivered an address at Chicago last week on the "Commerce and Industries of the West." The occasion was the annual banquet of the National Business League. This was Mr. Shaw's first public address since he became a member of President Roosevelt's Cabinet.

Many amendments have been made to the Chinese exclusion bill now pending before the House Committee on Foreign Affairs and the Senate Committee on immigration, all tending to make the bill more liberal in its provisions and to meet the criticisms that have been made on the original text.

Prince Henry's visit to this country and his gifts to the President recall the gift of Frederick the Great to George Washington. The gift was a beautiful sword, bearing the inscription, "From the Oldest Soldier to the Greatest Soldier." The sword is now in the State library at Albany, N. Y.

In reply to a question addressed him by the American Chamber of Commerce, Acting Civil Governor Wright said that the United States Philippine Commission were unanimously in favor of a modification of the present order prohibiting Chinese from entering the Philippines.

Emperor William's yacht, the Meteor, was successfully launched at Shooter's Island, N. Y., on the morning of February 26. The yacht was christened by Miss Alice Roosevelt, the President's eldest daughter.

Thomas Estrada Palma was formally elected the first president of the Cuban Republic by the electoral college, on February 24. Senor Estevez was elected vice-president.

The battleship Illinois will be the flagship of the European squadron. She will sail from New York March 25 and convey Rear Admiral Crowninshield to his new assignment.

The January sales of the Pressed Steel Car Company were the largest in the history of the company. There was an increase of $1,269,584 over January, 1901.

Prince Henry visited Mount Vernon, February 27, and placed two wreaths on the tomb of Washington. He also planted a Linden tree near the tomb.

The Chicago City Council has voted that in the future railway franchise ordinances must be ratified by a popular vote before they can become law.

Emperor William's gift to Miss Roosevelt was a gold bracelet containing a picture of himself.

The Sixth National Congress of Mothers began its sessions at Washington February 25.

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CHRISTIAN SCIENCE SENTINEL

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

The Danish West Indies.

IT may be asked: "Why does the United States need any more islands in the West Indies?" A complete answer to this question involves the consideration of the great underlying principles of our foreign policy, outlined in Washington's Farewell Address, developed in our famous Monroe Doctrine, and applied in our various treaties and in the diplomatic action of successive secretaries of state for the past seventy-five years. Moreover, our acquisition of the Danish West Indies—St. Thomas, Santa Cruz, and St. John—may be rightly considered, strategically, as an incident of our Isthmian Canal policy, because the strategic position of those islands makes them necessary to the United States as a naval base, commanding the main ocean route from Europe to the Isthmus, and dominating the line of supplies and retreat of any naval or military attack upon the Atlantic end of any Isthmus canal, whether at Darien, Panama, or Nicaragua.

The consideration of these two propositions will lead to the further question, not necessary for present action, though probable in the near future, of the political future of all the West Indian Islands and the supremacy of the seas between North and South America—consequences of such far-reaching importance as a momentous question of world policy as will make its consideration and decision an epoch in the world's history.

These three principles—no European control of the political destiny of any American nation, no future European colonies to be established in America, no transfer whatever of existing European colonies in America between European Powers—are co-ordinate and inseparable parts of the Monroe doctrine.

The Monroe Doctrine has not the obligation of international law, nor has it the obligatory force of a covenant on the part of the United States. It is simply a declaration of public policy, the application of which rests exclusively with the United States, and at its pleasure, in view of its own public interests from time to time, it has exercised a permanent influence upon the political history of America and of all islands adjacent thereto.

Thus we find the political status of the European colonies in the West Indies, by the Monroe Doctrine, to be non-transferable from their present suzerains to any other European Power. It is not an altruistic policy on our part—it has not any quixotic character; it is a policy of manifest prudence, of wise foresight, to avoid the transfer of islands dominating our coast and commercial ocean routes from present friendly Powers to possible aggressive rivals, the alternative being to await their establishment as independent nations or their voluntary transfer to some American nation. It is, moreover, an incidental act of comity, under the circumstances above stated, that when such dependencies become a financial burden to their European owner, the United States should either consent to their transfer to other European Powers or be willing to pay a reasonable price for such dependencies.

We find as a matter of fact that not one of the West Indian dependencies of Europe is self-supporting at the present time; that every year the revenue of every one of these colonies falls below its expenditures, and that their European suzerain is obliged to pay the deficit from the national treasury.

With wealthy nations like Great Britain, France, and the Netherlands, these annual expenditures to keep their West Indian colonies from accumulated deficits are of less urgent consideration than with a small and relatively poor country like Denmark, which has had to struggle to meet her public expenditures, even reducing her large gold reserve fund for national defence from 116,000,000 crowns in 1867 to 17,000,000 crowns in 1890. Under such circumstances it is manifestly wise to dispose of her West Indian Islands, which are far from being self-supporting, and give no signs of recovering prosperity so long as they are a Danish colony.

The reason for the decline of the prosperity of the West Indies is that its principal and almost exclusive industry has always been the production of cane-sugar; and because the West Indian Islands practically had the monopoly of the world's sugar market, they were very prosperous and were of great value to the European countries which owned them. For this reason the great naval battles of the eighteenth century were fought in the West Indies for the supremacy of those seas and for the possession of West Indian colonies. Even as late as 1857 the world's sugar production was only 1,180,000 tons of cane-sugar, of which the West Indies produced fifty-seven per cent; as then the world's production of beet-sugar was only 200,000 tons, the West Indies produced about one half (forty-nine per cent) of all the sugar of commerce. But to-day it is quite different. The world's production of beet-sugar in 1900 was 5,607,944 tons, and of cane-sugar 2,839,000, a total of 8,447,944 tons, of which the West Indies produced only eight per cent. Though the amount of West Indian sugar production was the same (670,000 tons) in 1900 as in 1857, the competition of beet-sugar has practically closed the Continental markets of Europe to cane-sugar and seriously handicapped cane-sugar in other markets, unless at prices ruinous to the West Indian sugar producers. For this reason, the West Indian Islands are to-day of small importance to their European owners commercially, and a burthen to their national treasury because not self-supporting.

The natural market of the West Indies is the United States, but owing to our tariff system they do not derive any benefit from their propinquity to the United States; nor can they, unless we should make reciprocity treaties with them by special reduction of duty on their sugar. Yet if they become dependencies of the United States, much more if territories, their sugar industry would be re-established on a permanent basis of prosperity, far beyond anything ever known in their past experience.

For these reasons, we may look forward to the eventual voluntary withdrawal of European Powers from their West Indian colonies, both in the interest of their colonies and for the relief of their own national treasuries. And it is, therefore, a matter of far-reaching importance to the future of the West Indies whether those islands are to come into closer political relations with the United States. Porto Rico has become a political dependency of ours, and it is

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safe to predict a degree of prosperity for Porto Rico in the near future, in so marked a contrast to the present decayed condition of the other West Indian Islands, that they will be more than anxious to share Porto Rico's good fortune. The Danish islands are now in a fair way to join Porto Rico, and it becomes a matter of deep concern for this country to consider whether and under what conditions the present policy of "accretion," as John C. Calhoun called our system of territorial expansion, should be carried on.

This is not the first time that our government has negotiated with Denmark for the cession of her three West Indian Islands—Santa Cruz, St. Thomas, and St. John—to the United States.

After offering $7,500,000 for the three islands, free of all conditions, Secretary Seward finally agreed to pay $7,500,000 for St. Thomas and St. John, subject to a plebiscite. The terms were embodied in a treaty, concluded October 25, 1867, which was not ratified by the Senate and thus the measure was dropped.

The present treaty, negotiated by Secretary Hay, is understood to cover the unconditional cession of all three islands on considerably lower terms ($5,000,000 is said to be the sum fixed) than in the Seward treaty of 1867.

But it should be observed that the conditions since 1867 have greatly changed. In 1867 St. Thomas was the great steamer centre of the West Indies; now it is rarely visited even by tramp steamers. Its trade has decayed, so that Denmark cannot find compensation by commercial intercourse for the drain upon her national treasury to cover the excess of expenditures over the revenue receipts of the colony. The principal industry of the islands is sugar, which, as has been stated, is unprofitable.

Having now presented for consideration the reasons why the acquisition of the Danish West Indian Islands is, from a political standpoint, the logical application of our Monroe Doctrine, let us pass to the other proposition that, strategically considered, such acquisition is an incident and a consequence of our isthmian canal policy.

Though St. Thomas, one of the best harbors of the West Indies, is twelve hundred miles from the Isthmus of Panama, and fourteen hundred miles from Nicaragua, it commands the main ocean route from Europe to the American isthmus, by which a European fleet blockading or attacking the Atlantic end of the proposed isthmian canal could most conveniently maintain its line of communications with Europe. It therefore seems timely to note the peculiar situation of St. Thomas in this respect.

The seas between North and South America are shut off from the Atlantic by a nearly continuous chain of islands extending on a curved line from Cuba to Trinidad at the mouth of the Orinoco. They are known as the Greater Antilles and the Lesser Antilles, or Windward Islands, these two groups being separated by the great Anegada Channel. St. Thomas is at the eastern end of the Greater Antilles, fourteen hundred miles from the eastern end of Cuba. This Anegada Channel is a thousand fathoms deep, —an extension of the Atlantic into the great basin of the Caribbean Sea, which makes it not only the most direct but the safest ocean route from Europe to the American isthmus.

The importance of St. Thomas as a maritime rendezvous can be estimated from the fact that the average annual arrivals, from 1820 to 1850, were twenty-five hundred ships, and that the imports of St. Thomas half a century ago averaged $5,000,000 a year.

In a word, St. Thomas would hold a position at the entrance to the Caribbean Sea similar strategically to that of Malta, which may be considered as the British advance post covering the Suez Canal.

Hence the proposition that the acquisition of the Danish West Indies, strategically considered, is an incident and consequence of our isthmian canal policy.

COL. HORACE N. FISHER.
In the *Boston Transcript.*

The Lectures.

At San Francisco, Cal.

Judge William G. Ewing of Chicago, of the Christian Science Board of Lectureship of the Mother Church, Boston, lectured on Sunday afternoon, February 16, before an audience that filled Metropolitan Hall. He was introduced by the Hon. Frank H. Gould, former Speaker of the Assembly of California and now a prominent lawyer in this city, in the following words:—

Ladies and Gentlemen:—I have been requested to introduce to you to-day some one with whom you are doubtless far more familiar, most of you, than I am myself. While I cannot say that I am a disbeliever in the doctrine that he teaches, I think that the feeling I have comes nearer, probably, to non-belief than anything else—neither a believer nor a disbeliever, but one who is willing to learn.

The human race is fortunately so constituted that its course from the earliest recorded times has been one of continual progress. Sometimes, of course, the waves would go higher and then recede, but as a whole the growth of the human race has been continually upward, and there has been a continual development of mankind. From time to time great principles and great truths that had not been dreamed of have been discovered. And it is fortunate that such is the case; for if the whole magnitude of God's providence, as displayed in the material world, had been unfolded to mankind with the first flash of intelligence in man, it is somewhat doubtful whether or not those things might not have been a curse rather than a benefit to man. And so, as history is made, these great discoveries one after another come along as the mind of man is fitted to receive and utilize them.

Two thousand years ago or so, somebody in rubbing a piece of amber noticed that a little piece of tissue paper near it fluttered without any visible reason, and he rubbed again and he noticed that the paper was attracted to that piece of amber. A mild curiosity doubtless was created in his mind. There was the foundation of a great discovery. The same influence that caused that little paper to flutter is to-day generated by the mighty waterfall away up in the lofty Sierras and is transmitted here over metallic circuits; and in your cities this influence carried along wires pulsing with power drives the cars, actuates your thundering rolling mills, speaks darkness into light, and writes a message on the very clouds themselves. But it is the same influence that caused that little tissue paper to flutter. The same lightnings that gleamed about Mount Sinai flashed when Franklin caught the spark upon his knuckle; and the same truths that exist to-day existed when time first had its birth and God spoke earth into existence.

But it is the power of the thought of man that brings these things to the knowledge of other men. The ordinary method of the human being to think is to think along the lines of least resistance. The ordinary man thinks what somebody else has thought, and he thinks he is doing well if he can succeed in understanding even the thoughts of others. But there are those who, striking out from the pathways that have been blazed out by others, go into the trackless forests and into the morasses and hew out pathways for themselves. These men are the pioneers of the progress of the world. These are the men who, casting aside the logic of the past, build up a new logic of their own; build up a new faith of their own. Sometimes these explorations through trackless forests are successful; more often, alas, they result in disaster.

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Marconi brushed aside a theory that has been held for nearly sixty years,—that telegraphic messages could be transmitted only through metallic circuits. He harnessed his messages to the matchless coursers of the trackless air. His was the power of thought that departed from the old and beaten lines and assumed a new dominion. But the same subtle influence which his wireless telegraphy employs, stirred in the heavens when the "stars first sang together."

I remember hearing once of the legend of a mining town that was built at the foot of a great mountain; and at the top of that mountain for centuries there had looked down upon the place where the village was built a great ledge of white quartz that was visible to the whole country for miles and miles around; but these villages said that that was simply barren quartz, that there was nothing in that quartz. Some man with an idea thought that perhaps these people had not given that quartz the investigation they should. He climbed the hill and with his pick delved into the base of it, and into the core of it, and there discovered a mine of fabulous richness. He was an independent investigator. But the gold was in the rock when God placed it there.

We have looked upon many of the statements made in the Bible of what Christ did, and of what Christ's Apostles did, simply as great white monuments to the marvelous works that people inspired by God had done in the past. But as I understand my friends they believe that these are not alone monuments of what has been done in the past, but that they are great guide-posts directing us in the pathway which we may pursue if we will.

I know not how further to illustrate the idea which I have heretofore used, but there is one here who is preeminently able so to do; a gentleman whose talents, whose character, whose ability, have placed him in the past in one of the high places of the nation; a gentleman who stands before the people of our country as a man of great integrity, of great ability and research. To him you can listen with much profit; for he has tidings to bring to you; and I therefore take great pleasure in introducing to you the Hon. William G. Ewing of Chicago, Illinois.

Correspondence.

At Milwaukee, Wis.

Edward A. Kimball, C.S.D., of Chicago, delivered a lecture at the Pabst Theatre on Thursday evening (February 13), on Christian Science and its teachings. Mr. Kimball was introduced by Col. Charles H. Clarke, First Reader of Second Church of Christ, Scientist, who said:—

"As a man thinketh in his heart, so is he." This is Bible truth. We are coming in these days, as never before, to estimate the value and to realize the power of right thought. No good thought is ever lost. Thousands of people have been brought to the realization that, were there no sick thoughts there would be no sick bodies. It may be taken for granted that every fair-minded person is, or ought to be, a seeker after truth, and when truth is self-evident, or when it proves itself to us, we should be found holding it fast as that which is good.

Ladies and gentlemen, should you have come here tonight expecting to hear all that Christian Science is, and what it does for mankind, your expectation may not be realized, for the theme is vast; but that you may be able to apprehend this as a great truth, there should be no doubt. This lecture is given under the auspices of Second Church of Christ, Scientist, of this city. It has been made my pleasant duty to preside at this meeting, and on behalf of this church and the cause in this city to welcome this large and representative Milwaukee audience, who have come to hear what the distinguished lecturer of the evening has to say on "The Cause and Cure of Disease," which is his subject. He is a clear, logical exponent of Christian Science, and out of his own personal experience he will relate how, when all human aid had entirely failed him, he was restored to life, health, and strength. He is a member of the Christian Science Board of Lectureship, commissioned by The First Church of Christ, Scientist, of Boston, Mass., known as the Mother Church. We take great pleasure in presenting to this audience, Edward A. Kimball, C.S.D., of Chicago, who will now address you, and I bespeak for him your kind attention.—*Evening Wisconsin*, Milwaukee, Wis.

At Stockton, Cal.

The Christian Science lecture by Hon. William G. Ewing attracted to the Yosemite Theatre last evening (February 18), an audience estimated at nearly one thousand.

Judge Ewing was introduced by J. A. Plummer, who said:—

Friends:—It is well for us all that we are here; for he who comes to address us this evening bears a kindly message. He comes to tell us of the re-discovery of that divinely natural law by which the Master wrought his wondrous works of healing. He comes to tell us of the certainty of the demonstrations of power which now attract the attention and command the thoughts of all classes of people.

Truth is speaking again the same words it uttered nineteen hundred years ago. The voice of the Eternal is once more heard in the language of Love; and, as it speaks, the flush of health returns to the pallid cheeks, hope takes the place of despair, and sin and disease are overcome by the fulness of life.

Judge Ewing knows the story well. To many of us it is a sealed book; but, if we listen, we shall learn something of what all the world is wanting.

Of Judge Ewing I shall say but little. He needs no encomiums from me. Before he left the law for the wider field of the platform he had already gained distinction as a jurist, and for many years occupied a position as judge in the Superior Court of Chicago.

It is my pleasure to introduce Judge William G. Ewing, of the Christian Science Board of Lectureship of the Mother Church, Boston, who will talk to us this evening on the subject: "Christian Science,—Redeemer and Preserver."

Daily Record, Stockton, Cal.

At St. Joseph, Mo.

St. Joseph Scientists had the pleasure of a two days' visit from Mr. E. A. Kimball during the month of January. Mr. Kimball attended the Wednesday evening meeting which was held in the Second Church, and was attended by the congregations of both the First and Second Churches.

The following evening, January 16, Mr. Kimball addressed an immense audience at the Tootle Theatre, his lecture causing a renewed interest in Science, not only with members of the Science churches, but with outsiders. Mr. Kimball was introduced to his audience by Mr. S. S. Brown, as follows:—

Ladies and Gentlemen:—It has always seemed to me that when we are born, the principle of life is born with us. That the human body is produced by the human mind, and is absolutely subject to its control, so the healthy thoughts produce healthy physical conditions. I believe that right thinking makes right living, and that right living fulfils all the conditions of our being.

As I understand it, it is upon some such principles as these that Christian Science is founded. If so it vitally affects our well-being, and the more we learn of it and the more thoroughly we understand it, the better it will be for us. I am glad that this evening we have an opportunity to hear it expounded by one of its masters. It gives me pleasure to introduce to you Mr. Edward A. Kimball, who will speak to you on that subject.—*Correspondence.*

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At Wausau, Wis.

Edward A. Kimball of Chicago, lectured on Christian Science at the Opera House, Monday night (February 17), and had an audience that numbered about five hundred. Attorney M. B. Rosenberry at the request of the local Christian Scientists introduced the speaker in the following neat speech:—

Ladies and Gentlemen:—It seems to me that, along with the great discoveries made by modern science, and the great advance in all departments of human knowledge, there has come another, and in some respects a greater than either of these,—a spirit of brotherly love, of fairness, and of toleration. This large and intelligent audience here assembled is a testimonial of the highest character to the truth of this assertion. In this city, where there are not more than fifty adherents of Christian Science, there are yet hundreds who are willing to give it a fair, considerate hearing, and they testify to that fact by their presence here this evening. Let us receive the message in the same spirit of candor and fairness in which it is sent.

I have the honor, as well as the pleasure, of presenting one who will from his standpoint address you upon the topic, "The Cause and Cure of Disease," Mr. Edward A. Kimball.—*The Wausau* (Wis.) *Herald.*

At Pomona, Cal.

Pomona is the only place in Southern California outside of Los Angeles where Judge William G. Ewing of Chicago lectures on Christian Science on his present tour of the Pacific Coast; therefore, his appearance at Armory Opera House last evening (February 13), was an event of unusual importance, not only for local Scientists but for followers of Mrs. Eddy all over this region. The lecture was under the auspices of the societies of Pomona, Ontario, and Chino, and was largely attended from the three places and from even farther away,—a number of the prominent Los Angeles Scientists coming from that city. Judge Ewing wasted no time in indirect talk, but from the outset tried to give his hearers in plain and forceful language a conception of what Christian Science really is, and what it is not. He antagonized no other religion; he only set forth the claims of his own.—*The Progress,* Pomona, Cal.

Among the Churches.

First Church of Christ, Scientist, Hartford, Conn.

A custom of our church, First Church of Christ, Scientist, since 1897, has been to send a yearly offering to the Mother Church, The First Church of Christ, Scientist, Boston, Mass. An article of its Constitution contains this section: "It shall be the duty of this Church to contribute toward the support of the Mother Church."

This contribution has increased from year to year, and the blessings to the Cause in our city, reaped therefrom, have been rich.

At a recent testimonial service here, the subject of the evening was "The Mother Church, and its advantages to us, as branch churches."

The points brought out were the benefits derived from the Bible Lessons, the Manual, Hymnal, the "History of the Mother Church," and Tenets, all of which, though only partially treated, proved most profitable.

This Field is not unmindful of the immense labor on the part of the committee on the Bible Lessons in working them out, and the much we get from them for the little we expend,—three months of daily healing for fifteen cents!

The communion season that the Mother Church furnishes, is one more factor for good to be further realized and appreciated. We thank God, and our Leader, Mother in Israel, for it all.

Our prayer shall be that, in this our relation to the Mother Church, that of the branch to the vine, we may be found to walk more and more worthy of the vocation wherewith we are called.—MYRON G. MARSH, *Clerk.*

Reading Room at Pueblo, Col.

In accordance with the custom of the sect throughout the country, the Christian Scientists of this city have established a reading room at 301 Central Block, where all the works of the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, and also the publications of The Christian Science Publishing Society of Boston, Mass., are kept on sale and for free perusal. The purpose of the Christian Scientists in opening this room is to give all an opportunity to investigate and familiarize themselves with the teachings of Christian Science, and thereby to correct the many false impressions and misconceptions that are now held.

They have provided a handsomely furnished and comfortable room, which all who are interested in the study of Christian Science, or who wish to investigate its teachings, are cordially invited to use.

Among the noticeable things upon entering this room is a beautiful German carbon print, entitled, "A Little Child shall lead them," and a widespreading Boston fern, which occupies a jardiniere between the windows at the front. It is evident from the appearance of this room that it has been the aim of the Christian Scientists to make it both attractive and cheerful.—*Pueblo* (Col.) *Chieftain.*

Annual Meeting at St. John, N. B.

The Christian Scientists of this city recently held their annual church meeting at their rooms, Odd Fellows Building, Union Street, when a very satisfactory report of the progress of the church was read by the treasurer, whose statement of the different funds showed that there was a steady and marked increase in receipts and expenditures with a substantial balance on hand. There is no indebtedness, which is a marked feature in all Christian Science churches. The report of the treasurer of the Sunday School also showed that branch of the church's work to be in a very promising condition. The clerk's report was a cheering résumé of the work done, and showed a steady increase of members.—*St. John* (N. B.) *Sun.*

Site Purchased at Junction City, Kan.

James Mullis has sold his house and the two large lots on the corner of Fifth and Jefferson Streets, just southwest of the city park, to the Christian Scientists.

The location is one of the best corners in the city and upon this most favorable site First Church of Christ, Scientist, will, in the near future, erect a stone edifice that will be a credit to the cause of Christian Science, and of which the city may well be proud.

The house that now stands on this corner will be converted into a chapel for present use.—*Junction City* (Kan.) *Union.*

A New Year Wish, 1902.

BY WILLIAM LEANDER POST.

IT is not wealth I'd wish for thee, dear friend,
Nor fame, nor power thy destinies to bend
To suit thy will; nor love, nor peace, nor joy,
Nor health, nor e'en content without alloy.
But this my wish, which doth all these embrace,
And the false concept of all else efface:
An understanding heart to know thy God,
A willingness to follow where He leads,
A perfect trust that all things work for good,
And that He ever will supply thy needs.

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Raising Values.

The January *Success* contains an interesting article showing what may be produced from a number of bars of iron, one each being placed in the hands of various mechanics. The writer says, in part:—

The man who takes the first bar may be a rough blacksmith, who has only partly learned his trade, and has no ambition to rise above his anvil. He thinks that the best possible thing he can do with his bar is to make it into horseshoes, and congratulates himself upon his success. He reasons that the rough lump of iron is worth only two or three cents a pound, and that it is not worth while to spend much time or labor on it. His enormous muscles and small skill have raised the value of the iron from one dollar, perhaps, to ten dollars.

Along comes a cutler, with a little better education, a little more ambition, a little finer perception, and says to the blacksmith: "Is this all you can see in that iron? Give me a bar, and I will show you what brains and skill and hard work can make of it."

When his work is done, he shows the astonished blacksmith two thousand dollars' worth of knife-blades where the latter only saw ten dollars' worth of crude horseshoes. The value has been greatly raised by the refining process.

Still another workman, whose processes are so almost infinitely delicate, whose product is so little known by even the average educated man, that his trade is unmentioned by the makers of dictionaries and encyclopedias, takes but a fragment of one of the bars of steel, and develops its higher possibilities with such marvelous accuracy, such ethereal fineness of touch, that even mainsprings and hairsprings are looked back upon as coarse, crude, and cheap. When his work is done, he shows you a few of the minutely barbed instruments used by dentists to draw out the finest branches of the dental nerves. While a pound of gold, roughly speaking, is worth about two hundred and fifty dollars, a pound of these slender, barbed filaments of steel, if a pound could be collected, might be worth hundreds of times as much.

Just as each artisan sees in the crude iron some finished, refined product, so must we see in our lives glorious possibilities, if we would but realize them. If we see only horseshoes or knife-blades, all our efforts and struggles will never produce hairsprings. We must realize our own adaptability to great ends; we must resolve to struggle, to endure trials and tests, to pay the necessary price, confident that the result will pay us for our suffering, our trials, and our efforts.

O. S. MARDEN.

Thy Will be Done.

BY ISABEL WENTWORTH LEE.

THY will be done,
O Spirit tender,
To Thee, to Thee,
My life I render.
No fault so dear
I strive to hold,
No loss I fear,
Thine arms enfold.

No more the Cup
I grasp in blindness,
Its draught is sweet,
Thy lovingkindness.
No thorns I dread
Of joy they speak
The Cross I'll bear
Its way I seek.

Notices.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
Twelve or more to one address, each	3.75

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Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Church Manual.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

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Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form* of *invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Christian Science Scored.

THE above words headline an account in one of our Boston daily newspapers of a sermon preached by the Rev. J. H. Berkey of Monroe, Wis., against Christian Science, the subject of which was "The Hidden Hand of Christian Science." The newspaper account of Mr. Berkey's remarks is very brief, and it may be that from it we cannot fairly understand his position. As indicated by the account we have read, however, Mr. Berkey condemns Christian Science because it does not do all the things he thinks it should do. He is reported as having said that "Mrs. Eddy does not claim to raise the dead, to cure a person born blind, or to cure a withered arm."

In reference to this, an intelligent reading of Mrs. Eddy's writings will show that she claims the possibility of doing all these things because Jesus taught and proved them to be possible. To prove them possible, however, it is necessary to possess that "same Mind which was also in Christ Jesus." If one teaches only such possibilities as the Bible teaches, is he to be condemned therefor? But if Mr. Berkey will inform himself, he will find that Mrs. Eddy and her students have cured persons blind from birth, and have restored withered hands, arms, and legs; nay, even persons on the verge of death, and so pronounced by physicians, have been restored to health through their ministrations. If Mr. Berkey denies this, his denial does not change the facts. If he will devote a part of the time he gives to preparing and preaching sermons and delivering lectures against Christian Science, in ignorance of what it is and what it does, to an honest study of its teachings and a fair investigation of what it is doing, he will be better prepared to say what it is or is not, what it does or does not, accomplish.

Mr. Berkey is reported as having continued his statement thus: "Even if we should admit that she does all she claims to do, and even cures consumption, rheumatism, lame back, and other diseases, she does no more than is claimed by our physicians and patent medicine men. Christ did more than this. Christ raised the dead. And until Mrs. Eddy steps over the dead-line I shall condemn her as a fraud."

It is only necessary to say in reference to this that the investigation above suggested will show Mr. Berkey the error of his assumption that Christian Science is doing no more than physicians do. There is a record of thousands of cases given up and pronounced incurable by physicians which Christian Science has healed; this record extends over thirty-five years. It is late in the day for a minister to stand before a public audience and deny well-known facts of such long standing. It shows a sad lack of familiarity with current and commonplace events. But what shall we say of our friend's logic? He solemnly declares that "until Mrs. Eddy steps over the dead line I shall condemn her as a fraud." This was glibly enough said. It is easy to say things glibly when one is utterly ignorant of what he is talking about. Those whose only purpose is to say things they think will tend to add to their own reputation and throw discredit upon that which they assail, can speak with the greatest glibness. But suppose we were to become glib for the nonce, and turn our friend's logic back upon himself.

You, sir, are assuming to preach the gospel of Christ. Until you preach the same gospel that he preached, we shall condemn you as a fraud.

Until you preach as good sermons as he preached, we shall condemn you as a fraud.

His greatest sermon was the Sermon on the Mount. Until you preach as good a sermon as that, and in the same spirit of love and compassion, we shall condemn you as a fraud.

He commanded those who were to do his work to heal the sick as well as preach the gospel. Until you heal as he did—just as well—and also preach as well as he did, we shall condemn you as a fraud.

This only by way of illustration. We do not condemn this clergyman. It is not our business to condemn people.

The *Milwaukee Sentinel* of February 9, announced Mr. Berkey's coming to Boston to preach against Christian Science. It is hinted that he was sent on expressly to "beard the lion in his den," as it were.

Notwithstanding this loud fanfare from the broad and beautiful prairies of Wisconsin, and notwithstanding its even louder re-echoings on the storied shores of the Atlantic, by the distinguished fanfaron, Christian Science still lives in Boston, and its adherents are disposed to continue the even tenor of their way. They believe it to be the only way, and we trust our friend will not again come to Boston for the purpose of turning them all aside. It is time wasted.

Whither?

IT is fortunate that there is in this day a Church of Christ—a body of people—whose belief in the teachings of the Christ is so implicit that they stand as his stanch defenders against modern assaults upon his teachings. If there were not such a church and such a people, we should fear for the future of Christianity.

When the divinity of the works of Jesus, in healing the ills and discords of humanity, is lowered to the plane of modern materialistic methods, believers in the divinity of the Christ may well query: What is Christianity? What is the distinction between a spiritual and a material interpretation of the Bible? To whom shall the people look for a true explanation of the Scriptures? Whither is the age drifting?

Thank God, the people are more and more becoming earnest students of the Bible, as President Harper of the University of Chicago has recently so well said. (*Vide Christian Science Journal* for February, 1902, p. 726.)

Anthropomorphism.

THIS word, although large, has become a very common one. It is much used in theological circles. Some theologians criticise the Christian Science text-book, "Science and Health with Key to the Scriptures," because it does not define or recognize God as anthropomorphic, and claim therefrom that Christian Science denies God's personality.

In view of this it is interesting to look into the standard and authoritative dictionaries for information upon this subject. The following is from "The American Encyclopedic Dictionary:"—

"The attributing of a human form to God. When this is really done it is a gross degradation of the divinity, and is condemned in Scripture. But when the only anthropomorphism is the use of metaphorical phrases, such as the arm of the Lord (Psalm 77 : 15), or His eyes (Psalm 11 : 4), or His ears (Psalm 34 : 15), to make abstract ideas more readily conceivable, the practice has the countenance of Scripture itself. There are thus in this sense a legitimate and an illegitimate anthropomorphism."

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Selected Articles.

Answers Dr. W. J. Holtzclaw.

SEVERAL days ago Dr. W. J. Holtzclaw, pastor of the Jones Avenue Baptist Church, in a sermon which attracted wide attention, challenged the genuineness of the miracles alleged to have been wrought by Christian Science, and the sermon has called forth the following retort from E. H. Carman, of this city:—

"Have any miracles ever been performed since the close of the apostolic age? If so, there is no reliable proof of it. There is much nonsense and fanaticism propagated by those styling themselves divine healers, apostles of so-called Christian Science.

"They have been asked repeatedly to show proofs of their claims and have utterly failed in their false-faced productions."

As a basis for these and kindred assertions, the Rev. Dr. W. J. Holtzclaw, of the Jones Avenue Baptist Church, took as a text Matthew, 17 : 14–20. These verses contain a statement of one of the many remarkable demonstrations of Jesus' power over the physical manifestations of evil. In the sixteenth verse, the father of the lunatic healed says, "I brought him to thy disciples, and they could not cure him." Jesus sternly rebuked them, telling them that they had failed because of their unbelief and lack of faith—because they did not have a clear understanding of God's power that had been explained to them. In the twenty-first verse, which the doctor did not include in his text, Jesus plainly states the reason of their failure: "This kind goeth not out by prayer and fasting,"—the spiritual sense of God and man lived and practised daily and hourly.

To say that "no miracles have been performed since the apostolic age," is to make a statement that cannot be proven, and expresses a perverted sense of the Scriptures, for which there is not the slightest warrant. The doctor is not personally responsible for this unwarranted perversion, but the theological teaching under which he has been educated teaches this belief. The New Testament does not contain a single sentence that will warrant this assumption, and the early church Fathers are very positive on this point, showing that, for over three hundred years after Jesus, the healing through divine power was practised by the Christians.

What is a miracle? Christian Science teaches that it is the spiritual law annuling and destroying a material belief.

A. A. Hodge's "Outlines of Theology," says, "(1) A miracle is an event occurring in the physical world, capable of being discerned and discriminated by the bodily sense of human witnesses; (2) of such a character that it can be rationally referred to no other cause than the volition of God; (3) accompanying a religious teacher, and designated to authenticate his divine commission and the truth of his message."

Dr. Holtzclaw never preached a sermon in which he urged human beings to accept the salvation taught by Jesus that he did not ask those whom he wished saved to accept this definition of a miracle.

Jesus taught and demonstrated that the spiritual laws could and did annul all material laws, and he taught that divine Love not only saved from sin, but from bodily suffering; to him they were one and the same, as is proven by the following, when he said to the sick man brought to him, "Son, be of good cheer; thy sins be forgiven thee." At this the Pharisees said, "This man blasphemeth." Jesus, knowing their thoughts, said, "Wherefore think ye evil in your hearts? For whether is it easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Nothing could be more conclusive than this, that Jesus regarded sin and disease as one and the same, and that he destroyed sin and healed disease both by the same spiritual law.

The doctor says that Paul had a thorn in the flesh, and because his prayers were not answered when he prayed that it be removed, we should not expect God to heal the sick through prayer. Paul did have "a thorn in the flesh," but the thorn in the flesh did not hinder him from performing miracles; for he healed the sick and raised the dead, through the understanding that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and that "to be carnally minded" (or to see after the flesh), is death, but "to be spiritually minded" (or have that mind which was in Christ Jesus), is the law of health and harmony, life and peace; and his entire writings are full of admonitions and precepts how Christians should apply the law of Spirit to change their vile body into a spiritual body; how the "mortal must put on immortality," not after death, but here and now.

We have shown that Jesus and Paul taught that divine healing was to be a perpetual power. We will quote from the early church Fathers briefly.

"Second Apology of Justin," Vol. I., chap. 6, p. 190: "For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, have healed and do heal, rendering helpless, and driving the possessing devils out of the men, though they could not be cured by all the other exorcists and those who used incantations and drugs."

"Irenæus Against Heresies," Vol. I., chap. 31, p. 407, after telling of the many works of the Christians of his time, says: "Others still heal the sick, and they are made whole; yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years."

Tertullian, Clement of Alexandria, and others, tell us of the healing power of God practised by the early Christians for over three hundred years.

Nor are the Christian Scientists alone in their "nonsensical beliefs." We quote from a recent sermon preached January 12, 1902, by Dr. Lorimer, of the Baptist Church, called from Tremont Temple, Boston, to Madison Avenue Baptist Church, New York City, one educated in the same school of theology as Dr. Holtzclaw, but whose views are undergoing a change on this subject: "On this theme [divine healing] the Scriptures are definite and pronounced. The Almighty is over and over again presented as the source of strength and as the supreme cause of health. God, the ultimate healer, will be more fully recognized as Science attains to its maturity. I believe it would be well for Christians in their prayer-meetings to tell how God has helped their bodies, as well as their souls. Were we to speak more in His praise, we would encourage more to look to Him for restoration."

After Jesus' resurrection, just before leaving his disciples, he said: "All power is given unto me in heaven and in earth." This passage the doctor quotes. Jesus further said: "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."

This command the doctor accepts in part; for he is preaching and baptizing; and, therefore, fulfilling the command thus far; but the clause which says, "Teaching them to observe all things whatsoever I have commanded you," he rejects. In Mark, 16 : 15–17, is recorded another version of this command: "These signs shall follow them that believe [or accept the office of disciple]; 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 delegated power from the Master is not limited to any period, any time, or any place; but stands as a perpetual command to all ages; and all who believe or understand are to preach by healing and heal by preaching. It does not read "you disciples," but "them that believe." If the

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doctor wishes to teach "a whole truth instead of a half truth," why does he not heal as well as preach and baptize? The three are included in one,—the healing; for when one is healed by the law of spirit, he is made better physically, morally, and spiritually and is saved not only from sin, but bodily disease and suffering.

Do Christian Scientists refuse to produce proofs of their power to heal? They do not to those who seek the proofs of God's power to heal through Christian Science understood. Jesus said of the unbelieving Jews, that they had ears to hear, but heard not; eyes to see, but saw not. This might truly be said of Dr. Holtzclaw and those who refuse to seek evidence from the right source. The local Christian Science Church is open every day in the week, where can be found intelligent people, whose lives outwardly and inwardly do bear witness to the truth they teach. Every Wednesday evening at half past seven a testimony service is held, to which the public is cordially invited. At these services the doctor can hear reliable witnesses testify that God does heal their diseases, and that the days of miracles are not past. Seven hundred churches and associations all over this country, invite investigation and attention to facts that contradict all the declarations made against this revealed and established Christianity healing soul and body.

EDWARD H. CARMAN.

The Constitution, Atlanta, Ga.

Christian Science.

Rochester, N. Y., February 6, 1902.

Editor *Union and Advertiser.*

Your issue of February 3, contained a criticism of Christian Science whose opening statement Christian Scientists will heartily endorse, viz.: "The statement that there is nothing new under the sun has a striking application to modern Christian Science." The followers of Christian Science have accepted its teaching because they are fully persuaded that it is not a new thing, but that its teachings lead us again into the demonstrable teachings of the Master, "the faith which was once delivered unto the saints."

I suppose that every Christian Scientist has at some time felt very keenly the intellectual difficulties raised by our critics. We have seen these difficulties vanish as we have gotten the spiritual point of view, and have seen what Paul means when he says that "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." It is not by intellectual analysis, but by direct spiritual intuition that we gain any vision of spiritual realities, and this may be found in the open-minded thought of the child while it is utterly absent from the intellectual reasoner. Jesus once said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Our critic takes exception to the Christian Science position that because God is Spirit His creation must be essentially spiritual. For the Christian Scientist does not affirm that God creates spirit, but that what He creates must be in reality spiritual, if God is Spirit. Our reason for holding this ground is that we cannot conceive of anything being in the effect which is not in the cause, and our critic refers to God as the first cause. And this reasoning has the endorsement of Scripture,—that a good tree cannot bring forth evil fruit; that the effect must be like the cause.

No one will question that in the highest use of the terms, spirit and mind are synonyms. To say that God is the one infinite spirit is the same as saying He is the one infinite Mind. Now, we are told that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Now a word is only an expression of thought, and our only inference from this text is that the universe is God's thought expressed, and that the things that are seen are not made of what appears to the senses. John says all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life—the whole round of the experience and motives of the senses—"is not of the Father, but is of the world. And the world passeth away, and the lust thereof." The whole trend of the teaching of the Bible is that what we call the material universe is a vanishing phenomenon, without permanent substance or reality. As Paul says: "The things which are seen are temporal; but the things which are not seen are eternal."

In prophetic vision John saw the heavens and earth pass away, and in their place a new heaven and earth wherein was no sickness, nor sorrow, nor death. What was this but a spiritual vision of God's creation as it eternally is, and as it must finally appear?

What interpretation did Jesus put on the elements with which he had to deal? Can his career be explained on the basis of physical law? Is there any ground on which his career is explainable or even credible except that Jesus was an idealist who proved his idealism? It was foretold of him that he should not "judge after the sight of his eyes, neither reprove after the hearing of his ears." His own admonition is to "judge not according to the appearance, but judge righteous judgment." His own statement is that "it is the spirit that quickeneth; the flesh profiteth nothing."

The real test as to whether Christian Science is scientific or Christian is that of the Master, "By their fruits ye shall know them." If Christian Science furnishes the understanding of a divine principle that can be verified by us to the extent of our understanding, then it is scientific; if it works out in character and life the fruits of the spirit, then it is Christian. There are thousands of Christian Scientists to-day, many of them men and women of position and prominence, who once were earnest and open opponents of Christian Science. Many of these in becoming Christian Scientists have taken their position at a sacrifice financially and socially, and at the cost of the disapproval of friends and the sundering of old ties of interest and association. What has brought these people to this decision? Nothing but facts. The positive proof that Christian Science has brought in healing sickness that the best medical skill had judged hopeless, its still higher witness in the divine harmony and illumination that have come where it has been received,—these are the practical works that have enabled it to win its way, until now its witnesses are found around the world, and a daily increasing number of followers are rising up to call it blessed.

Christian Science can bring its blessings to any who open their thought to its truth. But Christian Scientists do not interfere with those who are under the care of other lines of treatment, nor intrude on any one's mentality unasked. Its work cannot flourish in an environment of scepticism or opposition, even as we are told that in one locality even Jesus "could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them."

If Christian Science were a delusion, then many of those who have been following this way for years would surely be undeceived. The accessions to its ranks are many: the deserters are almost nil. Why? Because it daily proves itself to the earnest follower that it is both Christian and Scientific.

ARTHUR R. VOSBURGH.

The Union and Advertiser, Rochester, N. Y.

It is one of the paradoxes—and yet the commonplaces—of life, that only by seeking the happiness of others can we truly find any for ourselves,—*The* (Baptist) *Standard.*

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Inconsistency Hinted.

To the Editor of *The Herald.*

It was scarcely necessary that the Rev. J. H. Berkey of Monroe, Wis., should come all the way to Boston to remind the good people of this city that Christ raised the dead and that Christians are not up to his standard until they are able to do the same, for this fact is quite well known to Bostonians. By the way, is it not a little inconsistent with his contention that Mr. Berkey made no apology for his own inability to raise the dead? Does he demand more of Christian Scientists than he is able to do himself? When he ridicules the teaching of Christian Scientists because they accept the literal teachings of our Lord, "Preach the gospel," "Heal the sick, cleanse the lepers, raise the dead," he should bear in mind that he is expressing scepticism in respect to Biblical teaching. If Jesus demanded an impossibility of his followers when he said, "Raise the dead," our friend must not hold Christian Scientists responsible.

The teaching of our Master demands more than some are able to accomplish in their peculiar ways, and, rather than admit that they are wrong in their interpretation of proper methods, they yield to the temptation to explain away God's word and try to make it appear that he meant something else. Indeed, the practice of belittling Jesus' teaching and good works as a matter of apologizing for one's inability to comply with his exalted demands has become quite common of late.

I am not able to speak for other Christians, but as for myself I recognize that the promise to Christians far exceeds my present ability to verify; but that is not because God demands of me an impossibility or anything unreasonable, but because I am not at this time spiritually minded enough to do what the fulness of Christianity makes possible; and so I strive on to attain greater goodness, and after that to demonstrate more of the power of God.

A man of good judgment would not condemn mathematics because a pupil or teacher was not able to solve a given difficult problem. Then why should we condemn Christianity because its adherents are deficient in their understanding and ability to apply it? It is not Christianity which is faulty, but the pupil's ability to use it. Before Mr. Berkey ridicules other Christians for inability to raise the dead, he had better make sure that he can do this himself. People who live in glass houses should not throw stones.

He declares: "I would not attack Christian Science as a religion if it were presented so that all could understand it." Our western friend expresses no small amount of egotism in assuming that he, perhaps having never healed a patient according to the Christian Science method to prove even to himself that he understands it, is, nevertheless, better capable of making it plain to the public than a practical Christian Scientist. He claims that it is his "duty to expose the hidden hand" of Christian Science. This statement is likely to be misleading to the public, for there is no "hidden hand" in this Science. There is nothing in its teaching which is not included in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Its basic lesson is the Scriptural teaching, "God is love," and I challenge our critic to find a single statement in the Christian Science text-book which is not a consistent deduction from this premise.

Boston, February 21, 1902. ALFRED FARLOW.

In the *Boston Herald.*

Christian Science and Spiritualism.

To the Editor of the *Schenectady Star.*

Dear Sir:—A recent report cabled from Germany to your paper makes the curious mistake of confounding Christian Science with Spiritualism. There is no manner of kinship between the two. In fact, a whole chapter in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is devoted to explaining the fundamental distinction between the two. On page 71 (Rev. Ed.) of this work are to be found the following words:—

"The basis and structure of Spiritualism are alike material and physical. Its spirits are so many corporealities, limited and finite in character and quality. Spiritualism therefore presupposes Spirit, which is ever infinite, to be capable of dwelling in finite forms,—a theory contrary to Christian Science."

In view of recent reports on the growth of Christian Science in Germany the following official information will be of interest.

First Church of Christ, Scientist (Erste Kirche Christi des Scientisten), in Berlin, was organized some time ago with the customary permission of the authorities, and the notices of services are published every week in the Berlin newspapers. There is also a Christian Science reading room which is announced at all the services, and a Berlin Christian Science Institute.

What is true of Berlin is also true of other cities of the German Empire, such as Hannover, Dresden, Heidelberg, Cannstatt, etc., namely, Christian Scientists have been entirely free to worship God as they saw fit.

When the subject of Christian Science came up in the German Reichstag the other day, a word of deep wisdom was spoken by the Imperial Secretary of State when he said: "I earnestly warn against using the power of the State against such things." It is certain that whoever understands Christian Science cannot but hope to see its benefits extended to all mankind.

Thanking you for your courtesy in printing this article, I remain, Yours truly,

W. D. MCCRACKAN.

In the *Evening Star,* Schenectady, N. Y.

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly.* When the change is made in the *Quarterly,* references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

March 23, 1902.—*Subject:* REALITY.

I.—109—4; 277—6, 24 to 26; 479—29.
II.—212—29 to 1 next page; 353—31; 298—7; 311—26 to 28; 312—1; 256—1 to 5.
III.—350—24; 332—10; 316—24; 333—19 to 23.
IV.—516—22; 301—8 to 19; 476—4, 21, 22 to 28; 316—4 to 7; 276—10.
V.—325—2 to 19; 371—15; 410—3 to 8; 409—20.
VI.—339—25 to 31; 242—9; 335—27; 167—8.

A Presbyterian minister of the Western part of Pennsylvania, asked his Bible class, if it paid to be a Christian, and desired the answer to come from the Bible. The answer given was from Proverbs, 10 : 22: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."—H., Shippenville, Pa.

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From Our Contributors.

Removing Prejudice.

BY J. E. FELLERS.

To remove a prejudice from the human mind, is as truly casting out evil as curing a belief in sickness. The following experience has made me realize that very small things are being used by error to hold well-meaning people from investigating Christian Science.

Some time ago when in conversation with two business men who were not Scientists, one of them remarked, "There is one thing I have noticed among Christian Scientists that seems to annoy me. It is the frequent reference they make to Mrs. Eddy in the Sunday and mid-week services, and in their conversations about Christian Science. I do not understand why she should be brought into such prominence. Can you explain that?" I had been asked that question before, but seemingly could never answer it to the satisfaction of inquirers. For several days prior to meeting these gentlemen, I had been struggling with a stubborn claim, and was suffering keenly at the time this objection was made. A deep sense of restfulness came over me as I made the following answer:—

"Many years ago a man with an inferior fleet sailed out of a little port in Spain, and turned his ships toward the West. The expedition was a perilous one, fraught with danger and storm, but the voyage gave the Western Hemisphere to humanity. That brave old sailor achieved greatly, and I have never heard any one on any occasion talk very long about the discovery of America who did not mention the name of Christopher Columbus. During the latter part of the eighteenth century a great struggle was made by our forefathers for independence. The conflict was a desperate one, but the colonists were victorious. The records point to one great man as the foremost figure in that long battle for freedom, and I have never heard any one on any occasion talk very long about the Revolutionary War who did not mention the name of George Washington. In 1620 the principle of human liberty landed on Plymouth Rock, and exactly the same year the opposite principle (human slavery) landed at Jamestown, Va. Side by side these two conflicting ideas began their march across the Continent. In 1861 they opposed each other in deadly combat, and brought a great man into international prominence. He, too, achieved greatly, and I have never heard any one on any occasion talk very long about the Civil War who did not mention the name of Abraham Lincoln.

"In 1866, just after the assassin's bullet had silenced the voice of the great President, Mrs. Eddy made the discovery which is known as Christian Science. An understanding of this subject has already restored to health and happiness over a million people who for years had been in greater bondage than African slavery, and it is believed that her discovery will eventually reform mankind. For thirty years this marvelous woman has been severely criticised by people who did not understand her teachings, but she is devotedly loved by those who do understand them. She stands out in religious history to-day as one of the greatest reformers the world has ever known. Her discovery cuts through the materialism of the age and heals the sufferer as the sunlight cuts through glass and revives the withering plant. Now you do not think it strange that people name Christopher Columbus as the central figure in the discovery of America; George Washington in the Revolutionary War, and Abraham Lincoln in the great Civil War. Why, then, do you think it strange that we, who through an understanding of her discovery have been made to walk after being so long lame, and to see after being so long blind, should mention the name of Mrs. Eddy in talking of her great work and its ministrations to suffering humanity?" He then replied: "I think your answer satisfies that objection, but why was Mrs. Eddy the particular person chosen to voice Christian Science to this age?" My answer was as follows:—

"I do not know; neither do I know why John Bunyan instead of James the Second wrote the 'Pilgrim's Progress;' why Napoleon Bonaparte instead of some one else commanded the French soldiery at Waterloo, or why Isaac Newton instead of Shakespeare discovered the law of gravitation. I do know that on one occasion the call of Truth fell upon the ears of Saul of Tarsus, and he responded with a life devoted to God; it fell upon the ears of our forefathers and they responded with the Declaration of Independence; it fell upon the ears of Mr. Lincoln and he responded with the Emancipation Proclamation, and it fell upon the ears of Mrs. Eddy and she responded with Science and Health, in which is set forth the whole philosophy and practice of Christian Science." After answering this last question he replied, "I think I would like to investigate this matter, and if you will tell me where I can procure a copy of Science and Health I will buy one at once and make an honest effort to learn more of Christian Science." The other gentleman who was present remarked that he would do so too.

Some people have sickness to overcome; some have fears; some have doubts; some one thing and some another. In the case of these two men, they were hedged about by a groundless prejudice, the absurdity of which became apparent even to their own thought when made to stand out in the light of understanding and reason. While I have never since met either of these gentlemen, I can but feel that my defence, though made at a time when the discussion was forced upon me, will bear good fruit.

A Helpful Thought.

BY CHARLES W. J. TENNANT.

A THOUGHT came to me recently which has helped me greatly to understand that every honest Christian Science treatment has its effect in destroying some part of our false sense of things which is keeping us from realizing the true.

It occurred to me while looking out of a window and seeing an ugly dead tree obstructing a very fine view beyond. To get the full benefit of this beautiful view I must cut down this tree. I get a hatchet and begin. Now if the tree is a slender one, perhaps one, two, or three strokes will fell it. On the other hand, if the tree is very thick, it may take thirty, sixty, or one hundred strokes before it is brought down. In the latter case it will be seen that if the first, second, and all the intermediate strokes had not been given, up to the one hundredth, the tree would still have remained standing; but each stroke was necessary to arrive at the one which brought the whole tree down with a crash. I hope this little illustration will help others as it has helped me to see that the tree represents that amount of the false sense of things, or carnal mind, which stands, as it were, between us and our realization of Truth.

In some cases it is slight, and may be destroyed in one, two, or three treatments. Again in another case it may be very dense and thick, which will require a great many treatments, but every one has its effect and is necessary, as is the case of the thick tree.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him,—this is my sermon to myself. If we could live more in sight of heaven, we should care less for the turmoil of earth.

From the Letters of John Richard Green.

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Testimonies of Healing.

I thought I would add my mite to the already full measure of proofs of what Christian Science has done and can do for suffering humanity. A little over seven years ago Christian Science healing was brought to the notice of my wife and myself by the healing of a friend of ours, and we decided that the Truth that healed her, was good enough for us.

We borrowed a copy of the text-book, read it through, and found that the Truth was plainly to be seen; and in the course of a month or so found there were a dozen or more who were also interested, and we began to meet Sunday afternoons and hold services. Then my wife's sister was healed of a claim which the doctors had pronounced incurable, which still further attracted us. So we got up a class of fourteen and had a teacher from Chicago come out and give us class instruction. Then we established First Church of Christian Scientist, of What Cheer, Ia. Although we have not grown in number very rapidly, we are still sowing the seed and the harvest is sure to come.

I must tell of one demonstration my wife and I had. I was a railroad switchman at the time, and I was squeezed between two cars until I could hear the bones crack and the life seemed almost crushed out of me. When I was released from the cars a gentleman took hold of me to help me stand, but knowing that God was my strength, I told him that I could stand alone, and I walked about thirty feet all by myself and sat down on the depot platform, all the time declaring the Truth. The yard master came to me and asked me if I were hurt. I said no, but I thought I would go home, and immediately got up and walked home, a little over two blocks.

My wife met me at the door and I said to her, "Be not afraid," and then told her what had happened. She at once went to work. She wrote to our teacher for help, and in a little while I was all right without a sign of a mark of any kind upon my body. And we are thankful for the understanding of Christian Science we had at that time, and to our dear Leader, Mrs. Eddy, and "Science and Health with Key to the Scriptures," from which we gained our understanding.

When we took up the study of Christian Science my wife weighed one hundred and eight pounds, and I one hundred and forty-three. Now she weighs one hundred and sixty-two pounds and I one hundred and ninety-eight. We have perfect health in every particular.

We have demonstrations every day of greater or lesser degree. I was a slave to the drink habit and to the tobacco habit, and to all the vices that go with the drink habit, and now they are overcome, and the victory came through the divine healing of Christian Science, for which I give God the glory and the praise.

On January 20 we had Edward A. Kimball, C.S.D., lecture here, and we think that it was a good thing for the community. Every one almost who heard him was pleased with the lecture, and it has waked people up and set them to thinking.

We have only ten actual church members. This is the second lecture we have had at a cost of over seventy-five dollars each, and although none of our members are wealthy, we raised the money without the slightest effort, and without going outside of the church to do it.

F. P. H., What Cheer, Ia.

For some time I have been prompted to write of our Wednesday evening meetings. The organization here is small, but the members are earnest and active, and we have very helpful testimony meetings proving that lack of numbers cannot withhold the good from us where the desire for Good prevails. Most of our members are students of Science and Health, and by their splendid demonstrations prove what a power for good Science and Health is in imparting the true understanding of God and man.

At a recent meeting the following testimonies were given:

The first speaker said she had overcome an attack of hiccough very quickly by declaring "Where Good is, there cannot be any room for evil, and good is everywhere;" formerly the trouble would last for hours, but this time it disappeared almost at once. She also read an article from the *Sentinel* entitled, "Appreciation."

An elderly gentleman told how he had been kept well during the past year. There were three in his family, but the little troubles such as colds, rheumatism, lumbago, and headache, he said, soon vanished before the light of Christian Science, and all the family were able to attend to their respective duties.

The following speaker related an experience that had occurred in her home just a few days previously: A young man visiting there had been taken suddenly ill with pneumonia. For three days he grew worse and some members of the family, fearing the worst, sent for a doctor, but he was not at home; by clinging steadfastly to the Good, the suffering was overcome by Christian Science. The patient was at the meeting, and when adding his testimony said he fully believed he would have died but for Christian Science, and that the desire for tobacco and other sins left him at the same time. He concluded by saying he thanked God for this, and hoped through studying Christian Science to make more progress.

A young lady who had had a great deal of sickness before accepting Christian Science now rejoiced in being kept well; for she said of late she rarely had any sickness, and if any little disease tried to claim power it was so soon overcome that she seemed not to have known anything about it. The next speaker told how she had overcome asthma of long standing. She had been healed two years ago by reading Science and Health. Since then, on two different occasions, she had been enabled to prove that God is an ever-present help.

The organist said that on going home home from the office after six o'clock that night she felt too ill to go out again, but remembering that she had been helped at the services before, determined to come. She was well repaid, for, before finishing the first verse of "Gracious Spirit, dwell with me," the load lifted and she was free. Once before while playing "Saw ye my Saviour? . . . Felt ye the power of the Word?" it seemed that she had felt "the power of the Word;" for it overcame instantly a severe headache. She said she had never made an effort to attend the meetings or to give her testimony but she had received a great deal of good. A number of others have testified to having been healed at the services.

In closing, the First Reader dwelt at some length on the thought of our knowing what was right, and the great need of doing it.—K., Brantford, Ont.

The following incident was told me some time ago by a Christian Science Sunday School teacher. One Sunday one of the pupils brought a little girl who knew nothing of Science to visit the class. The subject of the lesson that Sunday was "Love." The teacher took the little visitor upon her lap and talked to her about love, telling her that God is Love, that she was Love's little girl, and the only reason people got sick was because they forgot God is Love. The next day the child was taken seriously ill with a high fever, and her mother, who is not a Scientist, sent for a doctor. While waiting for the physician to arrive the mother took her child in her arms saying, "Mamma's poor little girl is so sick and mamma is so sorry." The little girl straightened up and putting her hand on her mother's breast pushed herself down saying, "God is Love and I am Love's little girl," and with the realization of the Truth of what it meant to be a child of

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God the little one was instantly healed of the sickness. When the doctor arrived he examined the child and found nothing the matter with her, and inquired why he was called. The mother explained that the child had a high fever when she sent for him, and she was quite alarmed about the child's condition.

After the doctor left, the mother went to see a friend who is a Scientist, and told her about the child's illness and what the little one said, and of her immediate recovery, and added that she wanted to know if that was Christian Science; if it was, she wanted to understand its teachings. The friend replied that it certainly was Christian Science, and now that mother knows that she also is Love's child.

This experience has emphasized to me the necessity of proving our faith by our works, by so living Love that we shall draw all mankind unto us. What a privilege to live so as to help others see the Truth and what blessings it brings to all. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," not praise you, but praise God. And if "We . . . 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*" (Science and Health, p. 497), we shall realize the richness of the blessings which come from unselfishly living for others. We know that all things come from God; and, when we are living to our best understanding each day, we will keep our windows clean, so God's pure, perfect, loving light may shine through, and our brother will see the light and learn to know and love God—Good.

VIRGINIA A. HUBBELL, Chicago, Ill.

For a long time it has seemed to me that I ought to write something of my experience with Christian Science; for the testimonies found in the *Sentinel* have often been very helpful to me.

Just a year ago this month, I was a very much discouraged girl, having been told by an oculist, after taking his treatment, that my eyes could not be healed; that it would be necessary always to wear glasses unless I gave up reading altogether; also finding that other troubles were fast making an invalid of me. It has always been my intense desire to study and teach, and life seemed worthless with that privilege taken from me.

After much urging, I was persuaded to ask for Christian Science treatment.

My healing was not accomplished rapidly, but the strength and understanding gained in spending much time studying Christian Science literature while under treatment is of immense value to me; and now the time spent each day in that study is very precious, and perhaps more valued than it would have been, had I been healed in a shorter time.

Although filled with thanksgiving for the physical benefit obtained, I feel very strongly that, as Mrs. Eddy says, physical healing is only the small part. How I wish that every teacher might experience the wonderful increase in judgment and confidence that the study of Christian Science gives.

One day a boy did something that caused me to think, "Although that is not so very dreadful, I must deal with him severely; for if I do not, some one else is apt to go farther and so my authority will be weakened." A stern rebuke and the statement of a punishment were almost uttered when these words from Science and Health (p. 192) came vividly to my mind, "The good you do and embody gives you the only power obtainable." My plans changed, I spoke to him kindly, trying to make him feel that I was sorry he had not controlled himself. He seemed touched and has been much more easily governed since, and my authority in the room was, of course, not weakened.

EDITH L. MOSSMAN, Normal, Ill.

My little girl, age ten years, was suddenly taken ill one afternoon, after school, vomiting and in considerable distress. This was on Monday; Tuesday she did not go to school, Wednesday afternoon she returned to school, very much better, but to sense weak and pale. I visited the school next day to inquire how she was progressing with her work. The teacher said the child was not at all well and perhaps I had better take her out of school for a few days, she was so very nervous; she talked at length as to her condition. I did not take her from school, but went to work with the assurance that God would help us. This occurred shortly after the lecture. Mr. Kimball's talk in the evening helped me to make this demonstration. The thought that God, Mind, was the only architect, which I had read some time previously in the *Sentinel*, enabled me to meet the teacher's thought, voiced to me, that she was growing too fast. My daughter has improved wonderfully in her studies under the thought that Mind is her only source of intelligence and in Him we are complete. It is needless to say I am more than thankful to Mrs. Eddy for her sacrifice of self to give us this wonderful little book, Science and Health, which contains so much love for all. This book has given us our *Journal*, *Sentinel*, and *Quarterly*, for which I give thanks.—C. W. C., Oskaloosa, Ia.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians, 6 : 17, 18). Does this mean the comparatively easy task, to an earnest seeker for Truth, of avoiding those whose views, aims, and pursuits are different from our own? Or does it signify that in our daily contact with neighbor, friend, relative, or in business relations we are so to live and show forth the "fruits of the spirit" that all will realize that we are a "separate people"? It is in seclusion that we obtain the grace and strength that will enable us to be a separate people, but it is in contact with our fellow-man that we prove we have demonstrated patience, long-suffering, meekness, gentleness, and love.

I wish to add a few words of appreciation for the help and pleasure I have had from our publications. Until within the last few months, I have lived where there were no other Christian Scientists, and the *Journal* and *Sentinel* have been my Christian Science friends. I try to appreciate the "labor of love" that has given them to me.

LILLIAN M. GREENE, Wellington, Kan.

Christian Science cured me of consumption of the bowels of several years' standing, after all other remedies had failed. I had suffered from bronchitis from childhood, and was seldom free from a sore throat and a terrible cough. *Materia medica* had done its best to cure me, but I grew weaker each day. It is a question whether I would be here to-day if Christian Science had not rescued me from death. It is unnecessary to go into details about the sufferings I passed through; but I would say that I can be among people now who cough and cough without coughing myself. My throat is completely healed and also my bowels. My friends say I have greatly changed; my face, which always looked so sad, has a happy expression now. They are watching me to see if I shall keep well. It is now two years that I have made Christian Science a study, and found not only health but a spiritual, uplifting, Life, Truth, and Love religion. Oh, how many years I have longed for such a religion and prayed for it! God has granted beyond asking and understanding. My heart goes out to our Leader who has dared to stand before the world and make this great healing Principle known.—E. H., Cleveland, O.

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Religious Items.

If this is the whole of the religious life,—to know God as our friend and the friend of all men, and to enter into that mutual friendship with which He evermore seeks to bless us,—then other things will surely follow. We cannot be friends with Him who is the friend of all, unless we are friends with all. "To come into friendship with God," says Professor King, "is really to share His life; but the very life of God is love, self-giving, pouring himself out into the life of His creatures. To share His life, therefore, is necessarily to enter into like loving relations with all men. The second commandment thus inevitably grows out of the first. A deepening friendship with God, therefore, includes right relations with men: the religious life is ethical in its very nature and from the start. And thus once more it is seen to be impossible to come into right personal relation to God, and not at the same time to come into right relation to all moral beings."

PROF. WASHINGTON GLADDEN, D.D.
In *The Christian Register.*

The Independent, having pointed out what it conceives to be the dangers of liberal and of conservative theology, prints in its last number an article on the way of escape from these dangers. The concern and anxiety, it says, seem chiefly to attend the coming in of liberal theology, and yet it regards the coming of such theology as certain. . . .

The escape from the dangers of theology, according to *The Independent*, is to be found in making the intellectual in religion subordinate to the spiritual, a very simple, sensible sort of means of safety, provided it does not mean, as we trust it does not, that a man is not to follow his reason and his thought for fear that something dreadful may happen to him, and consent to be stupid that he may be pious. An enlightened, thoughtful, reasonable kind of piety seems to us, especially under the present conditions of religious progress, a very desirable and a very beautiful thing.

The Universalist Leader.

It is proposed to hold the next World's Sunday-school Convention at Jerusalem in 1904. The tenth convention will be at Denver in June of the present year. At a recent meeting of the committee of arrangements for the Denver meeting held in Chicago, at which prominent Sunday-school workers were present, Mr. W. H. Hartshorn suggested that the committee think over the possibility of holding the next convention in Jerusalem. The very novelty and audacity of the thing excited interest, and the workers discussed it with animation. At Denver the matter will be brought up with definite information as to the practicability of such a plan and estimate of cost. The foreign members of the executive committee will be consulted, and if no serious obstacles arise it is entirely possible that the plan may be carried out, though as yet it is only a dream.

The Church Standard.

It is quite easy for us, looking back to the first century in Jerusalem, to condemn unsparingly the course of the Jewish authorities, but the tragedy of Stephen is constantly repeated in the inner realm of human lives. Perhaps, though we call ourselves Christians, we can recall times when we have resisted unpleasant convictions, and in the heart there has been the same dominance of prejudice and passion, the same lawless mob, the same frantic hurling of stones against what was best and noblest in our souls.

Simple unwillingness to listen to the facts of a case, to weigh the evidence, to reach a conclusion averse to our interest or to the party cries of the hour, is about the most formidable obstacle in the way of spiritual progress in the life of communities or in the individual heart.—*The Watchman.*

Yet through all the uncertainties of Christian theology and all the conflicts of Christian ecclesiasticisms, there has disclosed itself to the world an influence proceeding from him which turns out to be that which the world most desires,—the influence of a person viewing life from above, judging it from within and directing it to its spiritual end. It is one of the most extraordinary signs of the times that, while the doctrines which centre about Christ have to great multitudes almost lost their meaning, his personality has acquired fresh loyalty and homage. People who are absorbed in the ways of modern life feel a fresh accession of spiritual loyalty to one who, in the midst of these tangled interests, proves to be a wise and trustworthy guide.

PROF. F. G. PEABODY.

The soul that is not continually turning to God for communion and guidance and blessing will soon find itself bereft of spiritual power. In close relation with worship is the constant following of Christ. By following Christ is meant, not merely the verbal confession of him, but the living of his life after him. Confession, the calling of him "Lord, Lord," will avail nothing unless the life is in harmony with the confession of the lip. Jesus spent his life going about doing good. His was a career of holy and helpful service for humanity, and such a life must be ours if we would be his disciples. That is to say, the spirit of self-sacrifice, or unreserved consecration to the service of Christ, must be ours.—*The Examiner.*

If Lent could only mean for the Christian church a time when good ploughing and harrowing over old fields of theology had taken place and another trial at sowing good seed, to await a reaping, where more general results are welcomed for the unifying of all Christians, it would be a season with a splendid purpose in view. To be sowing into every generation the respective teachings of sectarian theology makes a narrow religious world. The comparatively few who are making efforts in the direction of a more conservative policy are often discouraged to find religious bodies planting seeds of theology which are seeds of disunion.

Boston Transcript.

The very reason for liberal theology is that the old theology is too small for the larger and deeper thoughts of God that men are forced to have to-day. Conservative religion is not spiritual enough for multitudes of earnest men and women, and they will either have to be liberals or follow some religion of their own devising. God is a bigger and a better God than men have made Him seem to be. . . Just because men have made the Bible something they should not have made it, something it really is not, it does not follow that religion is to suffer because we have at last got back to the truth.—*The Universalist Leader.*

Spiritual discernment of the signs of the times, not psychical research into the fads and foibles of men, will show that the sure prophecy of final and universal good is in process of fulfilment through the divine principle of Christian psychology and metaphysics. The perfect operation of the law of love in the destruction of sin and the healing of disease, and the substitution of the golden rule for the rule of gold in the marts of trade are the salient features of this world-transforming work.

HENRY A. MANNING.
In *The Universalist Leader.*

REPENTANCE.—When repentance becomes obsolete, either Christianity will have perished from the earth, or been fulfilled in the perfection of humanity. Christ began his mission by calling men to repent. He puts the word into the mouths of his disciples as they go to prepare a way for him. It is the message of his witnesses to-day. Without repentance he can promise no forgiveness. For only in sorrowing and turning from his sin does man put himself in the place where God can save and guide.

The Congregationalist and Christian World.

Mrs. Bishop, the renowned traveler, recently said in an address given by her at Queen's College, London, in connection with the Oxford Mission to Calcutta, that England can offer to the races of India nothing that will bless and change their lives and affect for lasting good, except an historical Christ, a reigning Christ; an object not only of worship, but an object of love.

Boston Transcript.

Our character should ripen in life's weather, whatever the weather may be. "Tribulation worketh patience." The object of life is to learn to live. . . . Wherever we go we should try to leave a blessing, something which will sweeten another life or start a new song or an impulse of cheer or helpfulness in another heart.

REV. J. W. MILLER.
In *The Examiner.*

American marines captured $376,000 of Chinese money at the Tientsin arsenal in June, 1900. When the Manchu government returned to Peking the money was transferred by Secretary Hay to Minister Wu at Washington. Soldiers of other nations got part of the same funds, but thus far no nation has followed our example.

The Watchman.

Spiritual power is to be had to-day, just as it was had by the disciples of old. There are no new roads to its attainment. The results of Pentecostal and apostolic days were not accidental. Plain, Scriptural principles were obeyed and the results came as naturally as the sun dispels the darkness.

The Baptist Standard.

Dr. Barton says that the old civilizations of India have continually degenerated under Hindu instruction until the educated Hindus themselves are organizing various reform bodies, based in a large measure upon the teachings of Christianity.

Boston Transcript.

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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 Metropolitan Street Railway of New York City has established a pension system for its superannuated employes. It is said that this is the first pension system ever established for street railway employes in this country. The system is for the relief of those superannuated employes whose annual maximum wages have not exceeded $1,200.

Employes benefited by the system will be of two classes. First—All who have attained the age of seventy and have been in the service of the company twenty-five years will be retired by age limit. Second—All employes between sixty-five and seventy years of age, who have served the company twenty-five years, will be retired if in the opinion of the trustees they are physically disqualified for service.

The pension allowance to the retired employes will be upon the following basis. Those who have been continuously in the service of the company for thirty-five years or more will receive forty per cent of the average annual wages for the ten previous years. Those who have been employed thirty years will receive thirty per cent, and those who have been employed twenty-five years will receive twenty-five per cent of the average annual wages for the ten previous years.

The pensions will be paid by the company and the employes will not be required to contribute to it.

Letters dated from Franz Josef Land August 17, have been received at Copenhagen from the Danes who accompanied the Baldwin-Ziegler arctic expedition, which left Fromsoe, Norway, July 16, last year, on the steamers America and Belgica. The vessels reached Franz Josef Land after trying experiences. The America intended to winter there and then proceed northward until stopped by the ice, when the party on board her was to start toward the North Pole. Mr. Baldwin hoped the America would reach 83 degrees north. He expected to adopt an entirely new route in his effort to reach the Pole.

No expedition for the north was ever so completely equipped for its mission as was this one. Funds were supplied by William Ziegler, the New York millionaire. Mr. Ziegler announced that he would spend a million dollars if necessary.

A report received at the State Department from Henry B. Miller, the American consul at New-Chwang, shows the value of the open door in Manchuria which the United States is making every effort to preserve. The imports from the United States were less than one million dollars annually previous to 1895. They gradually increased until in 1899 they amounted to $6,500,000. An important item in the American trade at New-Chwang of late years was railway material, which at times amounted to $2,000,000 a year. American oil has been another important item.

Carl Redlich, consulting engineer of the Imperial Cabinet of Austria, is making a tour of the United States inspecting machinery, railroads, street railways and municipal improvements with a view to adopting many American ideas in Austria. The imperial government has decided to spend $150,000,000 in the work. Railroads will be constructed and canals and tunnels built. As a result of this work American machinery and other American industries will be benefited greatly.

It now appears that the protocol negotiated last spring with Nicaragua and Costa Rica, whereby these countries outlined the terms on which they were prepared to enter into permanent treaties with the United States, conveying the necessary rights for canal construction are no longer in effect. For this reason it will be necessary to draw up new protocols not only for the Panama Canal with Colombia, but for the Nicaragua Canal with Costa Rica and Nicaragua.

The Society of German Mechanical Engineers, of Berlin, Germany, has offered first, second, and third prizes of 5,000, 3,000 and 2,000 marks respectively, for the best design for a steam locomotive to run seventy-five miles an hour on a straight and level track, with a single car carrying one hundred passengers with their baggage. The intention is to develop a system of frequent service between large German cities at a much higher rate of speed than that now used.

Signor Marconi, who recently reached New York on board the Philadelphia, received wireless messages from Cornwall when fifteen hundred miles out on the Atlantic and signals when 2,099 miles out. The apparatus was so attuned that similar instruments differently attuned on the Campania, which followed in the wake of the Philadelphia, caught none of the messages, proving the claim of privacy.

The Spanish Treaty Claims Commission has handed down a decision against the claimants for death and injuries received by officers and seamen in the destruction of the battleship Maine in Havana harbor. The amount of claims filed with the commission so far amount to about $2,500,000, which would probably be increased to $5,000,000 had the decision been favorable to the claimants.

Dr. Concha, the new Colombian minister to the United States, has requested his government, in view of the present state of negotiations between Colombia, Nicaragua, and Costa Rica, and the United States with regard to an isthmian canal, to make an official announcement of its views and purposes in the matter. The same request has been submitted to the Panama Canal Company at Paris.

The Uganda railway, extending from Nombasa on the Indian Ocean, to Victoria Nyanza, has been completed. A little less than four and one-half years were occupied in building the 582 miles of rail. This opens up an immense territory of seven hundred thousand square miles. The lake itself is equal in size to Ireland.

Sunday, March 2, 1902, was the ninety-second birthday of Pope Leo XIII. The day following was the twenty-fourth anniversary of his coronation as sovereign pontiff. The event was celebrated with extraordinary pomp at Rome. Fully fifty thousand persons witnessed the ceremony in the basilica of St. Peter's.

Messrs. Wolmarans and Wessels, the Boer representatives, were received by President Roosevelt, March 5. They called as private citizens and not in an official capacity. The President listened attentively to what they had to say and informed them that this Government cannot and will not interfere in the struggle.

It has recently been demonstrated that telephones can be connected with telegraph wires and used at the same time telegraphic messages are being sent. Trainmen have communicated on the Illinois Central Railroad a distance of four hundred miles over telegraph wires by the new system.

Andrew Carnegie offered a diamond medal for the best all-round telegrapher who attended the American telegraphers' tournament at Atlanta, Ga., last week. The medal was won by F. M. McClintic, Dallas, Tex., who sent five hundred and seventeen words in ten minutes.

The commission which was appointed in accordance with the act of April 12, 1900 to revise and compile the laws of Porto Rico, has submitted its report to the Attorney General. The committee has taken a long step toward local self-government in the island.

The New York State Legislature met in the Assembly Chamber on the evening of March 4, in memory of the late President McKinley. Governor Odell presided and Charles Emory Smith, formerly Postmaster General, was the speaker of the evening.

Miss Alice Roosevelt, the President's daughter, will spend several weeks in Cuba. While in Havana she will be the guest of General and Mrs. Leonard Wood. She will visit Santiago and will climb to the summit of San Juan Hill.

The United States has received fresh pledges from Russia and Germany that these countries will not attempt to exclude the citizens of other nations from any advantages to be enjoyed in China by them.

An attempt will be made to curtail the ceremonies at Westminster Abbey when the coronation takes place. If the ecclesiastical authorities were allowed to have their way the service would occupy five or six hours.

As evidence of the cordial relations existing between Austria-Hungary and the United States, the Austro-Hungarian mission at Washington will be raised to an embassy in 1903.

The battle at Santiago cost in ammunition expended $84,864. Admiral Dewey's vessels used at the battle of Manila a little more than $50,000 worth of ammunition.

The coinage of the United States mints during the month of February was, gold, $6,643,850; silver, $2,489,000, and minor coins, $128,490.

The Maryland State Senate has passed a bill authorizing the admission of women as practising lawyers in the State courts.

Rear Admiral J. A. Howell will be retired on March 16. Next to Admiral Dewey he is the ranking officer of the navy.

The Government receipts last month were $41,159,739 and expenditures $39,099,290, leaving a surplus of $2,060,449.

The Philippine tariff bill passed the House March 4, and has now gone to the President.

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CHRISTIAN SCIENCE SENTINEL

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

Sequoyah.

Inventor of the Cherokee Alphabet.

Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread.

THE Cherokee language is a peculiar one. No other Indian language resembles it. White missionaries who have lived among the Cherokees a lifetime have never succeeded in learning it, and have always had interpreters by their side in preaching. The very few whites in the Nation that speak it fluently have been brought up among them from childhood. Even a Cherokee who does not learn his language when a child never learns it. Thousands of those who call themselves Cherokees cannot speak it. It is fast dying out in the Nation, and the English language is taking its place.

The invention of the Cherokee alphabet was remarkable, when we consider that it was for a language which had been spoken for centuries and yet unwritten. It was invented by a man who knew nothing about any alphabet in use, without any education, and who could speak only the Cherokee language. This man was Sequoyah, or George Gist. He was born in Wills Valley, near the foot of Lookout Mountain, Ga., and as near as could be ascertained, in the year 1763. He is known to have died in 1843 at a Cherokee village about thirty miles from San Fernando de Taos, on the Rio Grande (known as such on the old maps, and now called San Fernando by the Mexicans and Taos by the Americans), which would make his age eighty.

The writer of this sketch knew him and his family well. When they lived on Skin Bayou, in Sequoyah District, Cherokee Nation, for a period of three or four years, from 1839 to 1843, I often enjoyed the hospitality of their cabin home in my rides in the vicinity, and traded with them in my store in Fort Smith for their products, such as honey, butter, eggs, chickens, deer, and coon skins, which they exchanged for family supplies; but they never bought any whiskey, and I think they were strictly temperate.

George would have been taken for a full-blood. He was quiet and morose in manner and would not talk English, but he understood it, and in this respect he was like many other Indians at the time, who would speak to you in their language and understand your answer in English.

His wife, Polly, was different. She was affable, pleasant, talkative, and spoke the English language fluently, and it was from her that I learned much of George's history. Polly was a good housekeeper; she was always dressed in homespun wear, and had a loom. In fact, at that time many of the Cherokees were expert in spinning, weaving, and coloring, and seldom bought any clothing but *ontnowo yunago* (white domestic) for underwear.

George never knew his father. He learned from his mother that he was a white man who spoke the English language, and we can safely infer the fact that Gist was an itinerant peddler, who abandoned his Cherokee wife and child. Under his mother's care George grew up to manhood, and was popular among the young men of his tribe. He was with the allied army of Cherokees, Creeks, and Shawnees that defeated General St. Clair in Indiana in 1791, where they captured many prisoners and found letters in their pockets, and the young warriors saw for the first time the "talking leaf" of the white man, and learned that he could send his talks abroad.

It was this incident that aroused the curiosity of George, led to his investigations and studies for several years, and terminated in the invention of his "syllabic;" for it is not an alphabet like ours for word spelling, but a system of signs or hieroglyphics denoting syllables in the words.

George had many discussions with his Indian friends on the subject of the "talking leaf." Most of them contended that it was a special gift of the Great Spirit to the white man, but George contended that it was a discovery of the white man. His opponents used an old legend among the tribe to dissuade him:—

"In the beginning the Great Spirit created the white man, the Indian, and the negro. He laid before them a book, a bow and arrow, and a hoe to choose from, and told the white man to choose first. The white man took the book. The Indian was glad when he was called and took the bow and arrow; for he had set his heart on that. As there was nothing left but the hoe, the negro got that."

This legend had no influence on George. He got colors and a paint brush and tried to paint the language on paper. When he thought he had distinguished all the sounds, he tried to use pictorial sounds and images of birds and beasts to convey these sounds.

There are two dialects among the Cherokees: one is the valley, or low land, in which the L is used; and a full-blood speaking this dialect cannot pronounce any word with an R in it. The other dialect is called the mountain, or, as the Cherokees say, "overhill." Those speaking this dialect come mostly from the mountains of North Carolina. To give the reader some idea of the difference, we will take the origin of the word "Cherokee." The lowland people pronounce it Tsa-la-gee; the mountain people pronounce it Tsa-ra-gee. The translation of the Scriptures is printed in the dialect in which the L is used, but the others read the printing easily. In the language there are no labials, and a Cherokee can talk all day without closing his lips.

The Cherokee language is written with eighty-four syllabic characters. One is a consonant, like s, to aid in hissing sounds. These characters have no consonant termination; they are similar to our ba, be, bi, etc. I have been prolix in my mention of the Cherokee language—a soft, flowing, musical dialect, destitute of labials—in order to show the difficulty that George overcame in mastering the sounds.

From the time that George saw the "talking leaf" of the white man he was satisfied in his mind that the Indian could write. He was wounded in the knee, which prevented him from hunting or field work, and confined him to his house for several months. During this time his thoughts on the subject were intensified. He resolved on going to work on this matter of inventing a "written talk" for his people. This was in 1822. He had previously worked his little farm; but now he built a small cabin near his house

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for a study, where he lay for hours, having nothing but an old Webster spelling-book, not knowing the name of a letter in it, and no companion but his little daughter. Here he stayed for months, neglecting his family and having no intercourse with his neighbors. His family and friends thought he was bewitched or crazy. His wife would abuse him for neglect of his family. His fields were overgrown with weeds and grass. This continued for two years. He would go out in the morning to catch the sound of birds; but no sound could he catch to suit, and he wrestled for two years with the English alphabet, until he was told by a missionary that he could not understand the spelling-book until he learned the English language.

He would make a picture of a gun, a hatchet, a cup, or a bucket, show it to his little girl, and she would go and bring the article to him. He was encouraged and persevered in his efforts. Finally he hit upon the idea of delineating each syllable by a sign or a character. This was the key to his success and he worked on it until it was completed.

He used many letters from Webster's spelling-book for signs, other signs he supplied from his own imagination. In order to complete his dictionary of Cherokee, he would listen to speeches and conversations until he had all the words of the language, and had placed a character for each syllable.

In teaching he did not commence with letters, but started with the syllables, as, ba, be, bi, bo. It was easily learned. A Cherokee will read as soon as he learns this syllabic alphabet, and old men and women will read Cherokee, who do not know the names of a letter in the English language. He soon taught his little daughter to read and write; but his neighbors would not listen to him, nor would they try to learn. They looked on him as a crazy man or bewitched; for Cherokees in that day believed in witches and conjuration. Some said he was in league with evil spirits, looked on him with fear, and avoided his house and company. He was disheartened and alarmed at the obstinacy and superstition of his neighbors, and left his home and came to a settlement of Cherokees who lived near the river in Johnson County, Arkansas. After his arrival here among his old friends, he made known to them his invention and showed them his alphabet; they took hold and soon learned it, and at his request wrote letters to their friends in the eastern nation. These letters he took and returned home after an absence of several months.

When he arrived home, these letters were delivered and he read them. There were many things in them which they knew must be true. His daughter also read them. At his request several smart Cherokee boys were taught by him, and after many tests satisfied the Cherokee unbelievers that George had a real *bona fide* "talking leaf."

George was happy. He had proved that the Indian was the equal of the white man in letters. The news spread rapidly, and in a few months hundreds of full-blood Cherokees were spelling, reading, and writing. He regained his lost prestige among his people, and a grand feast was given, at which he was the guest of honor. The good missionaries were delighted; for if they could not talk to the Cherokees, they could reach them through the press. The American Board of Foreign Missions furnished them a font of type in Cherokee, and the New Testament was printed in the language.

In 1831 a newspaper was started in the town of New Echota. It was called *The Cherokee Phœnix*. The Rev. S. A. Worcester was editor and the elder Elias Boudinot was the interpreter; while the late Judge John F. Wheeler, of this city, then a young man, was the printer and publisher. It was published in English and Cherokee. There is an old copy of this paper now lying before the writer. It is browned by time, and mutilated. The title line is gone, the advertisement reads:—

PUBLISHED WEEKLY BY
JNO. F. WHEELER.

At $3.50 per annum.

Subscribers who can read only the Cherokee language, $2.50.

This was the first printing office in the Cherokee Nation, East. An almanac and many other pamphlets were printed subsequently; and, after the Cherokees were moved west, *The Cherokee Advocate* was started at Tahlequah in 1844, with fresh Cherokee type, and this paper is now published in English and Cherokee and is much sought for as a curiosity.

George came west with the tribes and made his home in the Skin Bayou settlement about fifteen miles from Fort Smith. Among his neighbors were the Gunters, Saunders, Baldridges, and George Lowry. He was getting old. His wife, Polly, was a prudent helpmate and their little farm afforded them but a frugal living. The Cherokees were proud of him; but, though treated with great respect, they never gave him any substantial tokens of regard or gratitude. Governor Pierce Butler, United States Agent at the time, made a report to Congress that there was an old Cherokee who had invented letters and taught his tribe to read and write in their own language. However, nothing came of this. It was not until several years after his death, when Polly, in her old age, was in very straitened circumstances, that the Cherokee council gave her a pension of three hundred dollars per year; and, when they organized the Nation, they named the district in which he lived "Sequoyah," in his honor.

In company with a delegation of his tribe George went to Washington City in 1828, where he was interviewed by several scientists, through an interpreter, and pronounced a man of strong mental power and genius, and received a handsome silver medal.

He is known in Europe as the American Indian Cadmus. The United States government named the grand and beautiful Yosemite Valley "Sequoyah Park;" our scientists named the big tree of California *Sequoyah Gigantea*. His countrymen—the Cherokees—were the last to acknowledge his fame. In after years, it is said, they sent a committee in search of his grave, but did not succeed in finding it; and up to this date there is no monument or tablet to his memory by the people to whom he gave a "Talking Leaf."

W. J. W.

In the *Fort Smith* (Ark.) *Elevator*.

Frederick Harrison, the English Positivist, says in a recent issue of *The Nineteenth Century:* "I need hardly tell you to read another and greater book. The book which begot English prose still remains its supreme type. The English Bible is the true school of English literature. It possesses every quality of our language in its highest form, except for scientific precision, practical affairs, and philosophic analysis. It would be ridiculous to write an essay on metaphysics, a political article, or a novel, in the language of the Bible. Indeed, it would be ridiculous to write anything at all in the language of the Bible. But if you care to know the best that our literature can give in simple, noble prose, read, mark, learn, and inwardly digest the holy Scriptures in the English tongue."

Yield thy poor best, and mind not how nor why,
Lest one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry,
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."

FREDERICK LANGBRIDGE.

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The Lectures.

At Los Angeles, Cal.

Simpson Auditorium was crowded to the limit of its capacity, while hundreds were unable to gain admission to hear the lecture by Judge William G. Ewing of Chicago on "Christian Science: Physician and Redeemer."

The lecturer was introduced by Judge John M. Miller of this city, who spoke as follows:—

A highly appreciated honor came to me when Second Church of Christ, Scientist, through its Lecture Committee, invited me to be present at this meeting, and introduce to you the speaker of the evening; and, fearing I may forget to do so later, I now beg to thank that body for the privilege accorded me.

All will admit that we live in a wonderful age; that the century just closed was the most remarkable on record, and that it was big with promise for great good in the new century upon which we have just entered. We have the "ocean greyhounds" coursing their way across the trackless wastes of waters; the limited trains gliding from snow to sunshine, from frost to flowers,—many hundreds of miles, almost in the twinkling of an eye; the land and sea electrical conductors over which the lightning flashes the world's history as it is written from hour to hour; the phonograph, in which we may bury the mighty melodies of the masters of music, or the voices of loved ones, to be resurrected and reproduced by future generations; with the aid of the X-ray our vision penetrates flesh and wood; man-made ships vie with nature's winged creation in aerial flights; and with the dying century we behold Marconi leaning from the northeastern banks of the American continent listening in rapt attention to messages of cheer and congratulation vibrating from the mother country, without a conducting wire or cable,—all wonderful and grand, and all indicating the up-stepping of the race to higher planes of thought and action.

But having in mind the darker history of our race, with its manacles on free thought and throttling of free speech, especially in religious matters, we turn to the spectacle here presented to-night, and say it is the more wonderfully grand and beautiful,—such an assemblage of intelligent men and women, drawn together to discuss dispassionately and calmly consider a radical innovation in the line of religious thought and experience, and to welcome the herald of what is claimed to be the revival of a long-lost faith in, and understanding of, God.

Instead of waiting with fire and fagot to silence the tongue of Truth's apostles, we are ready to welcome any word which will rend the veil of mysticism which so completely surrounds our lives; any thought that will lift humanity out of and above the shackles which have so long bound it, even though it be at the expense of preconceived notions of Deity, time-honored though they may be.

I cannot say that I am a Christian Scientist, much as I may regret the fact; but that is not the fault of Christian Science. I have heard from most reliable sources, of its wonderful redemptive work along physical, moral, and spiritual lines; I have read and studied the writings of its noble Founder, and have scrutinized the works and lives of many of its followers, sufficiently to satisfy me that as a religion, it is the Christ-idea, as I gather that idea from a careful study of the history of its ministrations nineteen hundred years ago.

Though we are engaged seriously in the search for truth, we often differ as to what is the truth; and advanced thought on religious lines has always been attacked and ridiculed until it was demonstrated as truth.

Has the religion of the centuries satisfied either the cravings of the better heart of man, or his more intelligent understanding? Does it silence humanity's cry of anguish? Does it give present fruition to man's hope for freedom from sin and sickness?

Our lips repeat, God is Love; God is everywhere; God is all-power and all-knowledge, and yet all about us is suffering, sin, sickness, and death. Our church spires pierce the clouds, casting their shadows on innumerable dens of vice; the music of church bell chimes mingles with misery's wail; even our prayers are weighted to earth by the lurking suspicion that God is not our Father; and the great majority of thoughtful men and women, in and out of the established churches, are praying for a light that shall lead them beyond a faith that halts and often fails, up to an actuality in the knowledge of God, and our relations to Him.

If Christian Science claims to take a step above or beyond the older religions of the day; if it demands higher duties from man to God, and from man to his fellow-man; and if it promises a greater realization of God's infinite love,—these are no reasons for condemning it, but are all reasons for investigation, and weighing the evidence it offers of its genuineness.

If it claims that God's ability and willingness, through Christ's spirit, to heal the sick as well as the sinful, was not for a select few and was not for only the first three centuries of the Christian era, but was for all times and for all peoples; and that its Founder and Leader, under Divine inspiration, has revived, in its full force and effect, the Christ religion of redemptive love, why not bring it to the always crucial test of results?

See if its influence takes the drunkard from his cups, the miser from his gold, and the thief from his spoils; see if under its ministrations the lame begin to walk, the blind begin to see, and that all forms of sickness are healed; see if through its whisperings the gloom of despair is chased away by the sunshine of a God-reaching hope.

The object of the lecture to-night is not to proselyte one soul, but to explain some of the principles of Christian Science and to correct some misapprehensions concerning it.

The gentleman who is to address you, at the zenith of a most successful professional career, laid aside the well-worn but unstained robes of honorable and lucrative office, to aid in revivifying this old gospel, and I know you will accord him a patient and unprejudiced hearing; and now, thanking you for your attention to these introductory remarks, I am pleased to present the Hon. William G. Ewing of Chicago, formerly judge of the Superior Court in that city, but now member of the Christian Science Board of Lectureship, of the Mother Church, Boston.

Los Angeles (Cal.) *Times.*

At Toronto, Ont.

Mr. Carol Norton, C.S.D., delivered a lecture in First Church of Christ, Scientist, Toronto, Ont., Thursday evening, February 20, to a very large and appreciative audience.

In addition to the regular seating of the church, several hundred chairs were rented for the occasion, which were all occupied; and besides, people stood in every available space, and even sat on the steps leading up to the auditorium. Altogether it was a most pleasing and profitable event.

Mr. John H. Stewart, C.S.B., Second Reader of the Church, presided, and upon opening the meeting said:—

Ladies and Gentlemen:—On behalf of the church I bid you all a very cordial welcome. You seem to be a very congenial body of people, and I am sure you will overlook the rather crowded condition of our church. It recalls a scene which I witnessed some ten or twelve years ago. We had a lecture given then, and felt quite elated when we found we had an audience of about one hundred and twenty. When Mr. Norton lectured for us the last time, it was admitted that at a conservative estimate there were about three thousand people present.

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When we take into consideration the fact that Christian Science, being a comparatively new subject, calls forth the body of people assembled here to-night, it shows that there is some power outside the human that draws us together, whether you are conscious of it or not. Judge Ewing lectured in this church in May; the evening was very warm, but after the Judge commenced his lecture, all present became so interested that they forgot all about the heat,—having been reminded of the Scriptural admonition about man: "As he thinketh in his heart, so is he."

It is our pleasure to have another member of the Board of Lectureship with us to-night, Mrs. Knott of Detroit, Mich., who has kindly consented to introduce the lecturer. I take great pleasure in calling upon Mrs. Knott.

Mrs. Knott responded as follows:—

Ladies and Gentlemen and Christian Science Friends:—It gives me a great deal of pleasure to be here with you to-night to share the pleasure of listening to a lecture on the subject of Christian Science, which is so dear to me.

When the Emperor of Germany visited Palestine a few years ago he entered the city of Jerusalem by an ancient gate over which was written the inscription: "Blessed be he that cometh in the name of the Lord." In the 118th Psalm, David, in the exaltation of his joy, exclaimed, "Blessed be he that cometh in the name of the Lord."

After long centuries had rolled on, the world's great healer was in that great city of Jerusalem, bringing hope to the sorrowing, health to the sick, and life to the dead.

But how was his message and ministration received? We all know the story. We are told in the Gospels that one day he climbed up on to a hill overlooking the city; and, looking down upon it, he said most sorrowfully, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

This same healing power has come to the world to-day through Christian Science, and there are thousands who say from the depths of their hearts, "Blessed be this Truth which cometh in the name of the Lord Jesus Christ, the ever-present hope and salvation of humanity," for this is the message of Christian Science.

Our beloved Whittier has said,—

> The healing of the seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press,
> And we are whole again.

We have learned in Christian Science that this is something more than a poet's dream; it is a practical, living reality for all to lay hold upon and to be blessed, and I trust that every heart here will go out with this message of joy and gladness and say, "Blessed is he that cometh in the name of the Lord."

The messenger who is with us to-night has spent many years in proving the practicability of Christian Science. He has laid upon the altar youth, talents, and enthusiasm, and I have great pleasure, my friends, in introducing to you Mr. Carol Norton of New York City, a member of the Board of Lectureship of the Mother Church of Christian Science.—*Correspondence.*

At Portland, Ore.

Under the auspices of the two Christian Science Churches of this city the Hon. William G. Ewing of Chicago lectured for over an hour yesterday afternoon (February 23) to an audience of twelve hundred people at the Marquam Grand Theatre. The subject of Judge Ewing's address was "Christian Science: Physician and Redeemer."

Judge Ewing proved himself a deliberate and graceful speaker, and the earnestness of his words carried conviction to his hearers that he was thoroughly imbued with the truth of the doctrine he advocates. The speaker was introduced by Judge Arthur L. Frazer, of the Circuit Court.

The Oregonian, Portland, Ore.

The introductory remarks of Judge Frazer were as follows:—

Ladies and Gentlemen:—We have assembled here this afternoon to listen to a lecture on the subject of Christian Science.

Exactly what Christian Science is, I do not know; for never before have I had opportunity to listen to one qualified to expound its doctrine or describe the beliefs and practices of its adherents. I esteem it a privilege to be one of the audience on this occasion, not only because of my need of information on this interesting subject, but also because of the eminence of the lecturer whose reputation for learning and eloquence has preceded him.

It may be that the tenets of Christian Science are not all true; it may be that some of its doctrines will not stand the test of time, I do not know. But this I do know, that it is believed, advocated, and practised by a large number of our most intelligent people. Christian Scientists are a reading, thinking, and God-fearing people. Their hearts seem to be filled with love for their fellow-men. Their minds and souls seem to be possessed with peaceful happiness and tranquillity. A system of religion which attracts such a class of people and which affects its adherents in such a manner, cannot be altogether wrong.

It is easy to take one idea from any system of religion or philosophy, and by distortion and exaggeration make it appear ridiculous; and this unfair method, I fear, has been used by most of the opponents of Christian Science who have written for the press.

In answer to these opponents, Christian Scientists have a right to demand that a respectful hearing be given to one authorized to speak in their behalf, and that such hearing may be had is, I understand, one of the purposes of this meeting.

Christian Science has had a wonderfully rapid growth. The text-book which is used by its followers in connection with the Bible as an authority, was not published until 1875, but to-day I am told, Christian Scientists have over five hundred church organizations and perhaps hundreds of thousands of adherents. We shall probably on this occasion learn something of what causes this wonderful growth.

The gentleman who is to address us is a distinguished citizen of the State of Illinois. He is a learned and eminent lawyer. Twice he has served the people of his state as Judge of the Superior Court in Chicago. He refused a third nomination for the same position in order to become a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass., and it is as a member of that Board that he appears here to-day.

Ladies and Gentlemen, I now have the honor of presenting to you the Hon. William G. Ewing of Chicago.

Correspondence.

At Batavia, N. Y.

An audience of considerable proportions including many prominent citizens, assembled at the Opera House yesterday afternoon (February 23) to hear Carol Norton of New York, of the Board of Lectureship of The First Church of Christ, Scientist, Boston, lecture upon the subject of Christian Science. Mr. Norton is a polished speaker and entertained his audience for nearly an hour. He was introduced by Miss Bertha Sumner.

Thirty-three Buffalo people came to Batavia with Mr. Holcombe for the purpose of hearing Mr. Norton speak.

Spirit of the Times, Batavia, N. Y.

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Mr. Holcombe who was to have introduced the lecturer was delayed by railroad detention, and at the close of the lecture gave in part his words of welcome and introduction, as follows:—

The foundation of our country, of its institutions, and of the controlling influence in the leadership of the great and good men, through whose instrumentality our beloved land is now enjoying the fruit of duty well performed, has been faith in an all-wise, supreme Being. Washington in his address to Congress in 1789 offered his fervent supplication to that almighty Being whose providential aid can supply every human defect.

Forty-one years ago in the City of Buffalo, Abraham Lincoln said, regarding the solution of difficulties then confronting our country, that without the assistance of that Supreme Being he should surely fail; with it he could not fail. Christian Scientists say, without that assistance we can do nothing, but with God all things are possible,—simply adding that through the birth of Christian Science there has come an understanding of our relation to that supreme Being which teaches us why we cannot fail, when governed absolutely by that teaching.

In his recent message President Roosevelt said that the best way to help a man is to teach him how to help himself. Shall we not gladly welcome a religion which not only awakens man to his God-given and inalienable rights, to health and holiness, and enables him to secure them, but also teaches him how to retain those rights after attaining them? The gentleman who has addressed you, speaking from a long and wide experience, confirms this statement. In my own case, ten years of proof, personally and with those near and dear to me, leaves nothing to doubt, and from the depth of my heart I pray that you will give this subject your earnest consideration and ask God to open your eyes to the beauty and sweet helpfulness of this blessed Christ-Truth.—*Correspondence.*

At Camden, Me.

A large audience gathered in the Opera House, Tuesday evening (February 25), to hear the lecture on Christian Science by the Rev. William P. McKenzie of Cambridge, Mass. The lecture was an interesting one, the audience giving the speaker close attention throughout.

Mr. McKenzie was introduced by the Hon. Reuel Robinson in a graceful and appropriate manner. Mr. Robinson spoke of how with the great advance in civilization the persecution and intolerance of the past centuries had given way to broader-minded views, and now people believing in special creeds or sects were given a fair hearing. Ignorance and intolerance had given place to a spirit of fair play. He spoke of the fact that many of the audience, as well as himself, had come to this meeting, though not full believers in the principles of Christian Science, yet glad to hear and learn more about their beliefs and principles from one of their distinguished men. He then introduced the speaker in a complimentary manner.—*The Camden* (Me.) *Herald.*

At Bakersfield, Cal.

Judge William G. Ewing, formerly on the Superior Bench of Cook County, Illinois, a member of the Christian Science Board of Lectureship, of the Mother Church, Boston, delivered a lecture last evening (February 14) at the Armory, and over five hundred people were in attendance.

The distinguished jurist was introduced to the audience by Senator Smith. For over an hour and a half the lecturer held the attention of the audience while he expounded interestingly the principles of Christian Science. He discussed the religious phase of Christian Science and showed its relation to the curative side.

The judge is an entertaining talker, and the audience gave the closest attention to the discourse. The audience was greatly pleased with what they heard.

The Echo, Bakersfield, Cal.

Notices.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid $4.00
Twelve or more to one address, each 3.75

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Church Manual.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials.

One copy prepaid $1.25
Six copies to one address 6.50
Twelve copies to one address . . 12.00

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form* of *invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Amendments to Church By-laws.

Section 1 of Article XXXI. of the By-laws of the Church Manual has been amended so as to read as follows: "There shall be a Board of Education, under the auspices of the Massachusetts Metaphysical College, consisting of three members, a president, a vice-president, and a teacher of Christian Science. Obstetrics is not Science, and will not be taught."

Article XXXIV. of said Church Manual has been repealed.

Section 2 of Article XXXVIII. has been amended so that it now reads as follows: "It shall be the duty of the member constituting the Publication Committee to correct in a Christian manner a lapse, injustice, or blunder, relating either to Christian Science, to Mrs. Eddy, or a prominent member of this denomination, in the periodicals issued in the city wherein he resides. This committee shall also be responsible for correcting, as above named, abusive newspaper articles published in his city and state, that have not been replied to by other Scientists, and 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 for having the papers containing these articles circulated in large quantities, and a copy sent to the Clerk of this Church. It shall also be his duty to have published in a Boston newspaper, each year, the letter sent by this Church from their annual meeting to the Pastor Emeritus."

The Massachusetts Metaphysical College.

THE annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on the first Monday of June, 1902 (June 2), at 10 A.M. Unless otherwise arranged, the sessions will be held in the Mother Church edifice, and will continue not less than two weeks.

Blank applications will be sent upon request. They should be filled out and signed so as to be returned to the Board not later than May 1, 1902.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

Prince Henry's Visit.

THE visit of Prince Henry of Prussia, brother of the Emperor of Germany, to this country is an event of much more than ordinary importance. Whether entirely social in its purpose, or partly social and partly diplomatic, its significance is not less great. It is an evidence of cordiality and good-will on the part of the German government toward our country which is not only warmly reciprocated by our people, but will tend strongly to perpetuate friendly relations between the two great countries.

In view of the large numbers who have transferred their citizenship from the Fatherland to our shores, and the ties of kinship which have resulted therefrom, it is especially gratifying that such an open act of friendship should have had its initiative with the Emperor of Germany. The effect cannot be other than mutually satisfactory and permanently helpful to each. The fact that Prince Henry is a grandson of the late Queen Victoria, of revered memory, adds much to the pleasure as well as the significance of the event.

The Prince's reception wherever he has gone has been most gratifyingly warm and hospitable. In New York, the great metropolis of this country, in Chicago, the great metropolis of the middle west, in Milwaukee, Wisconsin's metropolis, in some of the most important Southern cities, as well as in many other cities, the evidences of good feeling and welcome were as sincere as they were spontaneous; while at the capital of our country the reception extended to the distinguished visitor could not have been excelled had he been the Emperor himself, or any other of the earth's chief magnates.

Boston was not behind the other cities in the cordiality and lavishness of her hospitality. All the attentions and marks of respect and good-fellowship possible to be crowded into his few hours' stay, were extended. He was made the guest of both the State of Massachusetts and the city of Boston, their most prominent officials and most representative citizens responding, as if by common impulse, to the honor shown their state and city by the Prince's visit.

Perhaps the most interesting feature of the Prince's visit to Boston was his entertainment at Harvard University, and the most significant event of his visit there, the conferring upon him of the honorary degree of Doctor of Laws. President Eliot's able address conferring this degree shows clearly that it was not by any means a meaningless ceremony or an empty honor. It was rather a just and well-deserved recognition of the contributions, by the great universities of Germany, to the culture of this country.

We publish President Eliot's remarks, which were as follows:—

"This occasion is unique. Twice in the history of the university has a special academic session been held to do honor to the President of the United States, making a progress through the country; but never before has this democratic university been called together on purpose to do honor to a foreign prince. Weighty reasons must have determined such unprecedented action on the part of this society of scholars.

"These are the reasons:—

"Our students of history know the Teutonic sources, in the dim past, of many institutions and public customs which have been transmitted through England to this New England.

"The Puritan origin of the university makes us hold in grateful remembrance the heroes of Protestantism—Luther, Melanchthon, Erasmus, and their kindred spirits—and the German princes who upheld that precious cause through long years of confused alarms and cruel warfare. The Puritan government of Massachusetts followed anxiously the vicissitudes of the Thirty Years' War, and was in the habit of ordering public thanksgiving to God for 'good news from Germany.'

"In watching the social and ethnological phenomena of our own times we have seen that the largest contribution which a European people made in the nineteenth century to the population of the United States came from Germany, and that the German quota was not only the most numerous, but the best educated.

"As university men we feel the immense weight of obligation under which America rests to the technical schools and universities of the German Fatherland. From them thousands of eager American students have drawn instruction and inspiration, and taken example. At this moment hundreds of American teachers who call some German university their foster-mother are at work in schools, colleges, and universities all the way from this icy seacoast to the hot Philippines.

"Our men of letters and science know well the unpar-

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alleled contributions Germany has made since the middle of the nineteenth century to pure knowledge, and also to science applied in the new arts and industries which within fifty years have so marvelously changed the relations of man to nature.

"Our whole people have the profoundest sympathy with the unification of Germany. We all believe in a great union of federated states, bound together by a common language, by unrestricted mutual trade, by common currency, mails, means of communication, courts of justice, and institutions of credit and finance, and inspired by a passionate patriotism. Such is the venerable American Union; such the young German empire.

"We gladly welcome here to-day a worthy representative of German greatness, worthy in station, profession, and character. We see in him, however, something more than the representative of a superb nationality and an imperial ruler. Universities have long memories. Forty years ago the American Union was in deadly peril, and thousands of its young men were bleeding and dying for it. It is credibly reported that at a very critical moment the Queen of England said to her prime minister: 'My lord, you must understand that I shall sign no paper which means war with the United States.' The grandson of that illustrious woman is sitting with us here.

"Now, therefore, in exercise of authority given me by the President and Fellows and the Board of Overseers, and in the favoring presence of the friends here assembled, I create honorary doctor of laws Albert William Henry, Prince of Prussia, and vice-admiral, and in the name of this society of scholars, I declare that he is entitled to the rights and privileges pertaining to this degree, and that his name is to be forever borne on its roll of honorary members."

Unusual Testimonies.

At a recent Wednesday evening meeting at First Church of Christ, Scientist, in Chicago, there were given two testimonies of an unusually interesting character. One was given by Mr. John Lloyd of Chicago, an employee of the Western Union Telegraph Company, and was substantially as follows:—

"My principal contention against the churches in general while in the old thought was that Christianity was not practical. I often made the statement that when I found a religion that was practical for every day as well as Sunday, I would adopt that religion. So bitter was my contention against the churches that even after I had turned to Christian Science for physical help, when the name 'Church' was mentioned by some of the ladies at the reading rooms when I was there for treatment, I said to myself, 'If these people have any church business connected with this work, the first thing they know I will quit them.' A little later, however, and after my nature had somewhat softened under the benign influence of Infinite Love, I got into conversation with one of the ladies at the reading rooms and she told me something about the Mother Church, and how the Treasurer had sent out notices to the subscribers at the time the church was built notifying them that they must stop sending in money, as sufficient funds were at hand to complete the work. 'What!' said I, 'do you mean to tell me that some church acknowledged that it had enough money?' She said, 'Yes, that is the way we do in Christian Science.' My reply was, 'That is the greatest miracle of the nineteenth century.'

"After taking up the study of Christian Science it began to become clear to me what 'Church' really meant, and that I had at last found a church that was practical and that it was a church for Sunday, Monday, and every day, every hour, and every minute, if you please.

"I have had many demonstrations in business to prove this. For example: Not long ago, at Davenport, one of the men employed by our company made a request of the company. The request was made through me. It was refused, and when I handed him the letter stating the reasons why it was refused, he seemed to grow very angry, directing his anger towards me. I went up-stairs and the thought came to me, 'I guess I had better not go down-stairs again until this thing blows over.' Then came the thought, 'Until what thing blows over? There is not anything in this house, neither up-stairs nor down-stairs, but Infinite Love; and I am going just where I have a right to go in Infinite Love.' I went down-stairs and there wasn't any anger there. I met a real good-natured man, and everything was all right.

"Again, while doing some complicated work in a private house in Cedar Rapids, in which were nine small children who climbed over me, scattered my tools, and pulled my wires, the thought came to me, after having worked there several days, 'Am I working right? and if so, where is the evidence of my reward?' About this time, the lady of the house said to me, 'Don't you ever get mad?' Well, in the old thought, had I been doing that work under the same circumstances, that woman would have known that I was mad, and would have known also that I did not care to be bothered by children scattering my tools and pulling my wires. As it is, Christian Science often enables one to preach a sermon without words.

"What a change this Science works in character! In the old thought I was engaged in the labor movement, and finally got into the Anarchist movement. I had often made incendiary speeches to the unemployed, and even some of my most radical friends said that I was going too far and would finally get into trouble. The *Chicago Tribune*, at about this period, advocated that I be suppressed. The Chief of Police of this city, who was a friend of mine, sent me warning and requested that I keep quiet, or I would get into trouble. My chief points of attack were the church, the clergy, and the Bible. Expecting a revolution, I had often said, 'Boys, don't forget the Bible; they should all be burned!' What now is my attitude toward the clergy? Why, I love them. How much do I love them? In proportion to my understanding of Christian Science; and as I grow in the understanding of this Science, I learn to love them more. And as for the Bible, it, in company with Science and Health, is my daily companion. I never fail to take them on the road, and they can always be found in my room.

"In the light of Christian Science I learn to love and understand it. I thank God that I have come to an understanding of this Science, and thank Him for giving us our beloved Leader, Mrs. Eddy. And I am also grateful to the faithful ones who have rallied around her in all the storms of opposition and oppression."

The other testimony was by Mr. Roy Goodwin who said in substance:—

"About one year ago, I came into this church one of the most unhappy men in the City of Chicago.

"Some eight or ten years previous to my coming into Science I wore a truss to support a very serious rupture, one that was so severe I could not cross the room without pain if the truss were removed. A short time after accepting Christian Science I removed the truss and have not had occasion to use it since; but, great as the physical healing seems to be, it is nothing as compared to the revolution that has taken place in my thought. For a number of years I was employed as a railroad man and was known as a labor agitator. I was engaged in several railroad strikes and was put in jail several times for the same. This finally culminated in 1894 with a sentence, by the United States Circuit Court, of three months in Woodstock Jail, with Mr. Debs and others. The jail sentence did me no good; from the jail I joined the Socialists' and Anarchists' groups of Chicago, and became more desperate in my efforts to strike back at those whom I supposed were responsible for

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the oppression of myself and other working men. So intense was our hatred that at one time I remember gathering together some twenty of the most desperate men in the city for the express purpose of burning the city to the ground; but, led by our hatred as we were, we were unable to perfect our plans. Our chaos was so great that we could not even elect a chairman of the meeting.

"From this state I descended still lower until I began to associate with the worst criminal class in Chicago; and this was my state of mind when I turned to God through reading Science and Health. I was like a hunted animal at bay, with not a cent in my pocket or a place to sleep except the street. My constant preaching and thinking of poverty had produced this result, until through a kind friend who had tasted of the blessings found in Christian Science, I was led to Science and Health. I commenced by reading from 10 A.M. until 11 P.M. with the result that my condition has steadily improved, and I can truthfully state tonight that there is not a man, woman, or child on God's footstool that I do not love. I have completely overcome poverty and all that goes with it.

I can truly rejoice, with thousands of others, for the many blessings that have come to us through Christian Science, and I thank God for the message given to suffering humanity through Mrs. Eddy and Science and Health."

These experiences are convincing proof of the transforming power of Christianity, when Christianity is understood. These men were battling against their own false views of what Christianity is. Many thousands, nay millions, of good people are opposed to Christianity, or the teaching of Christ Jesus, because of their misapprehension of what it is. Jesus of Nazareth was not only the teacher of the true brotherhood of man, but he was the demonstrator thereof. When men come intelligently to read and understand the true intent of Jesus' life and teaching, their prejudice against Christianity is at once removed. It was manifestly reserved for Christian Science to bring out the brighter and fuller conception of the Nazarene's life and teaching. This fact is strikingly illustrated by the testimonies of the two gentlemen above referred to. Their experience, while novel in some of its aspects, is in its essence, the experience of many, many thousands who have been awakened to a higher and better sense of Christianity. These thousands, in common with the two whom we have quoted, are rejoicing in this fact. Daily, nay, hourly, this multitude is augmenting in numbers.

The only truly effective "strike" is to strike for a higher and better conception of the Christ. This conception will eventually settle all differences between capital and labor, as well as all other discords of humanity. The entire philosophy of altruism is embraced in that one great precept of the Nazarene: "Therefore, whatsoever ye would that men should do unto you, do ye even so to them."

Selected Articles.

Christian Science.

Englewood, N. J.

Editor *Passaic Daily Herald.*

The writer's attention is called to your editorial of December 17, beginning: "The Fallacies and Fraud of 'Christian Science,' were so thoroughly exposed by Dr. James Rosedale at the Y. M. C. A. men's meeting on Sunday, and some of its articles of faith so ridiculed that we do not think that any attempt will be made by the Scientists to reply to him."

In the synopsis, a column long, of the address in question, found in your valued issue of the day before, it appears that this minister of the gospel, a resident of Jerusalem, had for the basis of his expose and ridicule of Christian Science, information which he obtained a few days before by accosting on the street a stranger who told him that Mrs. Eddy and her followers alter the Lord's Prayer and as thus altered it begins, "Our Father and Mother which art in Heaven;" that, "they cut out entirely from the Bible what they do not want," and "they care for the spiritual needs and allow the material to take care of themselves."

Now the facts are that Mrs. Eddy and her followers neither alter, cut from, nor add to, the Bible a single word, but accept and use it just as it is and in its entirety, and they do not "allow the material needs to take care of themselves."

Even a cursory examination of their text-book, "Science and Health with Key to the Scriptures," clearly shows this, and the first article of the tenets of the Christian Science Churches is therein found to be: "As adherents of Truth we take the inspired word of the Bible for our guide to eternal Life."

Touching their use of the Bible and the result of their understanding—which Dr. Rosedale declares is a misunderstanding—of its teachings, an eminent Baptist divine, writing on Christian Science, says "the sale of Bibles at all their book stores is enormous; every convert must immediately possess a Bible and study it for the rest of his life . . . Christian Science has recalled many from agnosticism into a living faith in God. The majority of believers do not come from the churches . . . many of them have come out of atheism into radiant religious faith. . . . The average Christian Scientist does have a victory over fear and care and sin that is not achieved by the average orthodox Christian. To the average church member, Christianity is the acceptance of a series of doctrines and historical facts, and the acceptance of a forensic transaction of eighteen hundred years ago, in consequence of which he hopes for heaven beyond. But he is a worried and fretted and fearful man; afraid of himself and his propensities, afraid of colds and fevers, afraid of treading on serpents and drinking deadly things, as the apostles of Christ were not. The average Christian Scientist has put all anxiety and fretting under his feet. Christ is to him no distant historic figure, but the incarnation of the Divine Idea. God is no mere first cause, but a very present help."

This clergyman, who is no less a personage than Dr. Faunce, president of Brown University, formerly pastor of Fifth Avenue Baptist Church, New York City, states furthermore:—

"It is absolutely certain that hundreds of men and women in this country have received in the healing of their diseases a demonstration that there is a fundamental truth in Christian Science. Beholding the men who are healed, we must beware how we declare ourselves against it.

"Even though many have died while h ping to be healed, even though many have forsaken the faith they once held, a marvelous number of cures are being daily performed. It is easy to pronounce this Satan's work; but Satan's work is to bind men and not to loose them."

And there are, Mr. Editor, many eminent clergymen and physicians and lawyers and editors and scholars who think with Dr. Faunce, and who do not agree with you and Dr. Rosedale that Christian Science is a fallacy and a big farce and a fraud; hence it is not true, as you assert, "all are agreed it ought to be checked."

You say the rise of the cult has been one of the wonders of the religious history of the last decade and has made thousands of converts chiefly among the intelligent classes.

Now if a large body of intelligent people after much study and much testing, pronounce a teaching and the teacher good, and another large body of intelligent people with little or no study and no testing whatever, pronounce the teacher and teaching bad, is there any possible explanation of this conflict of opinion other than that of "misunderstanding" on the part of the last mentioned body due to insufficient investigation?

Do not many intelligent people get their information,

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like Dr. Rosedale, from a stranger on the street or from some equally good source?

Because thousands of Christian Scientists, intelligent people, believe and know that Mrs. Eddy has brought to them the greatest good they have ever received, and express the deepest gratitude to her for it, are you justified in saying they practically deify her? She teaches that to deify her or any mortal being is to dishonor God, and you say they accept her teaching as gospel truth. Your two statements are therefore in opposition.

Nor has Christian Science "enriched its foundress," as that expression is commonly understood; nor has it been "to the leaders, merely, of course, a comfortable source of income;" on the contrary, it has been to most of them a very meagre source of income, although to all a most abundant source of all other kinds of good.

Jesus commanded all that believe in him to preach the gospel and heal the sick, and he explicitly said they should charge for their labor.

Dr. Rosedale charges for preaching only, and finds fault with those who charge for both preaching and healing. Would he have them beg or steal?

He tells us his prayers offered daily at the bedside of his dying boy were unavailing, and in the same address scoffs at Christian Scientists by whose prayers "a marvelous number of cures are being daily performed"! He has one understanding of the Scriptures, Mrs. Eddy has another. The latter's interpretations heal "all manner of sickness and all manner of disease among the people;" the former makes no such claim. "By their fruits ye shall know them." Is it any wonder that thousands of intelligent people regard Christian Science as a sublime truth?

WILLIAM A. CHILDS.
In the *Passaic* (N. J.) *Herald.*

Christian Science is not Hypnotism.

New York, January 25, 1902.

To the Editor of the *Republican.*

I have read with interest the lecture of Dr. White on "Hypnotism," as reported in your valued paper of January 21. I believe your readers will be interested to know that the practice of Christian Science is totally unlike that of hypnotism, or of suggestion, as explained by Dr. White, and that its effects are likewise entirely different. I mention this because Dr. White is reported as saying: "Suggestion will cure these cases, and this accounts for what success there has been among Christian Scientists." In explanation of my statement, let me quote Dr. White himself.

In answer to the question "What is hypnotism?" he is reported as saying: "Briefly, hypnotism is the practice of inducing a certain mental state in which the subject or patient is wholly guided by the suggestion of the operator or physician."

This describes the exercise of will power. The words "inducing" "subject," and "operator," clearly point to the taking of personal control by one person over another. This practice is totally opposed to Christian Science methods.

The physical healing done by Christian Science is in each case the after-effect of a spiritual regeneration. No one can be healed in Christian Science without receiving a wonderful spiritual baptism. It is an uplifting, transforming process, which is not the result of any human will power or personal control, such as is exercised by the hypnotist, Mrs. Eddy says on this point, in "Science and Health with Key to the Scriptures," page 490: "Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man."

The healing done by Christian Science is due to prayer, carried beyond mere petitions for favors into a realm of realization where the eternal Truth dwells alone. No one has ever claimed such results for hypnotism, for while the latter system may possibly produce temporary exaltation, it is incapable of reclaiming and transforming the sinner and of teaching him to "know God."

Hypnotism acts in the mental realm as morphine does in the physical and the last end of the subject is apt to be worse than the first.

It is one of the many merits of Mrs. Eddy's work that she pointed out, more than thirty years ago, the baneful, and therefore unscientific, nature of mesmerism and its outcroppings in modern hypnotism. At that time serious investigators despised the mesmerist and his work, but to-day an attempt is being made to use this seeming force, and to formulate upon it a system of suggestive therapeutics. At the same time its dangers are being forced more and more to the front, and the same investigators are fortunately the first to warn the public against them. But Christian Science blesses him who gives and him who receives. It is a benign influence, for it appeals directly to God (Good), and at once relegates evil to the place where it belongs,—outside of true consciousness.

Dr. White is likewise reported as saying: "Hypnosis is of use only in cases of purely functional troubles, where there is some mental state to be reached."

Christian Science healing has never been confined to the special classes of disease which are reported to be healed through suggestive therapeutics by those who practise that system. In fact, it would be difficult to find any known disease which has not been overcome through Christian Science, and it is noteworthy that in the majority of cases the patients only resort to Christian Science after all other remedies have failed.

The statement of Dr. White: "But organic diseases, such as diphtheria, locomotor ataxia, and hundreds of others cannot be benefited in that way," may be true so far as hypnotic suggestion is concerned, but his statement does not apply to Christian Science, for the very diseases which he mentions have been repeatedly healed by Christian Science treatment. The proof, then, that "the success there has been among Christian Scientists" is not due to hypnotism or to its allied beliefs, is furnished by the fact that the practice of Christian Science, as well as its results, are quite different from the practice and the results of the former.

I know that Dr. White, as well as your readers, will be interested to have a distinction made which has sometimes been overlooked.

W. D. MCCRACKAN.
In the *Binghamton* (N. Y.) *Republican.*

Live for Something.

Live for something, have a purpose,
And that purpose keep in view.
Drifting like a helpless vessel,
Thou canst ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely,
But they drifted with the tide.

ROBERT WHITAKER.

The reason why we speak of so many of life's experiences as "losses," is because we fail to take account of the gains of which these so-called losses were the price, and which we never should have obtained without them.

The (Baptist) *Standard.*

The love of Christ is too large for any heart to hold it. It will overflow into others' hearts; it will give itself out, give itself away, for the enriching of other lives.—*Anon.*

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From our Contributors.

"Work, Work, Work."

BY WILLIAM R. KNOX.

ONE of the greatest privileges of Christian Science is to see the way of progress unfold through the persistent effort of one's own individual work, to see the confusion of various conditions gradually disappear, and the harmony and order of Truth manifest itself; to see all things come about naturally. It is then that we get a "sweet foretaste" of fidelity's reward, "Thou hast been faithful over a few things, I will make thee ruler over many."

In "Miscellaneous Writings," page 340, we read, "Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful." So as we rise, through the fidelity of our own work, to the understanding and demonstration of the one governing, divine Principle, we shall gain a clearer realization of that *natural* progress; that progress which is neither fast nor slow, but simply divinely natural.

There should be no anxiety or worry, nothing strained, overworked, or forced in our progress in Science. We should constantly strive to realize harmony; to be calm and natural under all circumstances; and to gain that poise on the firm foundation of Truth, and there to stand.

One of the most imperative passages of Scripture at the present is the admonition of Paul to the Philippians, to "work out your own salvation." Surely no man can appreciate the value of a dollar so much as the one who has earned it. So it is in Science; we never can be truly grateful for the blessings of Truth until we have seen the fruits of our own labor, however small those fruits may be, whether in ourselves or in another. How clearly Paul saw this when he said, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

In reading Mrs. Eddy's writings, we see how clearly she brings out this point of individual work, for she says, on page 285 of Science and Health, "As mortals reach, through knowledge of Christian Science, a higher platform, they will seek to learn, not from matter, but from divine Principle, how to demonstrate the Christ, Truth, as the healing and saving power of God." So we see that what we need is the understanding of divine Principle,—even God, Mind, Spirit, Life, Truth, Love.

Now in Christian Science, we are abundantly supplied, in the works of its Discoverer and Founder and in the literature of its Publishing Society, with the light wherewith we may seek and gain the understanding of this Principle, by which we may solve all our problems and thus bring the kingdom of heaven to our consciousness. And we know, that if we are honest and faithful in our own work will "all things work together for good."

A Grateful Word.

BY ELINOR F. EDWARDS.

A LITTLE experience, which was as refreshing as water from a cool spring on a sultry summer day, will cause me to remember with gratitude that short article entitled, "Let," in the *Sentinel* for January 23. A friend having spoken of the help she had received from this article, I was led to re-read it, and just after doing so happened to open Science and Health, when my eyes fell at once on these words at the foot of page 248: "Let harmony, health, unselfishness, goodness, mercy, and justice form the mind-pictures, and sin, sickness, and death will diminish until they finally disappear." As I continued to read, I found that the same little word occurs no less than five times in the next ten lines, and in connection with the most inspiring statements of Truth. Thus through that one little word, so significant in the light of Science, the Scriptural command was again fulfilled to multiply (the ideas of Truth) and replenish the earth.

Sonnet.

BY GERRY HOYT BARNES.

"THINE is the kingdom." Though o'er earth's fair fields,
Warriors have marched by mad ambition led,
And fear and ruin in their path have spread,
Such have but striven for a goal that yields
But vanity at last; for he who wields
An earthly sceptre rules but in a dream.
"Thine is the kingdom." Though it oft may seem
That selfishness, and avarice, and pride,
Dwell in the hearts of men, and there hold sway,
Yet he who sees with vision clarified,
Precious, above the mist, the eternal day;
Beholds, illumined with a light divine,
God's universe; and hears glad voices say
"Thine is the kingdom, and the glory thine."

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly*. When the change is made in the *Quarterly*, references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

March 30, 1902.—*Subject:* UNREALITY.

I.—287—9, 23 to 26; 472—14 to 20; 368—4, 16.
II.—276—13, 26; 563—1, 2; 353—19; 414—21 to 23; 355—11.
III.—480—12, 13; 481—7; 359—13; 353—1.
IV.—357—5 to 10; 71—2; 470—13; 207—10; 339—7.
V.—286—31 to 4 next page; 417—20; 418—12.
VI.—114—13 to 17; 250—14 to 25; 285—6; 252—8.

April 6, 1902.—Subject: ARE SIN, DISEASE, AND DEATH REAL?

I.—369—32 to 6 next page; 391—31; 253—25; 138—30 to 2 next page.
II.—5—21 to 23; 6—9; 39—31 to 1 next page; 327—1; 91—9; 354—26; 472—9.
III.—493—18, 19; 237—23; 385—31; 381—4; 219—11 to 20; 390—20.
IV.—243—31; 230—1; 180—18; 192—28; 215—15.
V.—42—5; 426—17 to 32; 79—2; 203—24.
VI.—429—31; 428—22; 76—22; 494—19.

President Roosevelt is not the only young ruler in the world. In fact, he is older than at least nineteen rulers of the great nations of to-day. William of Germany is three months younger; Nicholas of Russia is only thirty-nine years of age, and the Emperor of China is ten years younger still. Possibly he might not be counted as a ruler by some people, but still his name is recognized, no matter who pulls the strings in the Chinese court. Victor Emmanuel of Italy is twenty-eight and Wilhelmina of Holland only twenty-one. Alphonso of Spain is probably the youngest ruler of all, as he is not yet sixteen. Charles I. of Portugal is under forty, and Ferdinand of Bulgaria is not yet forty-one. Abbas II., Khedive of Egypt, is not more than twenty-seven, Alexander of Servia but twenty-five, Thank-Tai, King of Siam, twenty-two, and Prince George of Greece, Governor of Crete, thirty-two.

The (Baptist) *Standard.*

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Testimonies of Healing.

It is nearly two years since I came into Christian Science. I came not from choice, but as a last resort. I was facing a problem that I could not solve, and while I tried to face it manfully, my resources for help seemed exhausted. The fear of the surgeon's knife, the hope of postponing for a time at least, what seemed inevitable, caused me to suggest to my wife that she try Christian Science. I wished at first I had not done so, for it came as a crushing blow to her. She is the daughter of a physician, and she felt that I did not fully realize how much she suffered if I thought she could be helped by Christian Science. Nevertheless, I finally persuaded her to give Science a trial.

We had, in January, 1900, withdrawn from our work in church and Sunday School with the thought of making a fight for her life. We had consulted five of the leading specialists in Chicago and her case had been discussed at their meetings. Two of these specialists had said that the enlargement on the back of her neck was a tumor. One of them shook his head, looked grave, examined both spine and lungs and said, "Come again." Still another said, "I do not know," and recommended us to see the fifth whom he said was the leading spine specialist of Chicago and was well known, not only in this country but also in Europe. We consulted him and he spent two or three days in studying the case and pronounced it tuberculosis of the spine. He said she must be placed in a steel frame and strapped to the bed for a number of weeks while the spine healed. All agreed that she had appendicitis and said the sooner the operation the better, as another attack might prove fatal. The day for the operation was fixed. I shudder even now as I recall those dark days.

Weary and heavy laden, my wife sought a healer with the thought of pleasing me. The bright things of life seemed slipping away. She loved her God, her church, her people. She had asked her pastor and one or two devout members of the church to pray for her. I have no doubt they prayed, but no relief had come. To seek for help elsewhere seemed contrary to reason, and yet she went. She went, to find the healer away from home, and rejoiced that she was gone. However, Truth seemed leading her. From the home of the healer she went to a friend of her childhood,—a woman who makes no pretence of being religious, and who, during the call, astonished my wife by saying, "Why don't you try Christian Science?" "Why," she added, "my cook is a Scientist, and while your religion does not appeal to me, hers does." Demonstrations were mentioned while there that could not help but appeal to one who was catching at the last straw, and the result was that the following day my wife again went to the healer. This time she was at home. She found a woman in whose face the light of Truth was shining and to her she told her story. She prefaced it by saying she was a Methodist, that she was prejudiced against Christian Science, and that she came with no thought of giving up her church or her religion. The healer quietly answered, "Methodists have been healed, and those who are prejudiced have been healed." Thus the good work began. The first treatment relieved the intense pain along the spinal column. Each day the fetters which had held her captive yielded, and finally the spinal trouble and the suffering from the appendix disappeared, and various other ailments went with them.

She became interested in Science and Health and asked me to buy a copy. This I resented, and told her I wanted healing, not books. I thank God, however, that when I saw I was discouraging her I had the manliness to get it. Not only that, I decided to test Science myself. A chronic dyspeptic, a constant sufferer from colds and grip, I thought myself a good subject for a healer to practise upon. If it did me no good, it could do me no harm. What was the result? Healing, health, and happiness for both. We came out of a world of darkness and suffering into the beautiful sunlight of Truth. Freed from the shackles of disease we entered a realm of thought hitherto unknown to us.

I might tell more. It is sufficient, however, to add that we are Christian Scientists, students of the Word, and constant seekers after Truth as found in "Science and Health with Key to the Scriptures."—W. A. B., Chicago, Ill.

When Christian Science first came to us, the members of our family were in the following condition. My wife in bed absolutely helpless with chronic rheumatism together with numerous other ills unnecessary to state here. Our daughter suffering with weak lungs, she having been afflicted seven different times with what *materia medica* calls pneumonia and congestion of the lungs. Two of our boys were suffering from hereditary dyspepsia and the third boy was afflicted with eczema, while I seemed to be very much handicapped with a severe case of chronic dyspepsia or indigestion, to the extent that I frequently was taken home in a carriage through having fainted while at work in my office.

Of course under these conditions was the necessity of having a small apothecary shop at home which, together with the daily consumption of drugs, took about one third of my income to keep up. Add to this the expense of providing for an appetite for smoking and chewing tobacco and a social habit of imbibing intoxicating beverages to an unsafe degree, and it will be seen what it cost me to support unqualified error, aside from the necessaries of life.

It is about eight years since the glad tidings reached our home, and during that time there has been no medicine used by any member of our family except by the writer. I did not take to the Science for a number of years, but I did read the books occasionally and of course the inevitable occurred. It has been four years since I have smoked or chewed tobacco or drank any kind of intoxicating liquor, and the same length of time since I have resorted to any other than Christian Science treatment for claims of disease. When I first took up the study of Science I weighed one hundred and ten pounds, and I now weigh one hundred and forty-two pounds. I am better physically, morally, and in every other way. The tobacco and liquor habit has been so thoroughly destroyed that I not only have no desire for them, but have a sense of pity for any one whom I see using them.

There is no question in the minds of our family as to the power of divine Mind to heal the sick and sinful or meet every human need.

There is not a day passes but we see some manifestation of God's love. My wife, my daughter, and myself are members of the Mother Church at Boston; the daughter is a member of the Second Church of Christ, Scientist, of Chicago; and my wife, the two boys, and myself are members of the Church of Christ, Scientist, of Salt Lake City, Utah. Before closing I wish, joined by my family, to express our love for our loving Mother, Mary Baker G. Eddy, who through her beautiful life has been able to demonstrate to us the power of divine Mind, and has enabled each and every one of us to see to some extent the peace and harmony in the living of the life of a true Christian Scientist.

T. J. MACKINTOSH, Idaho Falls, Idaho.

The last *Sentinel* has just passed from my hands to the table, and I can only think of it as a dear messenger of Truth. How eagerly I scan its pages and treasure every thought of Truth and Love found therein, no one but a Scientist can tell. But especially in this last number have I found many suggestions in different articles that are helpful and encouraging, and give much food for thought. There is one short selected article entitled, "The Skilful

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Gardener," which brings to mind a garden which I worked in when in former years I lived at the old loved home; and with what pride I faithfully worked to uproot every weed, that the vegetables growing there might stand out free and clear; for I could see that if they grew surrounded and shaded by weeds they were spindling and weakly, and if the weeds were uprooted while in that state, the hot sun would destroy the plants, and they would perhaps not grow at all. I have not for some years been working in the old garden at home, but am still working and weeding a garden, and mind is my field of labor. I can see that if thoughts of hatred were not put out, the seeds of love I would sow could not take root, and grow, and expand into the power which has "healing in his wings." I am trying now to weed out thoughts of malice, hatred, envy, jealousy, self, and others of like nature, and let thoughts of good take their place. I know that good thoughts will take root and grow to full fruitage if the weeds of evil are kept out to give room for the good.

I was healed in Science eight years ago, after having given up all hope of receiving help from medicine, of a chronic stomach trouble of over twenty years' standing. In the past eight years I have been able to demonstrate the Science to some extent, but have also labored under many discouragements because error seemed to creep in unawares; but I am now trying to be more watchful, and evil thoughts are fast fleeing before the radiant light of omnipresent Good. I find myself oftener asking the question found on page 469 of Science and Health, by Mary Baker G. Eddy: "Am I living the life that approaches the supreme Good? Am I demonstrating the healing power of Truth and Love?" The better understanding I get of Christian Science and its divine Principle,—Love,—the more gratitude I feel to its Discoverer and Founder, Mary Baker Eddy, and my heart o'erflows with gratitude for the benefits received from its teachings.—K. T., Cortland, O.

Christian Science has done much for us in the last four years, since we have tried to follow its teachings.

Having in our home three children, we have often seen the power of Truth and Love. When we first came into Christian Science, our first desire was to have treatment for our little girl who was then two and a half years old but could not walk and never even made any attempt to do so. People often would say, "I wonder what is the matter with her, her spine must be affected." We soon saw that it was our problem to work out. Some time after we had class instruction the demonstration was made.

The next problem took a little longer. The child could not speak, but our teacher gave us a little help, and that demonstration is also made.

During the year 1901 our oldest boy had an old claim of croup come on him one night. We seemed to feel that he was in danger of some kind, even before we awoke. We declared the Truth for him for an hour, sometimes audibly but mostly silently. Although he seemed to be choking, we kept right on realizing God's allness, until finally his breath came more gently, and at the end of an hour it was perfectly natural. Oh, how near God seemed to us! the consciousness of His presence remained with me for a long time. The child has never had a return of the claim since, although he had been troubled since he was a year and a half old, and he is now eight.

Every day brings new blessings. The spiritual help, however, is the greatest. It has given us the peace that Jesus gave to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Words are too feeble to express our gratitude for all these blessings,—to God for His goodness, and to Mrs. Eddy for her unceasing labor to bring this all about; and for our Lesson-Sermons,—each week they seem more beautiful as thought unfolds. The beauty of these sermons is, that we can study them at home each day, having rich spiritual food.—Mrs. Tabitha Marx, Detroit, Mich.

Oftentimes we find the spoken word given out to the enquirer sufficient to dispel a physical claim.

One Sunday evening after service a man spoke to me of a claim with his head that had troubled him for twenty years, and for which he found no relief from physicians. He said it had grown so severe that he would be obliged to give up his business unless Christian Science could help him. He wanted present treatment but could not find time for it before Thursday. I spent about ten minutes talking with him of Science and making the application to his case.

On Wednesday evening he reported with a beaming face that he needed no treatment, as he was entirely well.

Monday evening of the same week a young man came for help for a serious chronic ailment of long standing, and after twenty minutes' talk he felt so much encouraged and helped that he decided to apply himself to the study of Science and Health—he had very recently purchased a copy—and try to help himself. On Wednesday evening he too reported that he had been perfectly healed during our talk.

Such cases indicate a breaking up of the old conditions of thought, a more receptive state of mind with every year's work, showing how the leaven is working in human consciousness.

We are very grateful for the many helps with which divine Love supplies our need, through our Leader, the Lesson Committee, and the Publishing Society.

The new Science and Health is "a thing of beauty and a joy forever." Our hearts are touched by this last evidence of the unselfish love and constant labor of its author for the good of humanity.—P. W., Colorado Springs, Col.

At Missoula, Mont.

Five years ago, a few loyal Scientists met and held services in a private room, moving into larger quarters from time to time, as the work demanded. October 16, 1901, First Church of Christ, Scientist, filed Articles of Incorporation, organizing with seventeen charter members. A new room was secured in the McHaffie Block, and very prettily and attractively furnished for church and reading room. We have an average attendance at Sunday service of forty, which is steadily increasing. Lectures have been delivered here by Dr. Sulcer and Judge Ewing, which were very helpful and greatly appreciated. Two copies of Science and Health, one "Miscellaneous Writings," and the *Journal* and *Sentinel*, have been placed in the public library. Science and Health and "Miscellaneous Writings" were also presented to The State University of Montana (the latter by the children of the Sunday School). It is but meet to say that these dear little children, though few in number, are helping the older ones, not only in contributing liberally to the furnishing of the new room, but by their regular attendance and loyalty.

Flora B. Carnahan, *Clerk.*

Without and Within.

BY ELIZABETH EARL JONES.

Not that which goeth into the mouth defileth a man, . . . but those things which proceed out of the mouth come forth from the heart; and they defile the man. — *Matthew*, 15: 11, 18.

Within is the thought, without is the deed;
Wrong thought is the sinner, its offspring the sin;
But storms from without neither wreck nor mislead,
If the Kingdom of Heaven abideth within.

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Religious Items.

The first overwhelming impulse of the really conscientious man is to acknowledge and welcome new forms of truth as soon as they manifest themselves to his intelligence. But I suppose that few of us have ever considered deeply what takes place in the mind when the knowledge of some new truth first enters the thoughts of a conscientious man. Vastly more happens than is generally supposed. A real warfare ensues, and warfare invariably implies both victory and defeat. The real militant nature of truth as it enters the understanding of a conscientious man may be clearly seen if we consider the individual mind as in a sense a large household. Many persons of various opinions and qualities of life compose this household. Some are good and some are evil, but all live in comparative peace and friendliness. The evil ones hide their qualities by hypocrisy. The master of the house is the predominating love—and in this instance the predominating love is qualified with conscientiousness. The knowledge of some new truth always comes as one asking admission as a new member of the household. He applies to the householder or the predominating love. The new applicant is without hesitation welcomed as the angels were welcomed by Lot when they came in disguise to Sodom before it was destroyed. But this angel of truth is no sooner welcomed by the householder as a new member of the family than some satan member recognizes in the newcomer his mortal enemy and the one who will lay bare his hypocrisy. With the skill and terror of one compelled to fight for life this old member of the household rebels against admitting the newcomer. The master of the house is obliged to resist with resolution this opposition and to look with mingled pity and humiliation and horror upon the unmasked wretch that he had heretofore considered worthy of his love and protection; and with bleeding heart he rejects the satan to welcome the angel. This is a period of temptation wherein evil is overcome and a definite step taken in the development of character.

New-Church Messenger.

The spiritual import and significance of the Master's life and teaching was not wholly apprehended. It was just this failure on the part of the disciples to understand their Lord, that made his death and withdrawal the needed condition of his coming in that secondary and superior sense to which he alluded when he spoke those apparently paradoxical words, "I go away and come again," meaning that he should come to them and to the world in spirit and not in the form; revealing himself as the spirit of truth, the real comforter, the sanctifier, the vast source of grace, the open avenue to the divine realm, whence come all cheering and inspiring influences upon souls, for their spiritual blessing and uplifting.

Now this return of Jesus in this larger and more spiritual sense, to move on the heart in sensible spiritual power, is in part what is meant by the Holy Spirit. It is the influence of the divine upon the human. . . . Christ was now a divine and gracious presence, shedding upon them the inspirations of a spiritual universe. The "Father" was no more a limited and pleasing idea merely, but the all present Love and Law, the Friend and Governor in all time and in all space, and their lives took on a marvelous enlargement and refinement. It was the influence of the Holy Spirit, communicated through the ascended Christ, and bringing them into alliance with the divine. It remains to uplift and bless all who desire its coming and open their hearts for its transforming and healing power.

The Universalist Leader.

THE MAKING OF A MAN.—It is not wealth, nor power, nor fame, nor learning that makes a man. These may aid when properly used. But with them all one would be weak and comparatively worthless without righteousness. Does not the Bible say, "There is none righteous"? The verdict that human nature is bad is almost unanimous among thinkers. . . . We are not so much concerned to know how men became bad as we are to find out how they may become good. Nearly all men wish to be pure and right and good in word, thought, and deed. But something within as well as something without hinders. There is something in the will, in the desires, in the affections, in the conscience, that rises up in opposition to every noble and pure impulse and purpose. . . . It is the glory of Christianity that it is able to make bad men good. . . . A bad man may be made good. An evil heart may be made pure. A wicked sinner may become righteous. . . . Out of the heart are the issues of life. So long as its affections are fixed in the marshy and stagnant pools of worldly pleasure and sin, currents of sin and death will flow out through every avenue of our being. The thoughts, the affections, the words, the life, will be evil. But when the heart is given to God, His love His truth, His peace, His righteousness will flow into our souls and through us into the life we lead.—*The Christian Advocate.*

You will not get men to love their enemies merely by repeating Christ's command. You will get it only as you have in your midst men who have made Israel's passion for righteousness their own passion, who hear in the valiant words of old only the splendid utterance of what God is rehearsing straight to them, and who call to their fellow-men not, "Hear what the Lord said to Israel!" but "Hear what the Lord saith to you and me!" You will have the Gospel a living power to-day not by any parrot repetition of the exact words of Christ, backed by his external authority, but by having in your midst men who in a measure have come to share Christ's faith and purpose, and who make his words seem but the command of your own best conscience and love, which to every man, when he hears it, is the very voice of the Living God.

The Universalist Leader.

Every soul should have a lofty, secluded place in life's mansion where it may see into the heart of things and receive the transfiguring influences of the Divine Spirit. To make the new year truly and gloriously new nothing will help us so much as this. Newness consists not in change of place or of outward surroundings or even of the years, but in the coming into the soul of new motives, fresh aspirations and inspirations, and stronger faith, loftier courage, more jubilant hope. These, begotten by the divine redemptive life ever in the world, come from habitual communion with high thoughts and with the living Christ.

The Examiner.

Shrinkage in the number of theological students seems to be general. It is seen in this country in all the better-known Protestant sects. It is seen in Scotland among the Presbyterians, and recent statistics from Germany show a striking falling off in the number of Lutheran students of divinity, there being twenty per cent less now than five years ago. Of seventeen Protestant theological faculties, only three show an increase of students—Tübingen, Königsberg, and Bonn. Berlin, where Harnack teaches, which in 1897 had 376 students, now has only 287.

The Congregationalist and Christian World.

God will not be hurried. The building of a Christlike character is not work for a day. Experience cannot be acquired without experiment. It is not innocence God has in view for us, but growth by overcoming. Patience must have her perfect work. Triumph now would be premature and petty; but the way of faith and patience is the way that leads to victory which shall be part and parcel of the final glorious triumph of the Son of Man.

ISAAC O. RANKIN.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

F. B. MEYER.

There is no hope for the world but in a divine Saviour, proclaimed divine by men and women whose lives reflect the beauty, charity, and helpfulness of Him whose they are and whom they serve. All that Christianity needs for the rapid and permanent conquest of the world is a real likeness to Christ in the person of every Christian.

The Christian Advocate.

The idea that many have that they can slip along in any way, and that things will come out well for them; that by some lucky chance they are to gain heaven and a crown, finds no analogy in nature or in any other department of human activity.

REV. V. E. TOMLINSON.

A man cannot be morally victorious who has to be propped up from the outside. The victory must come from the inside; and nobody can put the power there but God himself.—*The Standard.*

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.

MARTINEAU.

The northernmost church on this continent is the church at Nome, Alaska, on the edge of the Arctic Circle, built and paid for by the people of that mining town.

When I want to speak let me think first, Is it true? Is it necessary? If not, let it be left unsaid.—MALTBIE D. BABCOCK.

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

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Items of Interest.

General Delarey, the Boer commander, has, within the past few weeks, achieved two notable victories over the British forces. His first victory was the capture of Von Donop's convoy, when the British loss in killed, wounded, and prisoners amounted to 632. On March 8 he surprised General Lord Methuen who, it was supposed, was marching to avenge the capture of the Von Donop convoy. General Methuen was wounded and taken prisoner. The total loss in killed, wounded, and prisoners was 320, besides guns, ammunition, wagons, etc. The war secretary, Mr. Brodrick, stated that Lord Kitchener would be given all the assistance he asked for. Six thousand yeomanry would be immediately embarked with large drafts of cavalry and infantry.

Prince Henry of Prussia sailed for Germany on the Deutschland March 11. Prior to his departure farewell telegrams were exchanged between the Prince and President Roosevelt. Cablegrams have also been exchanged between President Roosevelt and Emperor William relative to Prince Henry's visit.

Immediately upon his return from the United States Prince Henry will assume command of the largest naval squadron ever formed under the German flag. In a short time he will depart for Cadiz to represent the German Emperor at the coronation of King Alfonso. He will then proceed to England for the coronation of King Edward VII.

Prince Konoye, president of the Japanese House of Peers, says that Japan will never consent to a Russian Manchuria. She favors the construction of the Trans-Manchurian railway and would not object to Russia's guarding the railway with troops to prevent attacks by the natives, but Russia's great territorial army on Chinese soil must be removed at once. The province of Manchuria, he says, must be kept entirely under Chinese control, not only because of its mineral and other wealth, but also because it is the birthplace of the present Chinese Dynasty. He believes that Chinese possession is necessary to the maintenance and continuance of the present Chinese Government.

A writer in the *New York Observer* says: The vastness of Texas overwhelms one. I trust my note-book does not mislead in the following statement taken down during a speech by a well-known Texas minister at one of the popular meetings: "Divide Texas into square mile strips. Lay these squares out in a straight line. Put a man on a broncho at one end. Let him ride seven days a week, seven hours a day, averaging twenty-seven miles a day. It will take him thirty-two years of steady riding to get to the other end of Texas."

The Chinese Government has presented to Mr. Conger, the United States minister at Pekin, a strong memorial against the re-enactment of the Chinese exclusion law by the United States. Special objection is made to the exclusion of Chinese from the Philippine and Hawaiian Islands, as the Chinese have acquired extensive commercial interests there, and are closely connected with the islands by family ties. For this reason the repression of free intercourse would result in peculiar hardships.

The American legation at Constantinople has presented to the Porte the second note referring to the capture of Miss Ellen M. Stone. The note points out that, as Miss Stone was captured, the ransom paid, and the prisoners delivered in Turkey, the brigands must be within the Turkish frontier and should therefore be captured. The first note demanded the punishment of the guilty parties. The Porte in replying repudiated responsibility and denied all liability.

C. F. Sayor, the special agent in charge of the beet-sugar investigations of the Department of Agriculture, says in his annual report that the total production of beet-sugar in the United States last year amounted to 185,000 tons. The production for the preceding year was 77,000 tons. There were thirty-one factories in operation in 1900 and eleven more were started in 1901. Other companies have been organized with a total capitalization of $49,000,000.

The iron workers' strike at San Francisco, which has kept more than three thousand workmen idle since last May, has been declared off by a vote of most of the unions involved. The strike was for eight hours instead of nine, and an increase of wages. It is said that the men go back to work on an understanding that the National Arbitration Committee will arrange a practical working system for all men in the iron trades.

General Wood has been called to Washington to consult with the President and Secretary of War in regard to the necessary steps to be taken for winding up the affairs of the military government in Cuba and the establishment of the Cuban Government. It is believed the transfer of government can be effected by May 1.

A party of Japanese financiers have sailed from Yokohama for Seattle. They will visit the principal cities of the United States and Europe. The party is headed by Count Masayoshi Matsukata, who planned and put into operation the present financial system of Japan. It was largely through his efforts that the country adopted the gold standard.

At a cost of nearly one million dollars the Canadian Pacific will endeavor to reduce the running time from ocean to ocean by at least twenty-four hours. The new limited will be tri-weekly and will have a seventy-two hour schedule between Montreal and Vancouver. The average running time will be 40.3 miles per hour.

The long delayed statue of General William T. Sherman has at last reached New York City. The statue, which is an equestrian figure, was ordered eleven years ago. Fifty-three thousand dollars was raised to meet the expense. The city has not as yet provided a location for it.

John D. Long, Secretary of the Navy, has sent a letter to President Roosevelt resigning his portfolio, the resignation to take effect May 1. The President has asked Congressman William H. Moody of Haverhill, Mass., to accept the position, and he has done so.

One hundred Free Masons, now in Jerusalem, and representing every grand lodge in North America, will hold a Masonic meeting at King Solomon's quarries under the auspices of the Royal Solomon Mother Lodge of Jerusalem.

It is stated that numerous railroads are to be constructed in Asiatic Turkey, one of which will run through the Euphrates valley from end to end. The new roads will follow the old caravan routes and will touch all the principal cities and towns of Bibleland.

King Edward's coronation robe will be of cloth of gold. The material, which will be specially woven, will contain a smaller portion of alloy than gold coinage. It has been said that it will be "as bright as a golden cloud."

Beaumont, Texas, has been known as an oil town but little more than a year. Within that time one hundred and thirty-six wells have been developed. The actual output of oil for the year is estimated at 5,086,000 barrels.

The diplomatic and consular appropriation bill, as presented by the House Committee on Foreign Affairs, carries about $1,900,000. Included in this amount is an appropriation of $60,000 for a new legation building at Pekin.

An imperial Chinese edict has been issued which prohibits the binding of feet in the entire Chinese kingdom. The order has been made so sweeping as to include the thousands of Chinese in Honolulu.

The war in South Africa cost the British Government $305,350,000 the past year. The present expenses are about $22,500,000 per month. January 1 there were 237,800 British troops in South Africa.

Attorney-General Douglas of Minnesota has appealed to Congress in the Northern Securities case. He hopes to secure action whereby the State can reach the Northern Securities Company.

The Czar has authorized the city of St. Petersburg to raise thirty million roubles on a loan for various municipal improvements, including the extension of the telephone system.

The important Spanish newspapers are discussing the possibility of prolonging the regency, owing to the incapacity of King Alfonso to exercise the functions of a sovereign.

The Union Pacific Railroad will build a three story club house at Cheyenne, Wyo., for its employes. The building will cost between sixty and one hundred thousand dollars.

General Booth, the leader of the Salvation Army, has inaugurated a special temperance campaign as a feature of the work of the Salvation Army during the present year.

For the fourth time the House has passed a resolution favoring an amendment to the Constitution providing for the election of United States Senators by popular vote.

Portuguese Government troops recently attacked the slave traders near Pemba Bay, Portuguese East Africa, and after a hard fight liberated seven hundred slaves.

A despatch from Rome states that the American colony there will present statues of Longfellow and Hawthorne to the city.

Since March 14, 1900, 878 national banks have been organized. Last month there was an average of one bank organized daily.

President Roosevelt has signed the bill creating a permanent Census Bureau.

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CHRISTIAN SCIENCE SENTINEL

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

The Lectures.

At St. Louis, Mo.

A large audience listened last night (February 28) to the lecture of Edward A. Kimball of Chicago, on "The Cause and Scientific Cure of Disease." Every seat in the lower part of the house was taken and the balcony was more than half filled. Mr. Kimball was given close attention throughout, many in the audience hearing for the first time of the nature of Christian Science. He was introduced by James A. Logwood of First Church of Christ, Scientist, in this city.—*St. Louis Globe-Democrat.*

The introductory remarks of Mr. Logwood were as follows:—

Ladies and Gentlemen:—I have been accorded the pleasure of introducing the lecturer this evening, and in behalf of First Church of Christ, Scientist, in St. Louis, under whose auspices the lecture is given, I extend to you, one and all, a most loving and hearty greeting.

The subject which has brought together this large and intelligent audience is one of vital interest to every man, woman, and child; for it concerns the health, the morals, the peace, the life, the eternal destiny of man.

About seven hundred years before the Christian era the Prophet Isaiah said, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end." This prophecy was fulfilled in the flesh in the man Christ Jesus, who in recognition of its eternality and truth said, "Before Abraham was, I am," and "lo, I am with you alway, even unto the end of the world."

Jesus' mission was explained, to some extent, in his answer to John's inquiry, "Art thou he that should come, or do we look for another?" He answered, "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, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He also said, "He that believeth on me, the works that I do shall he do also," and in explanation of how this should be done he said, "ye shall know the truth, and the truth shall make you free."

Finally, 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 the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We believe that Christian Science has revealed to us this Comforter, this Truth, which, when understood, makes men free, not only from sin, but from all its evil consequences.

Our beloved Leader, Mrs. Eddy, in one of her writings, admonishes the followers of Christian Science in these words: "O Christian Scientist, thou of the church of the new-born; awake to a higher and holier love for God and man; put on the whole armor of Truth; rejoice in hope; be patient in tribulation,—that ye may go to the bed of anguish, and look upon this dream of life in matter, girt with a higher sense of Omnipotence; and behold once again the power of divine Life and Love to heal and reinstate man in God's own image and likeness, having 'one Lord, one faith, one baptism'" (People's Idea of God).

Friends, I trust you will not expect to learn all there is to be known about Christian Science in one evening's lecture, for the subject is infinite. The purpose of these lectures is to destroy some of the erroneous beliefs concerning the teachings of Christian Science, and to touch somewhat upon its more practical features.

Ladies and gentlemen, I now have the pleasure of introducing to you Edward A. Kimball, C.S.D., of Chicago, member of the official Board of Lectureship of The First Church of Christ, Scientist, in Boston, who will speak to you on the subject "The Cause and Scientific Cure of Disease."—*Correspondence.*

At St. Paul, Minn.

Sunday afternoon, February 23, Edward A. Kimball, C.S.D., of Chicago, lectured to a full house (two thousand people) at the Grand Opera House, St. Paul, Minn., under the auspices of First Church of Christ, Scientist, this being their fourth lecture since the establishment of the Christian Science Board of Lectureship. He was introduced by the Rev. Henry B. Taylor, of St. Paul's Universalist Church, in the following very appropriate remarks.

Ladies and Gentlemen:—It will, perhaps, surprise some of you that I, who am not a Christian Scientist, should introduce the speaker of the afternoon. There is a courtesy deeper than that which comes out of our agreements. Time was when Theodore Parker, the great preacher of Unitarianism, was chief heretic of Boston. Dr. Channing greatly disagreed with some of his views, yet he invited Parker to use his pulpit. When fearful members of Dr. Channing's congregation protested that the heresies of Parker were dangerous, Channing stood by his belief in the freedom of speech and said, "Let the full heart speak." So, whatever our view of the doctrines to be discussed may be, let us say, "Let the full heart speak." So often have the doctrines of my own church suffered in the misrepresentations of honest but misinformed combatants; so often have other doctrines thus suffered, that it has become a rule with me to represent the theology of others in the very words of their advocates. Is not this the fairest way? It is a privilege to hear one who speaks with authority of what Christian Science means. I trust he will speak to open and candid minds who will weigh rationally what the lecturer shall say. If we are to accept wholly what the lecturer brings, let it be with due regard to the laws of reason and evidence. If we cannot accept all that he claims as his faith, may we not hope to take away some good? For my own part, Sunday is a holy day not to be used for mere curiosity, and I shall hope to get some good by coming to this place.

If we can accept none of the speaker's conclusions, we may at least take away a better understanding of what Christian Science is. If in "words easy to be understood" he shall do even this service, we shall thank him.

It is my pleasure to introduce Mr. Edward A. Kimball, who will now address us.—*Correspondence.*

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At Sheboygan, Wis.

A large number of people of all walks in life heard Edward A. Kimball lecture on Christian Science in this city yesterday (February 16) afternoon and evening. Mr. Kimball was introduced by Mayor F. A. Dennett in the afternoon and by T. M. Bowler in the evening. He talked to crowded houses at both lectures,—at First Church of Christ, Scientist, in the afternoon, and at Concordia Hall in the evening.—*The Sheboygan* (Wis.) *Telegram.*

Mr. Kimball was introduced in the afternoon by Mayor Dennett as follows:—

Ever since those days of established and dense error, amid which Christianity had its birth, it has struggled onward and westward, assuming aspects so varied and recording contradictions and inconsistencies so remarkable, that the wonder is that the church of to-day is in accord even upon the simplest precepts of Christ.

Fear, indolence, greed, and ignorance have for centuries stifled investigation and put their check upon freedom of thought and expression; but all through the history of Christianity, from the days of the great Apostle Paul down to our own time, God has continually raised up men of divine attributes, who have held above the heads of the blind mass, the true banner of Christ. Many of these have fallen in violence and the blood of the martyrs has continued to be the seed of the church.

While we still observe here and there intolerance apparently deep rooted, the doctrine of free thought and investigation is the spirit of the age. We are no longer chained to the wheels of superstition and fear, and as we emerge into the light, we demand more light,—light to understand better, in the name of Christ, the good of mankind.

It is with this intent that we welcome students and teachers of Christian Philosophy and give to them a conscientious hearing. We are not always convinced; but, eager for the truth, we are always glad to come upon that which appeals to our reason and our conscience. It is a most fortuitous circumstance that has brought to us upon this occasion, a gentleman of wide and favorable reputation as a lecturer upon a most vital topic; and I take great pleasure in introducing to my fellow-citizens—to my friends and neighbors—Mr. Edward A. Kimball of Chicago, who will address you upon the subject "The Promises of Science and their Fulfilment."

The introduction of the evening by Attorney T. M. Bowler follows:—

Ladies and Gentlemen:—I wish to state at the outset that I am not a believer in Christian Science, but the remarkable progress Christian Science has made in the world during the past ten years indicates to us who are unbelievers, that there must be something in it worthy the consideration of every thinking man and woman. With Christianity in the abstract we have most of us been familiar since our childhood days; but with Christianity as a Science, and as it will be defined to you this evening by this distinguished lecturer, I venture to think that many of you here are in utter ignorance.

The truth about any doctrine is always more or less of an interesting subject; but the truth of the great Scientific proposition which even now at the beginning of the twentieth century is receiving so much public attention, cannot fail to interest many here present.

Free investigation into the working of any doctrine or religious organization is always a matter of right, and is a right recognized by every man and woman in this country, as no one can be expected to believe in a thing until that thing has been fully explained to him by one who understands it.

For the purpose of having Christian Science fully explained, I have the pleasure of being called upon this evening to introduce to you a speaker who is a man of national reputation, and one of the foremost in the ranks of Science workers. He is a member of the Christian Science Board of Lectureship, a teacher in the Massachusetts Metaphysical College at Boston, Mass., and an authorized lecturer of the church.

I take great pleasure in introducing to you Mr. Edward A. Kimball of Chicago.

At Toledo, O.

A vast audience crowded the auditorium of First Church of Christ, Scientist, last evening (March 6), to listen to the address on Christian Science by Edward A. Kimball, C.S.D., of Chicago. The audience was not confined alone to followers of the faith, and the many complimentary remarks which were heard of Mr. Kimball is sufficient evidence of the excellence of his address. He handled his subject in an intelligent and masterly manner, and held the interest of his listeners throughout.

Mrs. Annie M. Knott, C.S.D., of Detroit, was also present and, in very sincere and appropriate words, introduced this distinguished lecturer, although he is now no stranger to Toledo audiences, this being his fourth lecture in this city.—*Toledo* (O.) *Times.*

Mrs. Knott's introduction was as follows:—

When requested by your First Reader, Miss Sarah J. Clark, to introduce to you Mr. Kimball,—a gentleman better known to you than I am,—it seemed that the task was superfluous; but because of the great pleasure and help which I expected to receive from the lecture, I gladly consented. No urging is ever needed to call forward a Christian Scientist to the hearty support of a Cause so dear to every one who has felt the healing power of Truth. We realize that the time has come when the world at large should know what splendid contributions are being made both to Science and religion by Christian Science.

What is known as natural Science has done much in the century just closed in teaching the necessity for order and continuity throughout the entire universe. Christian Science goes further. It reveals the mind which is expressed in perfect law and order and it prepares men for the proper study of Science by teaching them first of all the Science of their own being.

After seventeen years of work in Christian Science I begin to appreciate in a larger measure the majesty of this revelation,—the unparalleled task of the heroic woman who gave to a needy world our text-book, "Science and Health with Key to the Scriptures," and who, regardless of either the fear or favor of the world, has kept it "on the height and in the light." Those who have gone down into the depths of its teachings and climbed its heights, are led to say with Browning:—

I spoke as I saw.
I report as a man may of God's work: All's love, yet all's law.—
Now I lay down the judgeship he lent me. Each faculty tasked
To perceive Him has gained an abyss, where a dewdrop was asked.

I have the pleasure of introducing to you Mr. Edward A. Kimball of Chicago, member of the Christian Science Board of Lectureship, of the Mother Church, The First Church of Christ, Scientist, of Boston, Mass.

Correspondence.

At Ashland, Ore.

Christian Science had a hearing before the Ashland public, Friday evening, (February 21), at Chautauqua Tabernacle, when its believers kindly favored a good audience with an opportunity of hearing one of their authorized lecturers,—Judge William G. Ewing of Chicago. The speaker was introduced by Ex-District Attorney C. B. Watson.

Judge Ewing is a very scholarly man, and his remarks were made in chaste and pleasing language. No one left

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the audience, and the Judge had the undivided attention of his listeners.—*Valley Record*, Ashland, Ore.

The introductory remarks of Mr. Watson were in part as follows:—

One of the strongest proofs of evolutionary progress in the intellectual as well as in the material world is the tendency of man toward psychological investigation. In his effort to understand himself, he is naturally attracted by his own consciousness; his ability to speculate on the mystery of his being; his desire to know the whence and the whither, the why and the wherefore of himself. An intelligent prosecution of such a study produces startling results, each successive effort opening a new vista to him, and each vista the gateway to still another, opening and broadening the view at each successive step, and strengthening the ability to see and examine new fields and make further investigations.

No one man can make extended investigations in all directions, hence we find specialists, and in every-day life we have use for them. If we seek information in a special line, our best source for such information is with the learned specialist in that direction.

Departures, in whatever direction, will find interest in the eyes of somebody. We are enjoying the age of easy divorce from dogma and intolerance. Any school, sect, denomination, or effort that ruptures the lines of error and ignorance will sow some good seed, the enjoyment of which will come in the harvest-time.

Self-respect, as well as courtesy and charity, demand tolerance of the opinions of others and a kindly ear for the doctrines of him who comes armed and equipped with honorable mention and a respectable following.

I have the pleasure of introducing to you the Hon. William G. Ewing of Chicago, who comes as a leader of Christian Science and a learned expounder of its doctrines. Whether we agree with or differ from him, we may learn by listening to him.—*Correspondence.*

At Tacoma, Wash.

Judge William G. Ewing of Chicago addressed a large audience at the Lyceum Theatre last night (February 27), taking as his subject, "Christian Science: Physician and Redeemer."

The distinguished speaker was introduced by Clarence C. Eaton, C.S.B., recently of Minneapolis, First Reader of the local Christian Science Church. Mr. Eaton said in part:—

Christian Science renews with special emphasis to this age that memorable invitation and promise of the great Scientist and teacher of Nazareth, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It proclaims anew and with signs following, the healing gospel of Love and "on earth peace, good-will toward men." I am fully aware, and I know many of you are also aware, that it will not be possible in the hour or so in which our esteemed guest may speak to us, to give more than a brief epitome of the teaching and practice of so vast a subject as is Christian Science, but whatever he may be prompted to say to us, will be not only out of the depth of his own rich experience, but as an authorized member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., and I bespeak for him your thoughtful consideration and earnest attention.—*Tacoma* (Wash.) *News.*

At Oakland, Cal.

First Church of Christ, Scientist, in this city, was crowded to the limit of its capacity last evening (February 18), while many were unable to gain admission, to hear Judge William G. Ewing of Chicago, lecture on Christian Science.

The lecturer was introduced by Dr. F. J. Fluno, First Reader of the local Church, who spoke as follows:—

Christian Science is in our midst. It is a subject of much discussion among thinking people everywhere. Some think it one thing and some another. Some think it good, and some evil. Some are disposed to say there is some good in it—others that there is no good at all. Some are disposed to look upon it favorably and kindly, and others very unfavorably and very unkindly. Some think it is of God possibly; others that it is the work of the devil.

These are but differing phases of belief and opinion concerning it, but to those who are making it a study and have gained somewhat of the understanding and are able to demonstrate it in a small way—to those it is the power of God, unto salvation.

It brings on its pinions nothing but love and good-will to man,—the same old story the angels told to the listening shepherds in the valleys of Palestine nineteen hundred years ago.—*Oakland* (Cal.) *Times.*

At Columbus, O.

An audience of one thousand or more listened attentively to the lecture by Edward A. Kimball, C.S.D., of Chicago, at the Board of Trade, March 2. Mr. William O. Henderson, of the law firm of Harrison, Olds, Henderson, and Harrison, introduced the lecturer as follows:—

The lecture to-day is another of the series of free public lectures given under the auspices of First Church of Christ, Scientist, Columbus, with the object of spreading, in this community, a wider and better knowledge of the doctrines of Christian Science. To most, and perhaps all of you, the lecturer scarcely needs an introduction. His prominence on the Christian Science Board of Lectureship, his large educational and practical experience in every department of Christian Science, and his established position as a platform orator enable him to speak authoritatively and entertainingly on the subject on which he will now address you. It is my pleasure to introduce to you Mr. Edward A. Kimball of Chicago, who will speak on "The Cause and Scientific Cure of Disease."—*Correspondence.*

Among the Churches.

At Nebraska City, Neb.

Having always greatly enjoyed the reports of progress in different localities sent in by the churches, we have long felt that this church should contribute its share in return, realizing that with giving goes a double blessing, blessing both those who give and those who receive, and that our own measure of good is doubled thereby.

While our growth in numbers has not been large, we wish gratefully to acknowledge that we have much to be thankful for, that as individuals and as a church we are growing in the understanding of the ever-presence of the mind of Christ and learning to look to this as our guide and support. Christian Science was first introduced to Nebraska City about sixteen years ago, when, as the result of some good healing done by a Christian Scientist from a neighboring town, a little band of some five or six of our citizens were led to investigate this Truth and soon had class teaching. They immediately began holding meetings, and with patient courage have continued them ever since, first meeting at the homes of the different members, afterward going to a public hall.

In 1898, Christian Science was planted in a permanently organized church known as First Church of Christ, Scientist, with a charter membership of seventeen. There

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have since been added fifteen members. A number of these having moved away, our present membership is nineteen.

We have a Sunday School of eight boys and girls. This was started less than a year ago. The children are in earnest and desirous of helping in every way they can. Through the hands of a committee on distribution of literature a large number of our publications find their way to others. The members contributing their Journals and Sentinels for this purpose, keep the depot, hotels, and jail supplied. Two copies of Science and Health, one of "Miscellaneous Writings," The *Journal* and *Sentinel* are in our public library. We are now arranging for our second lecture to be given by Judge Ewing.

ANNIE JESSEN, *Clerk.*

At Cotuit, Mass.

The work in Cotuit, Mass., was begun, as is often the case, by two students going through the lessons in a private residence. It gradually gained in numbers until the parlor was too small to accommodate the attendants. A society was formed in 1897, and a small building known as Central Hall was engaged for services.

In May, 1899, First Church of Christ, Scientist, Cotuit, was incorporated by seven students. In June, 1900, a lecture was given by Rev. Irving C. Tomlinson in Freedom Hall, which was the means of correcting many misconceptions relative to Christian Science. The church opened a reading room soon after the order was given.

This church has placed in our public library two copies of "Science and Health with Key to the Scriptures," "Miscellaneous Writings," and other works of Mary Baker G. Eddy, besides subscribing yearly for the *Journal* and *Sentinel* for the same. Our text-book has also been placed in the almshouse of the town of Barnstable, of which Cotuit is a part, and in the county jail with the *Sentinel* for the present year. The church and its members (seventeen in number) are continually distributing the literature. The report of our treasurer at the annual meeting held January 5, 1902, showed all bills paid for the year 1901 with a surplus, thus making it possible for us to send our third contribution to the Mother Church.

Last year on the Sunday preceding Memorial Day the Methodist and Congregational Churches made arrangements for a union service, and our Church received a cordial invitation to join them, which we gladly accepted. It was requested that the First Reader take part in the service, which she did by reading 1 Corinthians, 13.

One year ago we had a building fund of about one hundred and fifty dollars. Since then a building lot has been presented to us by a Christian Scientist (not a member of our church), and subscriptions have been received sufficient to warrant our starting work on the building which will be the home of First Church of Christ, Scientist, Cotuit.

CARRIE A. PARKER, Osterville, Mass.

At Firth, Neb.

As a band of Christian Scientists we wish to add our mite to the long list of those who have been healed physically and spiritually through the understanding of Scientific Christianity as revealed in Christian Science. Five years ago two women began the study of Science and Health and the *Quarterly*. Then our number increased to seven. In June, 1900, we met, with a charter membership of fourteen. Four days later we raised $256 toward a fund for a building. Ten days later we had stone for the foundation on a lot fifty by seventy feet, which had been deeded to us as a gift. We employed a mason and on the eighteenth of November, five months later, we were worshiping God under our own "vine and fig-tree." Our building is twenty-four feet by thirty. We expect to be able to dedicate our home in the near future. Our Wednesday evening attendance is from twenty to twenty-five. Many beautiful demonstrations are told which increase our faith in Truth and Love. Our pathway has been rugged and oftentimes discouragements have beset us; but "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494, Rev. Ed.).

A. V. LOSEE, Firth, Neb.

Annual Meeting at Utica, N. Y.

The seventh annual meeting of First Church of Christ, Scientist, was held in the Auditorium last evening (March 4). There was a large attendance of members of the church and congregation. The reports of the various officers showed the affairs of the church to be in a prosperous condition, both spiritually and financially. The treasurer reported all expenses met and a nice balance on hand. A substantial growth in the church building fund was also reported. Seventeen persons have united with the church during the year. The number of people attending the Sunday services and Wednesday evening experience meetings is steadily increasing and nearly fills the main floor of the Auditorium. The progress made in the Sunday School is quite marked, a number of additional classes having been formed since the last report. A prominent branch of the church work is that of the reading room, which is open to the public every day excepting Sunday. Here all Christian Science publications may be found.

Utica (N. Y.) *Press.*

At Greenville, Mich.

In January, 1901, we organized as First Church of Christ, Scientist, with ten charter members, and at our last communion three names were added. Our church has prospered during the past year, and we have been able to meet all the expenses.

Our attendance has been small, but divine Love has met all our needs. We have started a lecture fund and trust that a lecture will disarm much of the prejudice held against Christian Science. Thus we are striving to sow the seed and we know that the power of Love will be manifested through righteousness and self-denial.

ROBERT DOLLEY, *Clerk.*

To-day.

BY F. W. B.

IT is always to-day;
We fear lest the coming to-morrow
Will bring us some burden of sorrow;
But it comes not to-day.

It is always to-day;
At the yesterday's blunders we fret,
And forget that 'tis idle regret,
For they touch not to-day.

It is always to-day;
We have strength for it always; and fear
And regret have no place with us here
In God's blessed to-day.

Dr. John Henry Barrows, president of Oberlin College, in his lecture on "The Universal Recognition of the Divine," says: "Prehistoric men had their idols and their beliefs in the life beyond. Religion is something that springs up within him. Man may call God by a hundred names, but they cannot get permanently away from the Infinite Spirit."

No true work since the world began was ever wasted; no true life since the world began has ever failed.

SAMUEL SMITH HARRIS.

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Our Companions.

No man is ever absolutely alone. In the deserts every man is accompanied by his own past. So long as memory, which makes a man contemporary with his past and makes the past a part of the present, and imagination, which projects the past into the future with all manner of new combinations, exist, no man can be in absolute solitude. Temptation comes to a man as searchingly, and sometimes even more overpoweringly, in solitude than in a crowd. Solitary as every man sometimes feels himself to be, detached and lonely, lost in a crowd of other personalities like his own, no real solitude is possible; so long as men stand in relations to the world, to one another, and to God they must always be in company.

In the sight of the Infinite it is always present; there is no past or future, and they who have gone before in the long generations of the dead, and they who are to come after, with the men and women of to-day, constitute one innumerable, unbroken company. This sublime fact, the glorious incarnation of the idea of immortality, is rarely realized by men, but it exists as a fact in their lives, if not in their consciousness. Sir Philip Sidney, the image of all nobleness, said, "They are never alone that are accompanied with noble thoughts." This is the beautiful and impressive side of the picture; there is another and darker side; he might have added, "They are never alone who are accompanied by evil thoughts." But, to put it more accurately, no man is ever alone so long as thoughts, good or evil, noble or debasing, accompany him. He is not solitary; and since every man must think, and to every man, however isolated, thoughts come and go in countless troops and in unbroken succession, no man is ever without company.

The real question is, "What kind of company shall he keep?" That depends upon what he selects; for, in a very true sense, every man creates his own world. Every man is born into a vast workshop full of materials and tools. His business in life is to select the material upon which and the tools with which he shall work; and then, out of his own imagination, he fashions his world, and, as the product of what he thinks and does and feels, that world passes out of the realm of the imagination into reality, and becomes his world. So every man creates his companionship according to his thought. If his thought is fine and generous and high, he is in the best company and the most inspiring; if it is mean and low and vile, no matter what deserts surround him, he is in base and vile and ignoble fellowship; it is a matter of character. Companionship does not depend upon accident, but upon selection. Every man makes his own friends; and it is this fact which gives the profounder truth to the old proverb, "A man is known by the company he keeps."—*The Outlook.*

Truth's Piercing Light.

BY LOUISE LITZSINGER.

FORTH from the Sun of Righteousness,
One bright, celestial ray
Pierced through the clouds of darkest night,
And found me where I lay
Sad and dismay'd,—yea, in the tomb
Of coldness and despair.
It warmed my heart to life and hope,
It breathed in sacred air,
Sweet gospel melodies that told
Of Heaven nigh at hand,
And now, as one by one the clouds
Disperse at Love's command,
The radiance of the Life divine
Lights up mine onward way;
And Christ is gently leading on
"Unto the perfect day.."

Notices.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
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New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Church Manual.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church, including those admitted November 5, 1901, is now on sale. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

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Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form* of *invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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 Lesson Sermons.

WE have received requests for the republication of the editorial contained in *The Christian Science Journal* for May, 1899, explaining the scope and construction of the Lesson-Sermons as they are prepared by the Lesson Committee and published in the *Christian Science Quarterly*. One of these requests gives as a reason for making the same, that many persons have become interested in and affiliated with Christian Science since the publication of this article in the *Journal* and *Sentinel*, and that such explanation having proved helpful to the students at the time of its publication, will prove equally helpful to the more recent students.

In compliance with these requests, therefore, we take pleasure in republishing the article.

THE LESSON SERMONS.

Although published as editorial matter, the articles which appeared in recent issues of the *Christian Science Sentinel* under the head of "The Christian Science Sermon," were written by a member of the Bible Lesson Committee. They were written, therefore, from an intelligent standpoint. The writer spoke with a knowledge born of experience in the preparation of the lessons, a careful study of their purpose, their method, their construction, and their spirit. The members of this committee, next to our Leader, are better able than others to point out these elements of the lessons, and we are glad to have had the privilege of presenting this series of helps to the Field. All must have profited by their perusal. If any have thus far failed to do so, they would do well to lose no further time. This is especially true of the Readers. Having familiarized themselves with the plan and order of arrangement of the lessons, they are better fitted to perform their function as instruments for voicing the healing Truth contained therein.

There is no more effective way of teaching the Word than by means of these sermons. They bring in review the spiritual import of Scripture in its entirety. Its content from Genesis to Revelation, is expounded. These sermons supply a Scriptural exegesis which the world needs, and for which the world has long been looking.

No attentive, sincere student, or earnest listener, whether Scientist or non-Scientist, can hear or read the alternate passages from the Bible and "Science and Health with Key to the Scriptures," without seeing the unity of the two. Their inter-relation is unmistakable. Even their letter, though differing in phraseology, is the same in meaning; and in their spirit their oneness is plainly discernible. The unbiased student of these compilations will, soon or late, admit that if the Bible, in its spiritual essence, is an inspired book, the Christian Science text-book, in its interpretation thereof, is inspired also.

The inspiration, or otherwise, of sermons may fairly be judged of by the good they do.

The Christian Science ground is that salvation includes good health as well as good morals; that there must be a saving from sickness as well as sin; that there must be a redemption from all dis-ease and discord, not through the portals of the grave, but through the "triumphal arch of immortality" (Science and Health)—that is, through Life.

Any sermons that fail thus to teach, fall short of the sermonizing taught and practised by Jesus. On this ground, Christian Scientists sincerely invite comparison of their sermons and the results thereof with those of other systems.

The Truth contained in the Christian Science sermons, *fully assimilated,* will destroy alike sin, sickness, and death.

These sermons further illustrate that the Christian Science text-book is truly textual. It is not a book which can be read as a story-book or continuous tale. Each paragraph, often each sentence, is a study in itself, for it states an infinite truth, an eternal fact, that has in it the very essence of Life.

Let us, then, with renewed energy and increased assurance, continue our God-inspired work, regardless of opposition, or ridicule. Let us *prove* the efficacy of Life and the power of Love.

I.

THE MAKERS OF THE SERMON.

The Christian Science pulpits are now teaching of God in God's way. The sermons from Sunday to Sunday in these pulpits are "undivorced from Truth, uncontaminated and unfettered by human hypotheses, and *authorized* by Christ," as the introductory note truly affirms. The word spoken by God through Paul for his day, is God's word for this day. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." That the Christian Science sermons are after Christ is plain, since "The Bible and the Christian Science text-book are our only preachers."

The Maker of the Christian Science sermons is God, for He "made all that was made." Humanly speaking, God's agents do His work. As Christ Jesus said, "My Father worketh hitherto and I work." The subjects for these sermons, as is quite well known, were furnished by our Leader. These subjects cover the essentials of Christianity. As has been observed, they follow the order she was wont to employ in teaching her classes. These subjects are taken by the Bible Lesson committee, who at their regular meetings carefully prepare the sermons. As these discourses are made up wholly of passages from the Bible and the Christian Science text-book, they contain nothing of human opinion; they are devoid of man-made theories. They have no guesses at the future, no conjectures regarding the past, and no rudimentary exhortations about the present. They are free from sensationalism, and they make no effort to please the fancy or foster the pride of mortals.

Paul wrote to the Church at Galatia that to which it were well the Church of Christendom should give earnest heed, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Adapted to the present situation, this message reads, Christian Science sermons seek not to please men: for a preacher who seeks to please men is not the servant of Christ. The gospel preached from our pulpits is not after man, neither was it taught of man, but by the revelation of Jesus Christ.

These sermons contain the word of God unmixed with human error. They voice the eternal fact concerning the everlasting Truth. They set forth the realities of being, they inform, instruct, and enlighten concerning the verities of God and man. How do we prove these affirmations? By the test of Jesus: "Wherefore by their fruits ye shall know them." A sermon without fruits, without healing, is a barren fig-tree. Mere human opinion has no healing. It is the word of God which heals, for it is written, "He sent His word and healed them." These sermons in more than four hundred Christian Science congregations have healed

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and are healing their thousands. As James says of faith, to the Church of his day, so God says to the Church of this day, "If it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works."

II.

THE MAKE-UP OF THE SERMON.

By the make-up of the sermon is meant the manner and the method of its construction or composition. As Truth is infinite, and as our subjects are of the Truth, it is readily seen that each subject may be treated an indefinite number of times and each time be practically a new sermon. By this, it is not meant that no sentence contained in a former sermon will be repeated, but because of its use in an entirely different connection, it will possess new meaning and throw new light upon a never-ending theme.

While the makers of the sermon seek to avoid the oft repetition of favorite texts from the Bible and passages from Science and Health, a student could make no greater mistake than to object to the use of such Scripture because contained in some previous sermon. Illuminated by its new surroundings, it has become a new gem, even as precious stones under changing lights become transformed.

The character of each sermon is largely determined by the purpose in view. The end which is to be accomplished will guide the selection of the proper passages. In the first sermon on God, the purpose was to show the true thought of God as revealed by the Scriptures. In the second sermon, the purpose was to show how the Heavenly Father is to be understood. A third sermon might show what is meant by God as Principle, and thus new light would be continually coming to the same grand theme.

So much for the sermon as a whole. Each sermon also has its parts or sections, I., II., III., etc. As all have observed, each of these parts deals with some one special phase of the subject under consideration, and each part helps to make the whole understood; even as head, trunk, and limbs, as parts of the whole body, have their special functions, and minister in their special ways to the whole, so do the various parts of the sermon have their special uses, perform their special functions, and minister in their special ways to the whole subject. In the first sermon on God, it will be remembered that the sections brought out the thought of God, first as Creator, second as Principle, etc.; each section unfolding more of the divine nature, and each part ministering to the whole subject.

The use of the Bible texts is threefold. First.—It may give an exact definition of the subject. As in the sermon on God, in Section VIII., which treats of God as Love, the Bible text affirms that God is Love. Second.—The Bible text may contain a statement which Science and Health unfolds. In the sermon on Soul, one of the Psalms is quoted as saying, "Bless the Lord, O my Soul." The correlative passages from our text-book show that the Bible uses the word Soul in two meanings: first, it is applied to Deity; next, where it refers to the Spiritual sense; third, the Bible text may be figurative or symbolic, which the parallel passages from its Key will make plain. An excellent illustration of this is to be found in the sermon on Man, for February 26, 1899. Section III. treats of the false testimony of the five material senses regarding man. The Bible text is from Ezekiel, 14 : 1–6, and at first glance there might appear to be no connection between this text and the explanatory passages from Science and Health. Study, however, reveals that the "idols," which the prophet describes as stumbling-blocks, are the false evidences, the lying testimony, of material sense. Thus does the energizing spirit of Christ-Truth cause the dry bones to live.

It may be asked, why the sections are not named, so that the student may readily tell what the sections contain. First, because each student should do his own work, the requisite study to discern the contents of the section is part of the preparation for understanding and for reading that section; again, the proper naming of the sections is at best a matter of human opinion, and human opinion begets discussion, and sometimes controversy; finally, the introductory note affirms that the Christian Science sermon is "uncontaminated and unfettered by human hypotheses." Composed as it is at present wholly of the Bible and "Science and Health with Key to the Scriptures," this assertion is absolutely true. On the whole, then, it seems wise that the naming of the sections should not be a part of the sermon, but should be the work of each individual.

Study reveals progress in each lesson; there is introduction, body, and conclusion. The first section may affirm the scientific fact regarding the subject, and the following sections in an orderly way explain this fact; or the introduction may hint the reality, and that which follows unfold this hint in Scriptural order, "first the blade, then the ear, then the full corn in the ear." It is seen, also, that each lesson denies the error and affirms the truth regarding the subject. The false teaching is suggested and the true teaching plainly set forth which destroys the false. Through the entire sermon there is the single theme or subject, even as in a grand anthem there is one theme which each note, chord, and harmony unfolds, develops, and strengthens. So each verse and sentence of our sermon echoes and re-echoes the divine Truth which, when heard, gives melody and harmony, and brings the eager listener into tune with the infinite Principle of all harmony.

While it is not to be understood that the Golden Text and Responsive Reading form a part of the sermon, nor that in any sense they form the text of the sermon, as in the former International Lessons, yet they do fulfil their mission. The Golden Text may be said to contain the fundamental thought with which the sermon deals. It is a general statement of Truth which the sermon elaborates. The responsive reading, while entirely separate from the sermon, deals with the same subject. While no part of the temple (sermon), it may be called the stairway which leads to the temple, warning the worshiper that he is drawing nigh unto the holy place.

The Christian Science sermon, then, is a complete whole of various divisions. It is a God-given structure, with foundation, walls, and arching roof. It is a flower of many parts unfolding its divine order, even as the petals of a rose open to the genial greeting of the summer's sun.

III.

THE INTERPRETATION OF THE SERMON.

It is not too much to say that the work of the Readers of the Christian Science sermon is an exalted task. As the sermon contains the truth of God, it will, if rightly interpreted, fulfil the work of Truth of which Christ Jesus spoke, saying, "Ye shall know the Truth, and the Truth shall make you free." The sermons of Christ Jesus healed the sick and the sinful. So would every Christian Science sermon, rightly interpreted and understood. The Reader then voices the word which heals, of which it is written, "He sent His word and healed them." The Reader is an ambassador of the King, nothing in himself, everything in the message which he brings; a message which sets the captive free and restores to the outcast his rightful heritage. How sacred the task! How noble the mission!

In the work of the Reader there are several things to be considered. The Reader should be correct in his English, and the words correctly pronounced. The Readers should be so familiar with the sermon that the reading from commencement to close will be continuous and smooth. He should know that each scriptural passage has a two-fold meaning. It has the outward form and the inward spirit. It has its plain statement of fact and its spiritual interpretation. It has its body of Truth and its heart of Love. His first duty is to become acquainted with the outward. The

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Readers should familiarize themselves with the whole lesson, the Bible references and those from "Science and Health with Key to the Scriptures," each studying the passages to be read by the other. In the case of the Bible texts, then, the Reader should study the context, and if an historical incident be referred to, he should learn the whole history of the event named. In this study he may be helped by Smith's Bible Dictionary, the Revised Version of the Bible, Rotherham, or other equally high authorities. Having a clear understanding of the outward facts concerning the Bible passages, he should study them in connection with their correlative passages from Science and Health to learn their scientific meaning. Then with prayer and meditation he will behold their deep inward meaning, and grasp their profound spiritual import.

While this study has been going on he has most likely seen the truth which each section of the sermon is intended to set forth. And he sees the intimate bearing which each part has toward the subject as a whole. If not, further study will reveal it. Often the first sentence from the first Science and Health reference will reveal the import of the section. Often every Bible reference in the section will deal with the phase of the subject to be presented. Again, the study of all the passages may be needful to unfold the teaching of that division of the subject. As every architect, to rightly build a house, first sees its framework, so every interpreter of the Christian Science sermon should know its framework. Understanding this, his interpretation will have strength and character.

As all understand, an important item in the preparation to rightly interpret the sermon, is the unity of thought and unity of spirit between the two Readers.

Having done all rightly to interpret the message of the sermon, the true interpreters will give earnest heed to the words of Paul: "Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God; 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." Truly the Reader is sufficient for his task only because he knows that the work is God's. His highest preparation is that of the Spirit which giveth life. "More than regal is the majesty of meekness," our Leader has declared. And nowhere is meekness more regal in its majesty than in the Reader who does not think anything of himself, but of the Royal message which he bears from the King of kings, to the waiting hearts, eager for the glad tidings of peace and good will.

IV.

PRACTICAL ILLUSTRATIONS.

What has already been said regarding the composition and character of the Christian Science sermon will be further elucidated by a few specific illustrations. The first subject treated was that of God, on July 3, 1898. As God may be said to include the all of Christian Science, it was quite natural that the first sermon upon this subject should cover a wide field of thought. When this lesson is studied its structure or outline as contained in the various sections is seen to be as follows:—

I. God is the Creator. II. God is Principle. III. God is triune, Life, Truth, Love. IV. God is Good. V. God is omnipotent, omnipresent, omniscient. VI. God is Father. VII. God is Mother. VIII. God is Love.

This same subject again formed the sermon for January 1, 1899. Though on the same subject it is quite a different sermon from the former. The first lesson having unfolded in a broad way the thought of the Infinite One, this lesson helps us to know how He may be understood. The method of this lesson may be thus stated:—

I. God is not corporeal but eternal Love. II. God is unknown by material sense. III. God is known by Spiritual Sense. IV. God as revealed by the Scriptures. V. God the only Cause and Creator. VI. God the Father and Mother.

Some earnest seeker may say: Why should we not have a sermon that would tell us more about God as Principle? This question does not imply that there is any fault to be found in the former lessons, but it does voice an eagerness to know more of an infinite theme. Those careful students of the Bible and our text-book will readily see from the above point of view that the sermon might come out this way: I. God is Principle. II. God as Principle is Good. III. God as Principle is Love. IV. God as Principle is the Saviour. V. God as Principle was manifested by Christ Jesus. VI. God as Principle is reflected by man. It is quite possible that just such a lesson may some time be found in the *Quarterly*.

The subject for February 26, 1899, was Man. The method of treatment here is quite as logical as the sermons above quoted, but is perhaps not as readily detected. This sermon on Man may be described as follows: I. The Immortal Man. II. The Mortal Man. III. The false testimony of the senses regarding Man. IV. The Old Man (the mortal Man, that of material sense) to be put off, and the New Man (the Immortal Man, that of Spiritual Sense) to be put on. V. Christ Jesus the perfect example of the Immortal Man. VI. The Unity between God and Man to be worked out by practice. In other words the method is this. I. God's man. II. The human man. III. The counterfeit man accounted for. IV. The counterfeit disappearing and the genuine appearing. V. Christ Jesus the genuine Man. VI. Faith and works needed for man's transforming process realized through Christian Science.

Another might describe these sermons differently and better. Some one else might find a sermon which seemed devoid of any apparent structure. Let it be remembered that these illustrations are not intended to point out a rigid or fixed rule. They are hints which others may improve. Of this we all are certain, the Christian Science Sermons are given by Love, constructed by Love, and made up of Love. They are the offspring of divine Intelligence, the Light from the Sun of Righteousness for the healing of the Nations.

The Massachusetts Metaphysical College.

THE annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on the first Monday of June, 1902 (June 2), at 10 A.M. Unless otherwise arranged, the sessions will be held in the Mother Church edifice, and will continue not less than two weeks.

Blank applications will be sent upon request. They should be filled out and signed so as to be returned to the Board not late than May 1, 1902.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

Board of Education.

THE member of the Board of Education in Boston, cannot, for want of time, make appointments for personal interviews relative to the forthcoming class. If any special reasons exist why application is made, or any explanations are to be made, let them, in brief form, accompany the applications.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

A Correction.

IN the article entitled, "Answers Dr. W. J. Holtzclaw," which appeared on page 429 of the *Sentinel* for March 6, 1902, an error occurred in the Scriptural quotation in the fourth paragraph by the omission of the word "but." It will be seen at a glance that the passage should have read: "This kind goeth not out *but* by prayer and fasting."

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From Our Contributors.

Tributes to the New Edition of Science and Health.

A few weeks ago, it would not have seemed credible that the Science and Health, so dear to me, could possibly attain higher perfection; but now, upon taking my revised edition daily and putting it side by side with one of the older books, comparing each sentence with the corresponding one, a sense of the wisdom that our Leader has displayed in making the changes, is overwhelming.

Then comes the inclination to reflect upon all the time, thought, and prayerful study that has been required to make the alterations, which will enable us, as students, to grasp more readily that spiritual understanding which we are trying to obtain.

It seems beyond my range of expression to tell of my gratitude to Mrs. Eddy, not only for the old and the new Science and Health, but for my share of the general blessings which she has presented to the world.

Dear Mother, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—LUCIA BEATRICE GERE.

Thanks to our Mother, Mary Baker Eddy. I have a copy of the new revised Science and Health. How every change, addition, and elimination expresses the love that never tires. It is indeed a feast of good things prepared for her students and every searcher for Truth. My prayer is to be able to show my gratitude by daily rising to a higher life and bringing forth the "fruits of the Spirit."

M. F. McC., San Jose, Cal.

My heart is overflowing with gratitude to our dear Mother for her wonderful labor of love in giving us the new edition of Science and Health. I feel that already it has given a new impetus to Christian Science, and additional strength and understanding to the Field.

Let us pray God that we may be found worthy of the name of Christian Scientist, and strive most watchfully to keep the Science of Christianity with men in this age, and attest its power by "signs following."

E. L. F., Chicago, Ill.

May I join in the glad "God bless our dear Mother,"—Rev. Mary Baker Eddy,—for her sweet and powerful work for humanity in the last revision of our text-book, "Science and Health with Key to the Scriptures"?

The changes are significant and clear. They give impulse to study,—a desire to know and do good as she is teaching, and practising what she teaches.

With gratitude and love to her and all associated with her in the great work.—NETTIE T. WATKINS, Oskaloosa, Ia.

I wish to thank Mrs. Eddy for the new edition of Science and Health. Words cannot express my gratitude. My sincere desire is that I may walk day by day, so as to be able to demonstrate this spiritual advancement in some degree. Once more, I thank our dear Mother for her untiring, ceaseless love for all.

MRS. CELIA L. ROBERTSON, Evanston, Ill.

I wish that I could express the gratitude which I feel toward God and our dear Leader for the new edition of Science and Health. No Christian Scientist can afford to be without it.—N. P. LIBBY, Bangor, Me.

Extract from a private letter.

God bless our dear Mother for the new book. How like her it is, to keep on working for us, never stopping. I want to say, I think there is not a day when my heart does not send her a message of love and gratitude spontaneously. Only as we grow can we appreciate her and her labor of love for us all.

Ambition.

BY W. E. B.

PERHAPS no other quality of the human mind is responsible for so much misery and discord as ambition. This word in its primary sense meant "to seek the approval of others." In our day it covers a much broader ground and stands for an all-absorbing desire to gain some goal the individual believes desirable. Once in the firm grasp of ambition the individual does not hesitate to sacrifice everything which stands in his way, including family, friends, honor.

Now what is it that creates determination to win at any cost? Is it not that the ambitious one believes that the prize will bring him happiness and satisfaction? Wealth, fame, place, or power seem to mortal thought to be very desirable and seem to promise happiness and satisfaction; but experience shows that when these are gained they do not bring happiness and contentment, but just the reverse; *i.e.*, responsibility, worriment, fear, and unrest. It is very evident to the thinker that the baubles of ambition are not really desired in and of themselves, but the hope that they will give the possessor what the entire race is looking and longing for,—satisfaction and peace. It is at this point that Christian Science rescues mortals and shows clearly that satisfaction and peace are not to be found in any material condition, and when the individual is convinced of this he stops chasing the phantoms of mortality and begins to turn in the right direction and to cultivate the true ambition which does not seek the approval of others but does seek the approval of God. This attitude convinces the seeker that he is now working in the right direction for peace and happiness, and in his struggle to gain the divine sonship he no longer finds it necessary to sacrifice family, friends, and honor; but on the contrary, his new-born attitude diffuses a helpful atmosphere to all who come in contact with him, and he is convinced that his own growth depends on his ability to help others.

"Love is the fulfilling of the law." How grateful we should feel to our Leader for showing us the only way of gaining all and more than we ever dreamed of possessing. How thankful we should be that there is a sure, direct way to gain happiness, peace, and satisfaction as indicated in Jesus' saying: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

How comparatively easy it makes the problem of life seem when we see that "the peace of God, which passeth all understanding" is not acquired by money, position, place, or environment, that we are free to concentrate thought on acquiring a greater understanding of God, and that we can rest securely in the promise that "All things work together for good to them that love God." A strong point in this connection is that we can begin at once the effort which will finally bring us into the liberty of the sons of God. Science and Health tells us on page 326, "The purpose and motive to live aright can be gained to-day," and this line of action carried on in accord with other instructions given in our text-book will bring us into the realization of peace, and we shall be satisfied. It matters not who we are or what place we are filling; we do not have to consider what this or that one thinks of us. The question is not, "How do I stand with men?" but "How do I stand with God?" and if we are sure that we are striving daily to assimilate and reflect His nature, we may rest assured that everything worth having will come to us and we shall begin to apprehend some of the things which God hath prepared for them that love Him.

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The Testimonies.

BY ALICE DAYTON.

The unique feature of our periodicals,—one which distinguishes them from all other literature, and essentially contributes to the spread of Christian Science,—is the "Testimonies."

Although thousands have already borne witness to the healing work through Science, yet the half has not been told, and it might be said of this as of Jesus' work that the world itself could not contain all that might be written. To "gather up the fragments that remain, that nothing be lost," is wise economy. By this means alone, a vast amount of spiritual power is conserved and utilized in gaining attention for Truth. And here all may recognize an opportunity of God's appointing. The woman who touched the hem of Christ's garment, and was made whole, was called by the Master to confess publicly what Truth had done. The same Christ to-day demands open acknowledgment of those who receive benefits.

Because I am grateful to God every day for a sense of health and strength, and of His guidance, which were never mine while ignorant of Christian Science, I gladly add my mite.

The advantages of a Christian home and early religious training did much to develop faith in good, but this was insufficient to explain the sense of vanity in all material things which tormented my childhood. The seeming absence of something tangible made health uncertain, and the lack of a worthy life-motive left existence scarcely tolerable and death the only open door to a knowledge of God. Often I wept, unconscious why, because of this failure to find reality. And I sought in many books and human philosophies, and in benevolent work, but in vain, to gain satisfaction. In spite of sincere efforts to be a Christian, hypocrisy stared me in the face; and pride, self-will, and ignorance of Good governed, till I found myself an invalid and more unhappy than ever. The thing I greatly feared had come upon me. With little faith in human agencies to cure, where could one turn for healing? Here "man's extremity" as usual proved "God's opportunity." Some faintly spiritual desires were pointing to help from above and outside material sense. As a child I always listened with interest when any one was said to be restored through prayer or faith; glad to believe it possible for God to make and keep us well, yet knew not how to approach Him with my great need.

Another question frequently presented itself in reading the Gospels: Would I have been among those who rejected Christ? and my prayer rose that should Christ re-appear in this age, however and wherever, I might know and follow him. Little did I think that even then the spirit of Christian Science was abroad in the land, preparing the hearts of men to receive a fuller teaching of Truth than had yet reached this earth.

It was on this wise that I first consciously touched the new revelation of God. A copy of Science and Health was loaned me for a day to look over. The one who gave it was ignorant of its worth, nor did I dream that it had a recognized healing mission. Out of this brief opportunity and some conversation I gained two ideas which abode with me. One was that from Mrs. Eddy came the original work of Christian Science,—the other, that God was all-powerful, therefore sickness was not, being formed only by the human mind. Strange as was this statement, the more I pondered, the more reasonable it sounded. Unconsciously I had drunk of Life-giving waters, and was being transformed by the renewing of the mind. The thought that Christian Science healed sickness as well as sin impressed me as Scriptural, and I dared not refuse what, if true, it would be a joy to accept. I chose rather to test its promise.

An occasion, simple in itself, served to arouse all my convictions that this was the Truth, and throw the balance of power on the side of God. I said within myself, "I must go forward, acting as if God is all, and nothing else is here." Then Truth did its perfect work. The "Light that never was, on sea or land," illumined my thought so as to reveal clearly the false mental processes which had entangled me physically, and by the same Light was seen the freedom of a child of God. These thoughts were as distinct as are material objects to optical sense; and to my astonishment, the former phantom of pain and inability fled from sight never to reappear in the old forms. Fifteen years of freedom have proved my recovery genuine and permanent. A noticeable consequence was that the fear of sickness and impending evil which had shadowed all my days and nights was lifted, and I rejoiced in hope.

Later, in my own copy of Science and Health, I read of the effect which would follow becoming "conscious for a single moment" of spiritual Life. I saw it was no chance that had wrought the change; but it was the fruit of a great and noble purpose to establish the kingdom of harmony on earth.

Afterwards, when I sought to know more of this teaching and prayed God that I might learn of the One who *knew* His way, the same divine Love which had touched me with physical healing drew me away from ignorant misconceptions of Science and planted my feet in the true path. A fresh obligation was added with the priceless privilege of class instruction by our beloved Leader just before the close of the Massachusetts Metaphysical College in 1889. My joy was unbounded that I had at last found a Cause with which I could honestly and heartily identify my efforts; and a church which was founded on Christ's teaching and practice. With every advance step, it is more plain that God has opened a door which no man can shut. His way is an open way, which mortals must find and traverse.

The Impersonal Teacher—the wisdom and Love far above material conception which is shed abroad afresh in our hearts in the new edition of "Science and Health with Key to the Scriptures," is certainly fulfilling the promise of the prophets and of Jesus, "They shall be all taught of God." It is proving itself a divinely appointed way of salvation for man to find himself in the image and likeness of God.

Selected Articles.

Defence of Christian Science.

To the Editor of *The Post*.

Sir:—Your issue of the 23d inst. reported some extracts from an article by Rev. Dr. Dixon of Boston, denouncing Christian Science at considerable length. I hope your readers have not drawn the inference that this man understands Christian Science and is qualified to treat the subject fairly. It may be that he treated it as fairly as he was able, and if so, his opposition proves his lack of understanding.

To any one who has studied Christian Science with the purpose, not merely of criticising and picking flaws in its method of statement, but with the sincere desire to know the truth concerning it, and with the hope of finding it practical to overcome sin and disease, Dr. Dixon's statements are misleading. He lays claim to the knowledge that Christian Science "really heals by simple and well-known mental processes," while he says it professes to heal in some different way. How many cases of severe sickness has he been instrumental in healing through what he believes is the process by which thousands have been healed in Christian Science? Can he produce one such case and show that his method was on the lines which, according to his own statement, are those taught in the Christian Science text-book? If not, is the position he assumes as a critic of Christian Science more

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warrantable than that of a lecturer on mathematics who has not demonstrated that he is master of that science, and yet who would insist that two parallel lines meet when extended so far that human vision cannot discern them to be separate lines and still parallel? Now Christian Science shows that we cannot experience godliness without practising cleanliness, while Mr. Dixon's interpretation of this religion is stated to be that "dirt and devotion go together." Does he as an orthodox Baptist believe that his converts gain more purity from the immersion of the material body than from the spiritual cleansing that comes through adherence to the teachings and life of Christ?

Is Christian Science "a system of infidelity which contradicts the Scriptures or wrests their meaning to suit its purposes"? I understand the purpose of this Science to be the elucidation of the most practical methods of applying the Scriptures to the healing of sin and disease. The Rev. Dr. Lorimer, who recently left Tremont Temple, Boston, to accept a call to the Madison Avenue Baptist Church, New York City, in a recent sermon on divine healing, is reported to have said that "on this theme the Scriptures are definite and pronounced. The Almighty is over and over again presented as the source of strength and as the supreme cause of health. Among curative agencies blessed of God a very high rank must be assigned to the moral and the spiritual. The ideal of a pure manhood is a long step as a help to healing. When the spiritual is supreme and Christians have little time to think of themselves or their cares, and when they are fully occupied with celestial visions, they usually keep well and are hearty." The Hon. William G. Ewing, in a recent lecture in New York City, stated that "within twenty-five years in the United States alone quite one million people, including both sexes and all ages, in every variety and condition of climate, have been treated by Christian Science methods and cured of all manner of diseases, named and unnamed, substantially covering the whole range of mortal afflictions."

A Hindoo philosopher is the highest authority quoted by the Rev. Dr. Dixon for his assertion that Christian Science is not Christian but pagan. If Hindooism had, in proportion to its hoary years and countless millions of devotees, accomplished the works due to Christian Science as above referred to, and had done them according to the principle of Christian Science, the whole world would, centuries ago, have been converted to the religion of Jesus Christ.

Dr. Dixon objects to the teachings of Christian Science as showing the delusive and insubstantial character of sin and disease, and consequently man's divine right to secure freedom from their tyranny and to prove their powerlessness, through understanding the omnipotence of God. If the teaching that evil is not to be feared but destroyed is a mark of "hypocrisy," then every mother who teaches her child that ghosts cannot harm because in reality such beings have no existence,—would also be a hypocrite. Jesus' way was to show to the world the folly of believing in the pleasures of sin, and the scientific truth of his teachings is expressed in Scripture in the declaration that he "knew no sin" (2 Corinthians, 5 : 21). Surely our critics would not desire to be classed with those who laughed Jesus to scorn because he said of the maid, "She is not dead" (Luke, 8 : 52)?

The assertions as to the teachings of Christian Science concerning marriage, and that Christian Scientists of the present day compare their experience to that of the Virgin Mary, are absolutely false. It is mere gossip, and no enlightened person believes it. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, contains all that is taught on this subject by Christian Scientists. A perusal of her chapter on "Marriage" will convince the reader that there is no truth in the charge made by Dr. Dixon in this respect. In fact, the whole of his indictment as reported, is against nothing more than a man of straw which he names humbug. In other words, it is his own erroneous conception as to the true nature, teachings, and great practical value of Christian Science. The man of straw may be demolished, but Christian Science is built upon the rock which abideth forever.

Yours truly,
WESLEY SPAULDING.

Toronto, January 27, 1902.

In the *Dufferin Post*, Orangeville, Can.

About Christian Science.

To the Editor of the *Brooklyn Eagle*.

In your issue of the 12th inst. appears an article from Joseph B. Barry, which needs reply; and I request the privilege of your columns for that purpose. The writer has been a student of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and Mr. Barry a reader merely. As readers we frequently form wrong opinions as to what is meant by the author of any work dealing with the sciences. It is only when we become close students of such subjects that we are able to grasp the meaning of the context and then, possibly, our explanation is not lucid to one who has not followed in a degree the same course of instruction that we have. While the writer is familiar with the philosophical writings of Berkeley and Kant, he would hardly feel justified in attempting to act as a teacher of philosophy, using the works of these authors as text-books, until he had spent ample time to master them completely. From this same standpoint would it not appeal to Mr. Barry that he is less competent than the writer "to grasp the meaning of the language embodied in the quotations referred to" from Science and Health? There are neither "incoherencies" nor "inconsistencies" in Science and Health or the other writings of Mrs. Eddy when they are read with the understanding that the truth referred to in these writings can only be discerned spiritually. God's Word has never appealed to the reason of mankind, because reason is supposed to be the basis for wisdom and the Bible tells us that the "wisdom of this world is foolishness with God," and again, "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." If Mr. Barry, or any one else who is desirous of knowing of the healing work that Christian Science has done in cases which cannot be classed as "imaginary," will call at the Christian Science reading rooms, in Temple Bar Building, they will be cheerfully furnished with the names and addresses of those who have been born blind and now see; who have been deaf and now hear; and who have used glasses for years and now see without them. The writer was born with valvular heart disease and had the services of the best physicians that could be obtained, but was afforded no relief until, under Christian Science treatment, he was perfectly healed; and, since the fall of 1884, he has been a well man, believing Christian Science competent to care for him in all cases.

The writer does not himself know of the truth of the reports in the daily press as to charges being made for Christian Science treatment in Berlin; but he does know that the Bible says: "The laborer is worthy of his hire," and that Jesus did not refuse to permit the alabaster box of precious ointment to be used in gratitude for what he had done, nor did he object to the widow's mite. They were both symbolic of gratitude, and as such were praised and recorded. Christian Science practitioners give gratuitous treatment just as readily and willingly where it is needed as they do the treatment that is paid for, and the majority of practitioners have patients of the former as well as of the latter class. FRANK H. LEONARD, C.S.B.

Brooklyn, February 13, 1902.

In the *Brooklyn* (N. Y.) *Daily Eagle*.

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Testimonies of Healing.

I am happy to say that I am a Christian Scientist. Nine years ago I embraced this blessed truth. At that time I was a member of the Presbyterian Church, but I always felt that the church did not fulfil the Scripture; for Christ's command was to go out in the world, preach the gospel to the poor, heal the sick, cast out devils, and he promised that we should do the works that he did, and even greater. When Christian Science was explained to me I began to read and investigate it, and found that it was All-in-all. I began to study and soon began to demonstrate for myself and for my children, who have never tasted medicine in these nine years. When claims come to them and myself, my remedy is always at hand. I have had many beautiful demonstrations, with one of which I am particularly well pleased.

A friend of mine has a little girl who is now thirteen years old who had been sick from birth. She never walked until she was three years old. She has had every disease that a child could have, has had seven operations, had pieces of bone removed from her limb, and suffered untold agony. For two years she had not walked a step, had to be lifted and carried like a baby, and wheeled about in a go-cart wherever she went. Last Fourth of July she was at my house. Her mother and I talked about her condition. The child (who is unusually bright) listened very attentively to the conversation. A few days after she said, "Mamma, I believe Mrs. W. is treating me, I feel so well and have not had to take my medicine; you go over and ask her." Her mother came and said, "The child thinks you are treating her, for she feels so well." I said, "No; I have not been treating her. It is ask, and ye shall receive, and you did not ask, but good thoughts never hurt any one." Then she said, "I will ask you to treat her.

The treatment began on July 7. The next day she commenced to walk around the room, holding on to a chair. The next day, which was July 9, she came walking with her crutches over to see me, which is a block and a half away. She now walks up town, over snow and ice, without even a crutch. She is growing straight, and is happy at the thought of getting well and can run around and play with her little sister, who is six years old and about the same size. Every one who sees her walking about the streets looks at her in amazement and wonders why it is so when she tells that it is Christian Science.

MRS. JULIA WATSON, Aspen, Col.

On November 23, 1901, about 4 P.M., I received a telephone message saying our little three-year-old daughter had fallen out of the second story window, and knowing the distance to be about twenty-two feet I was greatly alarmed. I immediately telephoned our teacher for help, and started for home, arriving there in about twenty minutes. I found she had fallen face downwards and was terribly bruised, and it was thought she could not possibly live half an hour.

My wife not being at home at the time, several of the neighboring women were called in by the house girl, and all insisted on having a doctor. I called one in, more to quiet their fear than anything else. The doctor examined the little one, and said there were no bones broken, but she had concussion of the brain. I dismissed him, saying if we needed his services again we would let him know. I then telephoned our teacher the condition, and returned to the house to find the child much better. She soon went to sleep; when I laid her in the bed I noticed she adjusted herself, and was breathing naturally. She slept for about an hour and a half. When she woke up she seemed to be in distress. In a short time she threw up a quantity of blood. She immediately began to get better. By half past seven o'clock she asked for her doll and some candy. It being Wednesday evening I went to church. When I returned I found her in good spirits, playing with her dolls, etc., and before retiring she ate some candy. Next morning, when her mother stood her on the floor to dress her, we discovered that her right ankle had been badly sprained, and was very much swollen. We treated her for the claim, and by the next day the soreness had nearly all disappeared. Saturday she was running around as usual. In seven days all the scabs had fallen off, and only a few little marks remained. In a very short time all signs of the bruises and cuts were gone.

W. J. CORD, D.D.S., St. Louis, Mo.

Early in the year 1900, our fourteen-year-old son became very sick. By his own choice he took medicines from a first class doctor. (We had had previous knowledge of Christian Science healing.) Weeks went by, and he grew worse day by day until it seemed that the end was not far off, and in desperation we called a second physician, who pronounced it a serious case of diabetes, putting him on a diet that no child could endure. While he was not in bed all of any day, he became so dropsical from head to foot that he was swelled all out of shape, stammering of speech, mind perverse, sores appearing on his face and hands, and heart thumping at night so that it could be heard twelve feet away.

Mother love grew desperate, so that almost miraculously I got him off to Indianapolis where I knew there was a reading room and that I could find a healer. To her I gave his case; he was rebellious, vowing that Christian Science should not cure him, still carrying his bottle of medicine.

She soon got possession of the bottle and brought him to his right mind. One week, that very day, I took him home a well boy, sweet in disposition, all appearances of dropsy, sores, etc., gone. After returning home we continued one week of absent treatment and he has never been sick a day since. He acknowledges the healer to be his best friend and we are very grateful for God's goodness in sparing our son, who is now in an academic boarding school under military discipline, making a good record.

We owe it all to Christian Science, and I thought this bright day of the New Year I must start anew, doing good by spreading the good news that others may take hope.

HELEN SHERFEY, Brazil, Ind.

For a long time I have felt it my duty to speak a few words for Christian Science through the *Sentinel*. It has done so much for me I hardly know how to express it. I was a great sufferer from an abscess in my hip caused by a fall. After about six months it began to discharge and continued to do so for twenty-three years in seven different places. I have pieces of bone in my house that came from it. I employed fourteen different doctors during that time, but all failed to cure me. I went to the hospital to have my hip cut open and the bone scraped, but the doctors said my time was too short and refused to do it. I returned home with death staring me in the face; but, thanks to Christian Science, I am now a well man.

I was healed in about thirty days, and have remained so ever since. That was seven years ago. I have also been healed of stomach and heart trouble and liver complaint. I am very thankful for my physical healing, but I am much more thankful for the spiritual understanding of the Bible that has come to me through Science and Health. My wife and I have both had the pleasure of class instruction from one of Mrs. Eddy's loyal students.

I wish to speak a word of thanks for the benefits we have received through the publications of our Mother.

THOMAS P. BROWN, Caro, Mich.

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Religious Items.

Christianity does not authorize us to promise an external heaven to any soul as the reward of virtuous experience here. It does not sanction any manipulation of its claims on the love and service of mankind which involves this idea of a reward for that service outside of what it brings itself to the soul. It would deepen in a man a love of righteousness not by any gift or promise outside itself, but by the inestimable benefits it confers on every sincere follower. The penalty which accompanies it, in like manner, is not suffering in a hell of external torment hereafter, but in the darkened condition and moral suffering of a soul that refuses its highest good. These are the motives and inspirations which hold chief sway in the Gospel, and on which must be based the appeal for personal righteousness to prove of the highest avail in the conversion of sinners—not "the hope of heaven and the threat of hell." Until these obtain recognition as principles of the Gospel and are taught as such, and the religious appeal based upon them accordingly, one of the important elements in true religious progress will be necessarily absent.

The Universalist. Leader.

Moral triumphs result mainly from obscure battles fought in silence and in the dark,—the great battles of discipline, patience, love, and self-suppression and control, by which the pit is finally avoided, or at least filled up. They are held in the closed arena of the soul, where we struggle not with dragons or giants, but with worse foes, —the primal tendencies and instincts of our own nature. No one conquest, however great, will lay the old enemy within us. Again and again we may leave him for dead on the battlefield; and presently there he is alive and alert, watching to trip us in his lair.

No wonder simple people of a primitive time, who knew little about the processes of their own minds conceived of this old enemy objectively, and made him a picturesque devil with appropriate hoofs and tail.

It was pleasant and easy to lay the responsibility for sin upon the prince of the powers of the air, but now we have no such excuse. We are masters of our fate. We cannot plead ignorance, for we know too well where sin lies.—*The Christian Register.*

It becomes us to consider our faith with regard to its influence upon the believer himself and to ask ourselves the questions: How, and how much are our lives affected by it? Wherein does our character differ from the character we sustained while ignorant of the message which we now accept as the truth indeed? How much more righteously do we conduct ourselves than we did before we believed this Gospel? What greater measure of kindness, good-will, good thought, good feeling, and good speaking have we for one another and for everybody everywhere? How much more delight have we in doing good, how much more good do we accomplish than we might if we knew nothing of this faith—if this Gospel of Love were to us unknown, . . . and with all this how much more of real peace and joy in life do we now experience?

If we can see no betterment in ourselves—no more devotion to the highest and purest things of being, no more good for the world in our lives, then arise these questions: Is our faith a real faith? . . . Is our faith in this evangel a faith that is faith?

THE REV. JACOB MERRIFIELD.

No blindness has been so wayward and debasing as blindness of the soul; and no interest of man has so much needed the dawn of reason to superintend it as religion. This is the realm that is the most removed from observation and the data of science and that calls for the calmest survey of reason, and yet just here the passions and the fears have held the freest revel, and the worst of creeds and rites still survive in many quarters, awaiting the sweeping in of the great day of intelligence to set them aside.

The Universalist Leader.

The true fast is more than merely going hungry. It is the absolute subjection of the lower worldly nature to one's spiritual nobilities and citizenship. This was Christ's own struggle. He who deliberately and unostentatiously bids the besetting material world stand back that the soul may have room and sway to realize its highest callings, keeps the spirit of the true fast. Many a man could guard his spiritual nature easily if he could accomplish this defence merely by fasting from food; fasting from mammon, pleasure, and selfishness is harder.

The Congregationalist and Christian World.

If it be granted that the life of the Christian is the life of the Christ communicated by the Holy Spirit, and that its sustenance is Christ apprehended by the same Spirit, it follows that its expression will be Christ. One of the profoundest statements of the New Testament concerning the Christian is that made by the Apostle John, when he says. "As he is, even so are we in this world." If "to live is Christ," then life will express itself as it did in him. The expression of Christian life is the manifestation of the Christ-life. The attitude toward God and men and evil will be identical with his.

The Congregationalist and Christian World.

Biblia, for February, reports the discovery of the banqueting hall at Babylon where Belshazzar saw the handwriting on the wall and where Alexander the Great held his last orgie. It is a hall 120 by 60 feet, with walls once richly decorated with painted stucco, as Ezekiel describes it. The pavement of the broad road leading to the palace bears the "marks of the chariots that jostled in the street."

God has many ways of showing a man the way of duty. Every opportunity is a voice of God calling for performance there and then. In its ordinary aspects life is not such a hard problem. God's voice is always saying, Do the duty that lies nearest thee; the doing of that will show thee what next to do.—*The Christian Advocate.*

If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern Him any more on the grass of Eden or beneath the moonlight of Gethsemane.

JAMES MARTINEAU.

A truthful character is of value beyond computation. Its transparency is beautiful. No darkening stains discolor the medium through which the soul goes forth in words, in looks, in actions. It is the only medium through which we can know God.

REV. W. A. NICHOLS.

Take time to be holy! Holiness is worth while. It is an interest that pre-empts Time, and that never exhausts itself even in eternity. There is nothing else that is so worth while. Now is the time to be about this sacred business. Let holiness become life's ruling passion.—*Zion's Herald.*

One's unconscious influence is the severest and surest test of the validity of his Christianity, as the clear sharpness or wavering outline of a shadow means the light near or remote.—G. E. MARTIN, D.D.

Dr. Herbert Lankester, in connection with the decrease in the number of candidates for ordination points out that the entries in the English medical schools have also declined. In the present year there are 757 as compared with 926 in the year 1899.

Canadian Church Record.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it: and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—PHILLIPS BROOKS.

Yes, we must be watchful, especially in the beginning of the temptation, for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—THOMAS A KEMPIS.

All virtue and all goodness are workmen upon that invisible temple which every man is. . . . It shall be a temple built in the darkness to reveal light, built in sorrow to produce joy which shall never die.

H. W. BEECHER.

The missionary sent out to preach the Gospel is more critically and constantly studied than the Gospel he preaches.

BISHOP GALLOWAY.

Places and forms of worship are not the essential things in the worship of God. The attitude of our spirit is the important matter and not the attitude of our body.

REV. R. A. TORREY.

What must he be, the great Master Workman, seeing that all the unselfishness, compassion, and love that are continually shining in our humanity are but faint reflections of Him!—KATE W. HAMILTON.

The late Henry Ward Beecher's father used to say to Henry, 'Be a hard Master to yourself, but lenient to everybody else."

Advent Review.

To live with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—TENNEY.

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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.

National.

Judge Cox of the United States Supreme Court has handed down a decision to the effect that an American citizen does not forfeit his citizenship by residing abroad. This overrules the decision of the Secretary of the Treasury that after an American citizen had lived abroad five years his abode could no longer be termed a temporary residence.

Plans for the new union depot at Washington have been received at the Capitol. The station is to be one of the finest in the world. It will be built of white marble, will have a frontage of over seven hundred feet, and will cost $5,000,000. Part of the cost of construction is to be borne by the United States.

The assistant treasurer of the United States at San Francisco has about 32,000,000 standard silver dollars in the vaults of the sub-treasury. He is no longer able to exchange silver certificates for silver dollars because he has no room to store the coin.

By a vote of seven to four the House Committee on Naval Affairs adopted a resolution concurring in the conclusions of President Roosevelt regarding the Schley controversy. All bills and resolutions on the subject were indefinitely postponed.

The United States Supreme Court has decided that the Illinois anti-trust statute is unconstitutional because it provides that agricultural products and live stock shall be exempt from the operations of the law.

Point Barrow, Alaska, is the northernmost postoffice of the United States. It is about on the 70th parallel and 420 miles north of Nome. It is visited once a year by a revenue cutter.

W. H. Moody, who will succeed John D. Long as a member of President Roosevelt's cabinet, will be the seventh Secretary of the Navy who was a resident of Massachusetts.

Foreign.

The Navy Department of Germany has decided to establish a chain of wireless telegraph stations along the entire German coast. It is probable that the Slaby-Arco system will be used. Thirty-two German warships have already been equipped with this system and eight more are having it installed. By this system messages have been transmitted one hundred and twenty-five miles.

During the past fifty years England has expended upwards of one hundred million dollars in acquiring, by purchase and construction, cable communications with her vast possessions. She has constructed a Pacific cable from Vancouver to Australia at a cost of nearly nine million dollars, and has fixed a rate of fifty cents a word for cable messages from Vancouver to New Zealand.

Alfred Moseley of Liverpool has come to the United States to arrange for the visit, this coming autumn, of a commission representing workmen's organizations in five-sixths of the great British industries. The delegates will come at Mr. Moseley's expense and will be accompanied by newspaper and literary men.

Work on the British trans-Pacific cable has begun. The route chosen is from a point on the Chinese coast via Yokohama and the Aleutian Islands to Barclay Sound, the terminus on this side. For several weeks a cable ship has been engaged in laying the cable from the Chinese coast terminus.

Colonel P. P. Tchernigovsky of the Russian Navy, who has been superintending the construction of two Russian warships at the Cramps' yard in Philadelphia, says that the United States is far ahead of any of the European countries in the building of battleships.

The report of the royal commission at Ottawa, Canada, says that Japanese immigration to British Columbia is just as objectionable as Chinese.

King Edward has set aside $150,000 with which to provide a feast for half a million of his more unfortunate subjects in celebration of his coronation.

Ten years ago British shipping carried eighty per cent of the world's cargo, but now it carries only sixty-nine per cent.

An American syndicate has obtained a concession to build a metropolitan railway in St. Petersburg.

Admiral Prince Henry has taken command of the German squadron in Kiel waters.

Industrial and Commercial.

Prosperity at home and depression abroad are cited as two of the principal causes of the decrease in exports of iron and steel manufactures. The exports for seven months ending with January amounted to $57,310,128. For the corresponding months of last year the amount was $73,616,467.

There has also been a decrease in the exportations of corn. For the eight months ending with February the amount exported was 29,912,875 bushels valued at $13,683,200. For the corresponding months of the preceding year the exports were 132,624,859 bushels valued at $60,621,569.

The Missouri River Power Company at Helena, Mont., has completed a line for transmitting power to Butte. The line is sixty-five miles long and crosses the Rocky Mountains at a height of 7,200 feet. At present the line conveys twelve hundred horsepower, but it is intended to double the power by the construction of another dam.

E. H. R. Green, president of the Texas Midland Railroad, has been awarded a patent on a wireless telegraph system of his own invention. President Green has stated that he will, as soon as possible, instal his wireless system on the Midland, which will be the first railroad in the world to use it.

The city of Detroit has granted a franchise to the Co-operative Telephone Company. The ordinance contains a provision that the company must sell its plant to the city when the city obtains the right to operate a municipal telephone exchange.

The New York Insurance Exchange has declared an increase of twenty-five per cent on "special hazards," factories, and hotels, to take effect April 1. Last year the companies forming the exchange lost $9,000,000 in the State of New York alone.

The Marconi wireless telegraph system will be tested on the lakes, and if the tests are satisfactory all the boats running on the lakes will be equipped with sending and receiving stations before the summer navigation season is well under way.

The area of the Mississippi valley coal fields approximates 66,000 square miles. The output in 1900 was 13,200,000 tons. The coal of these fields is chiefly consumed locally.

The Mexican Central Railroad has purchased the Monterey and Mexican Gulf Railway for $4,000,000. The Central gains 387 miles by the consolidation.

General.

C. E. Borchgrevink, the Norwegian Antarctic explorer, has entered upon a lecture tour in the United States. Mr. Borchgrevink was the first man to set foot on the Antarctic continent. He made his first voyage to those regions in 1894, but accomplished little. In 1898 he started on another voyage accompanied by six scientists. This time he succeeded in reaching a point five hundred miles farther south than had been reached by any other explorer. They discovered the south magnetic pole at 73 degrees 20 minutes south longitude and 146 degrees east longitude. Mr. Borchgrevink hopes by means of his lectures to raise sufficient funds to fit out another expedition.

Thirty-six American sculptors have entered the competition for the proposed memorial statue of General Grant, to be placed south of the State Department in Washington. All models must be submitted by April 1. These will be placed on public exhibition for two weeks at the Corcoran Gallery. The commission in charge will then select six designs. The sculptor of each will receive one thousand dollars, and from these six the final choice will be made.

David P. Barrows, chief of the Bureau of Non Christian Tribes of the Philippine Islands, says there is a cultivated class in all cities. It is quite small, not more than a dozen families in every town of a population of ten thousand. This upper class, however, possesses an influence over the lower class that the United States authorities have been slow to appreciate. The lower class is sending the children to school, and there is a strong desire for social betterment.

March 17, South Boston celebrated the one hundred and twenty-sixth anniversary of the evacuation of Boston by the British. The most important event of the day was the unveiling of a handsome marble shaft on Dorchester Heights, erected by the Commonwealth of Massachusetts in honor of the loyal soldiers who fought in the Revolution. Rear Admiral Schley was among the important guests.

Andrew Carnegie has presented five thousand dollars to the town of Peterborough, N. H. Through this town New Hampshire gained its title as "The Mother of the Free Public Library System." The local library was established April 9, 1833, and was the first free public library ever established among English speaking people.

The Supreme Court of Texas has decided that saloon keepers who sell liquor to students of educational institutions are liable for damages. This applies to those students who are not minors as well as to those who are.

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CHRISTIAN SCIENCE SENTINEL

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

A Medical Consultation.

THE following interesting article from the pen of C. S. Carr, M.D., first appeared in the December, 1899, number of *Medical Talk* and was republished in a recent issue of the *Weekly Herald* of Dayton, O. Coming as it does from the pen of a physician, it is not only suggestive but interesting and instructive to all people who read it with care. The doctor's explanation of the Christian Science method of healing is not correct, but this is wholly excusable in a physician not claiming to be a Christian Scientist or a student thereof.

Following is the article:—

Let us suppose we have a sick person before us; no matter what the disease is, one malady will serve our purpose about as well as another. Now, let us suppose there are four doctors by the patient's bedside. One is an allopathic doctor, another is an eclectic doctor, another is a homœopathic doctor, and the other one is a Christian Scientist. Each one believes he can cure the patient; each one has a suspicion that the other three cannot. Each one believes he is right and the other three are wrong.

Now, let us listen as they talk. The allopathic doctor says: "This patient needs some medicine." To this the eclectic doctor will agree, and so will the homœopath. The Christian Scientist will not agree to this. He will reply: "If this man's mind were right he would recover without any medicine."

Now the other three doctors will admit that some sick people do recover without medicine; that many sick people recover without medicine. They will also agree that if the mind is right a great deal is accomplished in the cure of the disease, but they will insist that some risk is taken to allow the patients to go without any medicine. How much risk they will not exactly agree. Perhaps the allopath will say that he is running one chance in ten to die if he does not take medicine. The eclectic might say one chance in twenty. The homœopath might be inclined to be more liberal still, and perhaps he might say one chance in fifty; but, at any rate, they will all agree that the patient stands far greater chances to get well without medicine, than he does to die. This is equivalent to saying that if the Christian Scientist should treat him, get his mind easy, inspire his faith, stimulate his ambition, dissipate his fears, that he stands a great deal better chance of getting well than he does of dying. They will all agree to this; but now then, as to those who want to give medicine; let us hear them talk.

The allopath will say: "I am going to give such and such a medicine in such and such doses." What will the other three say? The eclectic will say: "No; that is wrong. You had better, far better, give him nothing." The homœopath will say: "Every dose you give of such medicine is a crime and only injures your patient." The Christian Scientist, of course, will object to any and all medicine. So we have it, three to one, not to give the medicine which the allopath would like to give.

Next, our eclectic doctor says: "I am about to give such and such a medicine in such and such doses. What do the rest of you think of that?" The allopath will promptly reply: "Such medicine is all bosh. Your theory of curing disease is entirely wrong; you will get no results except to do the patient harm." The homœopath will no less promptly reply: "Your poisons can only weaken the patient and destroy his resistance to disease. They should not be given under any circumstances." The Christian Scientist will reply: "Please give no medicine at all; leave him with Nature's powers to restore."

Now the homœopath speaks up and says: "I am going to give such and such a medicine in such and such doses." The allopath will reply: "Nonsense, your medicine amounts to nothing whatever. What's the use of giving moonshine and sweetened wind? You might just as well give him cold water as to give him such stuff." The eclectic will not be so harsh in his use of words toward what the homœopath proposes, but he will practically agree with the allopath that the homœopath's medicine is simply no medicine at all. What will the Christian Scientist say? He will say: "I object to your treatment simply because you pretend to be giving medicine. This pretence of yours attracts the patient's mind in the wrong direction for cure. I had much rather you would treat the patient than the other two; yet you can only do harm, since you are conveying a falsehood to the patient's mind."

Now this is exactly what would occur if these four kinds of doctors could be brought to the bedside of any one patient, provided they are true to the teachings of their respective schools.

Now if you were the sick one, which doctor would you rather have treat you after hearing this conversation? They all agree that if the Christian Scientist should treat the case that the chances are greatly in favor of the patient's spontaneous recovery. They stand three to one that if the allopath treats the case nothing but injury will be done, and thus the man's chances for spontaneous recovery will be lessened. They stand three to one that if the eclectic treats the case that he will do harm and thus lessen the chances of recovery. They stand three to one that if the homœopath treats the case he will do nothing except to bamboozle the patient into the belief that he is taking medicine, when in reality he is taking nothing. If you were the patient, which doctor would you prefer to treat you?

Now let us suppose that the allopathic physician takes the case and treats it. In due time the patient recovers. If this physician were asked for his candid explanation of the recovery of the patient, he would say something like this: "I am not quite sure that my medicine cured the patient. I only know that I did the best I could for him. It may be that the powers of Nature really performed the cure. I can never know about this. I am sure that my medicines were given according to my best knowledge of the action of drugs, and I have treated the patient exactly as I would wish to be treated if I were sick. Perhaps he would have recovered without any medicine." Now this is what the doctor who treated the case would say, if he were disposed to be frank and confidential about the matter.

What would the other three doctors say if the patient

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recovered? They would all agree that the allopathic doctor's medicine did nothing but harm; that the patient recovered in spite of the treatment, not by aid of it. Not only did the powers of Nature restore the patient, but they did so with the useless obstruction of having the doctor's medicines to overcome also. Of course, good breeding and culture would prevent doctors from actually saying these words that we are putting into their mouths, but this is what they would think. This is what they would be obliged to say, if they said anything about it.

Now, let us suppose the eclectic physician should treat the case and the patient recovered. What would the other three doctors say of his recovery? They would say in substance exactly what they said of the allopathic doctor's treatment: That the patient recovered in spite of the disease and medicines combined; that both the drugs and the malady were opposed to the patient's recovery, but the powers of Nature were sufficient to overcome both.

But if the homœopathic doctor had treated the case, and the patient recovered, what would the other three doctors have said (provided, of course, they were willing to speak their mind in the matter)? They would all agree that the patient had recovered without any assistance except his faith in the doctor, and the supposition that he was taking patent remedies. They would attribute the cure to good nursing and faith in the doctor. At least they would admit that they had done no harm. If he had committed any sin at all, it was the sin of omission and not of commission. That he had neglected to do what he might have done they will all agree, for neither of them would admit that his medicines contained any potency whatever (supposing, of course, that he is really using homœopathic remedies).

Finally, let us suppose that the Christian Scientist had treated the case, and the patient had recovered. What would the other three physicians have said? They would have said that it was a case of spontaneous recovery. They would admit, of course, that the good nursing was all right, and putting the patient's mind to rest concerning the outcome of his disease was good so far as it went. They would agree that he had omitted to do anything of any real value. The only harm he had done was the harm of not doing what they would have done. None of them are quite sure that the patient would have recovered had either of themselves treated him, and the only thing they will quite agree about is that the Christian Scientist has not done as they would have done. The fact that the patient has recovered would not have a feather's weight with either of them; that the case had not been properly treated, no matter how often such recoveries would occur. Their hostility to the Christian Scientist would remain unchanged.

The allopathic doctor would have preferred that the harmful medicine of the eclectic doctor had been given, rather than to trust the case to the Christian Scientist. The eclectic had much rather the harmful medicine of the allopath should have been given, than to have the case trusted to the Christian Scientist. Even the homœopath would have preferred that the case had been treated by a regular graduate physician, even though he did not agree with a single item of their treatment.

Now let us begin all over again, and suppose that the allopath undertook the case, and in spite of the treatment the patient had died, what would the other three physicians then say? They would say that since the medicines given the patient only did harm, it could not be otherwise than that the physician assisted in the fatal termination. Surely a harmful drug is difficult enough for a well person to bear. At a time when the powers of Nature are taxed to their utmost to combat disease, it is almost a crime to compel the patient to squander any of his powers in combating the mischievous effects of toxic drugs; in short, the physician helped to kill the patient.

If the eclectic doctor had treated the patient, and the patient had died, the other three physicians, if candid, would be obliged to say exactly the same thing.

If the homœopathic physician had treated the case, and it had ended fatally, the other three physicians would admit that perhaps no harm had been done, but that Nature, unassisted, was unable to cope with the disease. This is the very worst thing that they could have said of the homœopathic physicians. Of course, well-behaved and polite physicians would not say these things, but this is precisely what they would think.

Once more let us suppose that the Christian Scientist had treated the case and the patient had died. What would the other three say? Would they say the Christian Scientist had done any harm, any positive harm? No, they would say simply that he had neglected to do anything; that he had claimed that sickness was a delusion. He had wasted valuable time in trying to persuade the patient he was not sick, or made a useless attempt to rally the powers of nature by operating upon the mind of the patient. The homœopath and the eclectic would have no such serious charge to bring against the Christian Scientist that they would have had against the allopath, for of the allopath they both said he did harm; neither would the homœopath and the allopath have to say of the Christian Scientist the same terrible things which they said of the eclectic. All they would have to say is that he neglected the patient, not that he did any real harm.

But after these three physicians had decided that the Christian Scientist had simply neglected to give one or the other of the treatments which they would have given, would they be inclined to stop here? No; they would want the Christian Scientist arrested and tried for murder, or at least manslaughter. Why? Because he had done harm? No; because he had done nothing, they claimed. Why did not the other three physicians have the allopathic physician arrested when they believed that he not only did nothing to help the patient, but actually did something to harm the patient? If the reader knows any reason why, the writer of this article will be greatly enlightened if he will kindly give it.

The allopathic physician, or the homœopathic, or the eclectic, can lose patient after patient with no fear of being charged with manslaughter. Why? Because these gentlemen are supposed to be educated; had pursued a course of study which makes it entirely respectable for them to lose patients. Now, this would all be very well and proper if these three men agreed about anything, but their education, instead of confirming each other's knowledge, and thus rendering each other moral support in cases that prove fatal, each man's education challenges every item of treatment which the other two would adopt. If what the homœopathic physician says is true, then the Christian Scientist has simply omitted to help his patient get well, while the other two physicians have actually assisted in killing him. Why is it, then, that the homœopathic physician is willing to have the Christian Scientist arrested for manslaughter, and unwilling to have these other two arrested, also? If the reader knows any reason why, we sincerely hope he will enlighten us.

Why is it that the eclectic physician consents to the arrest of the Christian Scientist, who has simply not done what he would have done, when the other two have not done so either, and in addition to this have actually done something which he believes to be harmful? Why is it that the allopathic physician looks on with approval and applauds the arrest of the Christian Scientist for manslaughter, when if either of the other two physicians had treated the case, they would not only have failed utterly to have done a single thing that he would have done, but would have added to that failure the poisonous drugs of the eclectic, or else the foolish mummery of the homœopath? If the reader knows any reason why, will he not take pity on the writer of this article and inform him? We confess that our mind

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is in a muddle on this subject. Won't somebody kindly enlighten us?

In referring to the treatment of either of these four doctors in such terms as "harmful treatment," "rubbish," "bosh," etc., no disrespect is intended by the writer. These words were used merely to indicate the supposed sentiments of these different doctors towards each other, and were not intended to convey the feelings of the writer at all.

These remarks have been confined to four kinds of physicians in order to illustrate the idea. All the time we are saying these things, the thought keeps coming up that there are a great many other schools of physicians who stand ready to dispute everything that the four doctors above referred to have said. The osteopath has entirely another theory and cure. The hydropath, the electropath, the faith doctor, and so on, each one of these schools comes forward with great confidence that it is right in every particular, and that all the other schools are wrong in every important particular; that is to say, in the treatment of the case we have been considering they would refuse to do anything that the other doctors would recommend. The only thing in which they would all agree is, that the Christian Scientist ought to be arrested and punished for manslaughter.

Where so many men of divergent views on other questions come into exact agreement on some one question like this, there is a strong suspicion that they must be right about the matter; but how this can be right; by what train of reasoning it can be justified; by what code of ethics it can be sustained; the writer of this article has not the slightest suspicion. Will not some humane person dispel his ignorance?

A Conservative Reply.

To the Editor of *The Citizen.*

Sir:—Christian Scientists cannot conscientiously permit the critic who writes about Christian Science in your columns to interpret Christian Science to the readers of your esteemed paper. He "is obliged to confess that after weeks of diligent study he has not been able to comprehend" it. Christian Science is a religion of doing, not merely of saying. It is performing daily and hourly cures, here and abroad. No well-informed person, keeping abreast of the times, can any longer afford to overlook its beneficent results, but unless the critic can demonstrate that he can heal the sick and reform the sinner by Christian Science methods, his views upon the subject cannot be taken seriously. In the mean time all sincere investigators are referred to original sources.

The question of the payments received by Christian Scientists for their services is criticised by the critic, and yet, unless the whole educational and ecclesiastical organization of modern society is based on an absolutely wrong principle, Christian Scientists ought to receive some compensation for their services.

Furthermore, no service can be said to be a strictly complete action until it has produced a corresponding sense of gratitude; and this sense will naturally express itself in material things among men, who are still subject to material beliefs. As a matter of practical experience, giving without receiving tends to pauperize the recipient, as all those who have any experience in charity work have long since discovered. No one, therefore, need cavil at the small remuneration given to Christian Scientists for their work. Patients are often helped who pay nothing at all, or only a mere trifle. But, when all is said and done, no adequate money return can ever be made for the glorious spiritual awakening, and the freedom from fleshly ills which mark the true healing in Christian Science. Such blessings are beyond price, and this is the tenor of the testimonies of all those who have been thus healed.

Jesus and his apostles did not charge a fee, it is true, for that was not in accordance with the custom of the time and country in which they lived. They accepted hospitality, they were provided with board and lodging, and Jesus said expressly that "the laborer is worthy of his hire," and enjoined the apostles not to carry purse or scrip, implying that they were to live from the grateful gifts of those whom they healed physically and mentally. It is not so long since the country schoolmasters of our pioneer states taught without money payments, but received their "keep" in the families of the pupils.

The fact that Mrs. Eddy's works are copyrighted is a source of sincere satisfaction to all Christian Scientists. It is safe to say that if Mrs. Eddy had not copyrighted her works when they appeared, Christian Scientists would now be urging her to take this necessary step, in order to keep her teachings from being perverted. It is an error on the part of your critic to write that Mrs. Eddy has "photographs and souvenir spoons for sale." This particular false report has been frequently corrected in the press, but in case your readers have not seen the correction, I beg to state that at the special request of a citizen of Concord the head of Mrs. Eddy, who is probably the most prominent person in that city at the present time, was engraved upon a souvenir spoon. This was done entirely for the benefit of this citizen. Mrs. Eddy has never received a cent from the sale of these spoons. The same is true of the photographs, and it is a pity that your critic should rely upon petty gossip, which could easily be corrected by applying to Christian Scientists themselves.

Far from looking "complacently over the heads of the poor," Christian Scientists are to be found wherever their help is requested, in prisons and various charitable institutions, preparing the inmates to be truly free. They are solving the charity question upon a common-sense, Biblical basis, by teaching men and women how to dispense with charity altogether. Because the congregations in Christian Science churches may appear well dressed to your critic, he should not jump to the conclusion that there are no poor among them. Experience proves that when people are in a harmonious mental attitude, such as Christian Science produces, they are able to work with better results, and this is the experience of countless persons who are finding success, as well as health and happiness, in Christian Science. It is open to the critic to try Christian Science for himself, since it is for all richly to enjoy.

Christian Scientists know that he is criticising what he imagines Christian Science to be, and they look forward to the time when the understanding of what it really is shall come to him and bring him the same blessings which it has brought them.

Thanking you sincerely for your courtesy in publishing this letter, I have the honor of signing myself, yours very truly,

W. D. McCRACKAN.

In the *Brooklyn Citizen.*

Much Ado about an "S."

The printing of the Bible is the most strictly guarded work in existence—a fact which appears strange until we reflect on the mischief an inaccurate Bible might bring about. The King's printers and the two universities of Oxford and Cambridge give to the world all the Bibles printed in the United Kingdom except some printed by special license. A few years ago the question arose whether the word "spirit" in Matthew, 4 : 1, and Mark, 1 : 12, should have a capital "S," it having been previously printed with a small one, and, although the word was obviously wrongly printed, it was not until after the ruling powers at the universities and the King's printers had met in solemn counsel that leave was given to use the capital letter.

Nothing sanctioned by authority in 1611 may be changed without creating something akin to revolution in the places where Bibles are printed.—*Liverpool Daily Post.*

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The Lectures.

At Walla Walla, Wash.

On March 10, First Church of Christ, Scientist, of Walla Walla, had the pleasure of inviting their friends to a lecture at the Opera House, to be delivered by Judge William G. Ewing of Chicago. Attorney Cain introduced the lecturer. The house was well filled and the audience very attentive. Scientists from Waitsburg, Wash., and Athena, Weston, and Milton, Ore., were in attendance.

This is the fourth lecture given here and the second time we have had the pleasure of having Judge Ewing with us. Each lecture has given a fresh impetus to the work and we feel that this will not be an exception.

The introductory remarks of Attorney Cain follow:—

There was a time when men and women who professed religion supposed themselves in the possession of all truth, and that whosoever advanced any doctrine in conflict with the established belief was an impostor or a misguided heretic. Time and the ever-softening and refining influences of true Christianity have, however, eliminated much of the dogmatism from religious beliefs, until now men and women of various beliefs lend a willing ear to whoever seeks to give a new interpretation to, or throw new light upon, the teachings of Christ.

So great has been the change that the man or woman who to-day is considered an exemplary Christian and whose life is considered worthy of emulation by every one, would a few years ago have been considered something worse than an infidel.

The men whose teachings have been responsible for this change have not escaped a certain amount of persecution, but the time has come—and we should be devoutly thankful that we are permitted to live in such a time—when the man who conceives some new idea or advocates some new doctrine, is no longer considered a public enemy.

Christian Scientists, I am told, do not claim that they have discovered any new truth but that their doctrines are drawn from the Bible. However this may be, and however familiar their teachings may have been to the people of ancient times, they come as somewhat of a revelation to the people of the present day.

We have assembled here to-night to listen to a discussion of those doctrines. We have with us, as the speaker of the evening, a man whom I have known for a number of years and whose reputation as a lawyer and public speaker had made him known to me long before I had the pleasure of his acquaintance. Ladies and gentlemen, I take great pleasure in introducing to you the Hon. William G. Ewing of Chicago.—*Correspondence.*

At Cleveland, O.

On Tuesday evening, March 4, Mr. Edward A. Kimball, C.S.D., of Chicago, Ill., delivered a lecture in the new church edifice of First Church of Christ, Scientist, of Cleveland, O. The lecture was given under the auspices of First and Second Churches of Christ, Scientist.

The people began to assemble at the church edifice more than an hour before the time for the lecture to begin, and long before the appointed hour every seat in the large auditorium was occupied and hundreds filled the aisles and passage-ways, and even stood on the stairs and in the foyer below, getting as near the opening into the auditorium as possible in order to catch some part of the lecture, and many were turned away that could not find even standing-room.

It was a representative audience, composed of many of the most intelligent and cultured people of the city. Mr. Kimball spoke for an hour and a half, and the growing interest on the subject of Christian Science was manifested by all in the intense and almost unbroken attention which they accorded the lecture. Many persons expressed their approval and acceptance of the premises and conclusions which were set forth, thereby showing that the subject was handled in a very comprehensive manner. The value of such an address in educating the people and creating a just estimate of Christian Science, and our work and our Leader, can hardly be estimated.—*Correspondence.*

At Vancouver, B. C.

The Theatre Royal was well filled last night (March 4), when Hon. William G. Ewing of Chicago delivered a lecture on the origin and aims of Christian Science.

The chair was occupied by the United States Consul, Colonel L. Edwin Dudley, who in introducing the lecturer as a distinguished countryman, said he did so from the standpoint of one willing to learn more of the theories of the Christian Scientists' belief, with the general teachings of which he was only slightly conversant. The stage of the theatre was handsomely decorated with large British and American flags and Judge Ewing, who spoke for considerably over an hour in a quiet but impressive way, was listened to most attentively by the large audience, who at times heartily applauded his utterances.

The eloquence and evident sincerity with which the speaker advocated the cause of his church made a strong impression on many of his hearers, and at the conclusion of his address he was tendered a hearty and unanimous vote of thanks.—*The Province*, Vancouver, B. C.

At Whatcom, Wash.

When coming into the hall, which holds about six hundred, we said to Judge Ewing, "Judge, this seems a small crowd; the room is only about half full." The judge looked at us with a broad smile and said, "This is a pretty big room." It was the 6th of March, there was a drizzling rain, the roads and streets were muddy, and the evening was in the "dark" of the moon. In the audience we did not see a priest, a preacher, or a doctor, and only one lawyer; but there was a sprinkling of people from most of the churches, who listened with deep interest. We consider the lecture, nevertheless, a grand success and well appreciated by all who were there.

The press treated us very fairly. *The Fairhaven Daily Herald* said, "The lecture of Judge Ewing at Lighthouse Hall was a forcible and entertaining presentation of the doctrine and claims of Christian Science. He is an eloquent and persuasive speaker and held the closest attention of his hearers. Judge Ewing was introduced by Professor Wilson, of the normal school of Whatcom.—H. M. B.

Lectures at Other Places.

Marion, O.—Edward A. Kimball, March 3.

Truth's Easter Dawn.

BY N. W.

O HAPPY, joyous Easter, we welcome thee once more!
Through Christ, our risen Saviour, the night of death is o'er.
The sun of truth is beaming in rays of glory bright;
The world is full of gladness! Our's is a God of *might*.

In every flower that bloometh, in every bird that sings,
We trace Love's tenderest message. Within our hearts there springs
The joy of Life eternal; the joy that is of Thee,
O Christ, thou risen Saviour, our immortality!

O glad and glorious Easter! We lift our hearts in praise
To God, the heavenly Father, for all His wondrous ways.
May we, in Truth abiding, each day an Easter prove,
And so, all error losing, we gain Eternal Love.

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For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly*. When the change is made in the *Quarterly*, references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

April 13, 1902.—*Subject:* DOCTRINE OF ATONEMENT.

I.—596—11 to 19; 595—10 to 15; 290—19; 461—7.
II.—459—3; 11—21 to 25; 22—30 to 5 next page.
III.—30—14; 273—16 to 28; 141—10.
IV.—16—2; 6—1; 19—16.
V.—18—13; 45—6 to 21.
VI.—20—14; 23—5; 21—1 to 14.
VII.—454—11; 555—6 to 11; 346—6 to 13; 347—23; 24—11 to 15.

April 20, 1902.—*Subject:*—PROBATION AFTER DEATH.

I.—588—1; 289—8 to 30; 76—32 to 12 next page.
II.—296—6 to 21; 569—12 to 26; 492—7 to 12.
III.—596—23; 233—8 to 22; 566—1 to 9.
IV.—290—16 to 5 next page; 72—6; 239—13 to 22.
V.—291—5, 20 to 26; 90—24 to 4 next page; 323—24; 292—1.

Meridian of Greenwich.

Greenwich, as an English town, is nothing very remarkable, but as the headquarters of Father Time it is the most important spot on the earth. Its time is in every longitude of the globe; and every land, excepting Spain, Portugal, and Russia, measures the hours from its meridian. No navigator on duty is without Greenwich time in sight, and every town and geographical point is known by its distance east or west from the Greenwich observatory.

Ask the time, and the answer is always in even hours ahead or behind Greenwich or else the exact Greenwich time. In Great Britain, Belgium, and Holland you get the Greenwich time. One hour before Greenwich time rules in Germany, Austria-Hungary, Denmark, Italy, Sweden, Norway, and Switzerland. Two hours ahead of Greenwich is adopted in Bulgaria, Roumania, and Turkey in Europe; eight hours ahead of Greenwich applies in the Philippines; nine hours before the Greenwich time is used in Australia; ten hours ahead of Greenwich is official in Victoria, Queensland, and Tasmania. The United States, Canada, and Mexico have adopted the fifth, seventh, and eighth hours after.

So it is around the earth—every tick of every clock regulated by Greenwich time.—*New York Herald.*

Notices.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

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Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Church Manual.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church including those admitted November 5, 1901, is now on sale. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

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Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form* of *invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the clerk's work.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 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.

[Republished by permission.]

Easter Morn.

BY MARY BAKER G. EDDY.

GENTLY thou beckonest from the giant hills,
And new-born beauty in the emerald sky,
And wakening murmurs from the drowsy rills,
O gladsome dayspring! reft of mortal sigh—
To glorify all time—eternity—
With thy still fathomless Christ-majesty.

Brightly thou gildest gladdened joy, dear God!
Give risen power to prayer; fan Thou the flame
Of might with right; and, midst the rod,
And stern, dark shadows cast on Thy blest name,
Lift Thou a patient love above earth's ire,
Piercing the clouds with its triumphal spire.

With sacred song and loudest breath of praise,
Echoing amidst the hymning spheres of light—
And Heaven's lyres and angels' loving lays—
Send to the loyal struggler for the right
Joy, not of time and not by nature sown,
But the celestial seed dropped from Love's throne.

Prolong the strain "Christ risen!" Sad sense, annoy
No more the peace of Soul's sweet solitude!
Deep loneness, tear-filled tones of distant joy,
Depart! Glad Easter glows with gratitude—
Love's verdure veins the leaflet's wonderous birth—
Rich rays, rare footprints on the dust of earth.

Not life the vassal of the changeful hour,
Nor burdened bliss, but Truth and Love attest
The solemn splendor of immortal power—
The ever Christ, and glorified behest,
Poured on the sense that deems no suffering vain
Which wipes away the sting of death—sin, pain.

Pleasant View, Concord, N. H., April 18, 1900.

Notice.

Mr. Carol Norton, C.S.D., member of the Board of Lectureship in Boston, is hereby given from this date, the circuit of the United States and Canada wherein to lecture.

Any Church of Christ, Scientist, within this circuit can apply to said member for a lecture.

M. B. G. EDDY.

Pleasant View, Concord, N. H., March 24, 1902.

Fair Play.

ENTITLED as above there comes to us, with permission to publish it if we desire, an article so friendly, fair, and candid, that we have more than ordinary pleasure in publishing it. The author is Mr. Martin Sindall of Berlin, N. Y., a minister in the Seventh Day Baptist Church. Mr. Sindall, in his letter transmitting the article, says: "I am reading Science and Health, and also the *Sentinel*, which is sent to the Berlin reading room. . . . I am anxious to know the difference between Christian Science and Divine Science. . . . About a month ago I wrote an article on 'Fair Play' to our denominational paper, in reply to an article [criticism] which appeared from the pen of a man in Florida. He spoke of Christian Scientists, their methods, etc., at Sea Breeze, Fla. Are they Christian Scientists, or so-called Divine Scientists? I enclose the article. If you think it good enough, you may publish it over my name with reasons for its appearance as written above."

Mr. Sindall makes request for the answering, editorially, of some queries he submits, which will be duly considered, and we may conclude to answer them. As to this we are not yet fully prepared to say.

Answering Mr. Sindall's question as to the difference between Christian Science and Divine Science, we will say that in "Science and Health with Key to the Scriptures," Mrs. Eddy uses these terms interchangeably. Christian Science is Divine Science in the highest sense of the term, for it is based on the divinity of God, the divinity of Christ, and the Scriptures as the divine Word. This is not only the keynote of the text-book, but of the tenets of the Mother Church, which are as follows:—

1. As adherents of Truth we take the inspired Word of the Bible for our guide to eternal Life.
2. We acknowledge and adore one Supreme Infinite God. We acknowledge one Christ, namely, the Holy Ghost or Divine Comforter; and the son Christ Jesus,—man in the divine image and likeness.
3. We acknowledge God's forgiveness of sin in the destruction of sin, and the understanding that sin and sickness are neither real nor eternal.
4. We acknowledge atonement as the efficacy and evidence of divine Love, of man's unity with God, and the great merits of Christ Jesus, the Way-shower.
5. We acknowledge universal salvation as demonstrated by the Galilean prophet, in the power of Truth over all error, sin, sickness, and death; and his resurrection, whereby human faith and understanding are enabled to seize the great possibilities and living energies of 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*.

It is clearly seen from both the text-book and the Church Tenets that God is held, in Christian Science, to be not only supreme, but that He is all and in all; that is, that God as infinite Mind and His infinite reflections—man and the universe—constitute the all and in all of Being. In the first plank, or subdivision, of what is most aptly termed the "platform," we thus read: "God is infinite, the only Life, Substance, Spirit, or Soul, the only Intelligence of the universe, including man" (Science and Health, p. 330 New Ed.). Again, on p. 587, the Glossary defines God as "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving," etc., while on p. 480 we read: "Man is not God, and God is not man."

No stronger terms could be employed to express God's supremacy and allness.

We cannot speak for all who have assumed the name of Divine Scientists, as we cannot claim to know fully what distinction they undertake to make betw en Christian Science, and what they are pleased to call Divine Science; but we are sufficiently familiar with the claims of a large

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per centage of those bearing this name to be able to say, that the teaching of Christian Science is reversed by them. God's supremacy is set aside, and man is elevated to the place of God. In other words, they teach a divine *man* instead of a divine *God*. In some of their literature this teaching is more or less obscure; but some come out plainly, assigning to man the identical qualities or attributes Christian Science assigns to God, as above set forth.

Our correspondent, and all others, will see, therefore, at a glance the basic and irreconcilable distinction between the tenets and teaching of Christian Science and those who classify themselves as Divine Scientists.

As to the query about the teaching or claims of those at Sea Breeze, Fla., they do not, as we understand, call themselves either Divine Scientists or Christian Scientists; nor do they claim for their belief anything in the nature of a religion or Christianity. We have recently read this in their official literature.

Following is Mr. Sindall's article, which was prepared for publication in the *Sabbath Recorder*, a denominational paper of the sect in which Mr. Sindall is a minister:—

If there is one thing above another which the child of God should possess, it is that grace or principle called charity. . . .

Love is a divine principle, while charity is love in action; especially in the sense of a kindly deed, or the enlargement of good traits of character in a person's life, rather than the evil ones. With this idea in mind we may look upon charity and fair play as first cousins: they are closely related. He who lives in the Golden Rule atmosphere will be charitable, and will be able to say, "Another person has just as good a right to think, speak, and act as I have, if he manifests an interest in the welfare of humanity. Any one person is not to believe that he is the sole possessor of all truth. It is unsafe to live within a certain number of iron-clad rules, believing there are no others yet beyond our vision. A true life grows. Rules may be good, but they should not be iron bands. 'Rules are fetters only to men of no genius.'"

We learn by studying. We grow by imbibing. It may be that some new-fangled idea or fad will even possess something of merit, of truth, and by studying it, or coming in contact with it, we may imbibe something which will aid in our spiritual development. At least, let us be charitable towards those in modern religious life, even though some may denominate their claims fads, new-fangled ideas, and modern inventions. Give them fair play. If they are of God they will prosper; if not, they will come to naught. The ideas thus far, and those which are to follow are inspired by an article under "Florida" in last week's *Recorder*. A book often sells in greater numbers because of severe criticism. Christian Science seems to thrive in the midst of its critics. The writer of this article has more than ordinary respect for the brother who wrote the article, but would like to ask, Would it not be wise to know as much as possible about a certain religious sect before we criticise its methods and devotees too freely? A person cannot present a good criticism upon a book unless he has first read or studied that book. This holds true of all religious beliefs. Do not take somebody's say-so.

The writer is not a Christian Scientist, but has read a large amount of literature, not only from Mrs. Eddy's pen, but from many others who are one with her in belief. A few quotations from their writings will answer the Florida brother better than any words of mine. In their *Journal* for December, 1901, page 534, we read:—

"The Founder of Christianity declared, 'The works that I do shall he do also, and greater works than these shall he do.' His disciples healed the sick, and the church for the first three hundred years of its history was obedient to the entire command of the Master, to preach, and heal.

"According to the teachings of the New Testament, you can no more divorce practical works from the religion of Jesus than you can take the blue from the sky, or love from a mother's heart. Said one apostle, 'Faith without works is dead;' and the beloved disciple declared, 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?'

"It is sometimes said that healing ended with the life of the Master, and it is also declared that it is not a part of religion to heal the sick. It has been stated that Jesus healed the sick because of the power which he possessed and which none others had. The words of Jesus and the practice of the early church do not bear out that statement. He declared, '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.' The works which Jesus accomplished, his disciples did likewise. If we are without these practical works, then are we without that feature which made the religion of Jesus unique.

"Christian Science would have it distinctly understood that its healing is not accomplished through will-power or animal magnetism. The false healer declares, 'I can of mine own self do everything.' Jesus said, 'I can of mine own self do nothing;' it is 'the Father that dwelleth in me, He doeth the works.' Again he said, 'Not my will, but thine, be done.' So in Christian Science, God is the Healer. The less there is of self, the more there will be of the Father. The Christian Scientist seeks not to exalt self, but to exalt God. In himself he is nothing. With God, he becomes a power for righteousness.

"The teaching of Christian Science is that God made all that was made, and behold, it was very good. It declares that all that is true, and beautiful, and good, is permanent. It takes from man only what he does not want, and leaves him the good, the beautiful, and the true. It agrees with the apostle who said, 'The things which are seen are temporal, but the things which are not seen are eternal.'

"Again, this system is questioned because of its supposed teaching as to the unreality of sickness. To the sick, there is nothing that seems so real and genuine as pain. This healing gospel does not dispute that, to their sense of things, suffering is real. Just as the mistakes in mathematics are no real part of the science of mathematics, so it is held that sickness is not a part of the Kingdom of God, that it is a false condition which will give way to the truth. This religion holds that life and health are positive, that sickness is negative and not the real part of man. Had Jesus regarded sickness as a part of God's kingdom and something real and eternal, he would not, and he could not, have healed it, for what is of God endures. To him sickness was not of God, and therefore he could and did destroy it."

In regard to Mrs. Eddy, the Founder of Christian Science, a former resident of Boston says:—

"It was my privilege to live in the home city of the Founder and Discoverer of Christian Science. From the people there, and from others whom I have met, I have learned her history. She was born of pious and godly parents. So pure and true was her early childhood that a sainted clergyman said of her that she was sanctified before she had birth. She was always a great student of the Bible, and at her mother's knee was taught that prayer to God would heal the sick and sinful. In childhood even, she banished sickness by an appeal to her heavenly Father. As she grew to womanhood her thoughts were upon God and the ministry of helpfulness. I met one who knew her in her early married life, and she told me that it was a joy and comfort to visit Mrs. Eddy in those early days and be blessed by her gracious presence. I have met another who later knew her before she discovered Christian Science, but when her thoughts were upon helping others, and she banished pain and brought relief to this suffering one through the love she bore to God and man. In 1866, having met with

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an accident which the physicians declared was incurable, she turned from earth to heaven, and opening her Bible to the healing work of Jesus, the Christ power which through him made whole the diseased, blessed her, and she arose from her bed of pain healed and well. She saw that the same power which healed her would heal others, and she gave three years of devoted study of the Bible that she might make known this law of Love to others. She sought not to keep the secret to herself, but her whole desire was to make clear to others that religion of Christ which banished sickness and sorrow and gave joy and health. She is now the Leader of the mighty movement, and the same loving trust in God which marked her early days is with her now, the same tender sympathy for the afflicted adds a beauty and a grace to the charm of years. All her waking hours are given to benefit humanity. She has been misunderstood, but she has not faltered in her love to God or her fidelity to man.

"To those who have studied the religion of Jesus in the light of Christian Science, it is indeed the royal law of Love. It has banished pain and suffering, it has healed the sick and sinful, and made white the stained robes of the fallen. It has put before man a star of hope and cheered him with the eternal presence of the living Christ."

Do you believe in the brotherhood of man? Do you believe in charity? Do you believe in fair play? If so

> Then, brother man, fold to thy heart thy brother,
> For where love dwells, the peace of God is there;
> To worship rightly is to love each other,
> Each smile a hymn, each kindly deed a prayer.

MARTIN SINDALL.

We deeply appreciate the Christianly spirit which moved Mr. Sindall to attempt to correct unjust criticism in his own denominational organ. He had read the Christian Science text-book and the official periodicals sufficiently to see the injustice of the adverse criticism and the misapprehension upon which it was based, and with commendable brotherly love, he sought to correct it.

Would those who are so ready to criticise Christian Science, and its consecrated head, the Rev. Mary Baker Eddy, do themselves, as well as Christian Science and Mrs. Eddy, the justice to read of it and of her life and character in the same intelligent and fair spirit, they would withhold their criticism, for they would see no cause therefor.

Massachusetts Metaphysical College.

THE annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on the first Monday of June, 1902 (June 2), at 10 A.M. Unless otherwise arranged, the sessions will be held in the Mother Church edifice, and will continue not less than two weeks.

Blank applications will be sent upon request. They should be filled out and signed so as to be returned to the Board not later than May 1, 1902.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

Board of Education.

THE member of the Board of Education in Boston, cannot, for want of time, make appointments for personal interviews relative to the forthcoming class. If any special reasons exist why application is made, or any explanations are to be made, let them, in brief form, accompany the applications.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

Notice.

IN reply to inquiries we will say that the By-law which was repealed, as announced in the *Sentinel* of March 13, 1902, did not relate to the Board of Lectureship or the Board of Missionaries.

Among the Churches.

The Work at Asheville, N. C.

The members of First Church of Christ, Scientist, of Asheville, N. C., are desirous that our dear Mother may know of our deep appreciation and heartfelt gratitude to her for her latest gift to her children all over the world, in the recent revision of "Science and Health with Key to the Scriptures." The pages of our text-book seem doubly illumined, and we pray, that as we study its pages we may understand and practise ever more its precious contents. We see in this vast work of revision, an added proof of Mrs. Eddy's tireless and selfless labors of love for the redemption of the race, and we thank God for our Leader.

For some time past the members of our little church have longed to share with the Field, the great happiness that is ours in seeing our blessed Cause growing surely, although slowly, in this beautifully significant "Land of the Sky."

As the vast majority of people who visit Asheville, come health-seeking, we are striving to realize more and more of the spiritual and harmonious atmosphere of Soul, which is indeed the health of Israel. So pure and holy is the true mental attitude of man, as revealed in Christian Science, that here no germs of evil can brood, no microbes of fear and despair exist, but God is understood to be the centre and circumference of Being, the only cause, the only effect.

The attendance at our Sunday and Wednesday evening services is steadily increasing. The increase in the roll of visitors at the reading room and the sale of literature is also very encouraging. From many of the testimonies given at the Wednesday evening meetings, we appreciate more and more fully the fact that the God-Principle of Christian Science is to-day the same in might and majesty as it was nineteen hundred years ago when taught and demonstrated by Jesus of Nazareth, healing all manner of diseases and reforming and uplifting the sinning race of Adam. Our desire is that the thoughts of this church may be in unity with all loyal branches; that we may blend with theirs our song of praise and thanks to God for the revelation of a practical Christianity, adapted to every need of mortals, and to our beloved Mother. Our constant, earnest prayer is, that we may be found worthy to help bear aloft the banner of Christian Science upon the highways of progress and enlightenment, and among the hedges of mortal beliefs; to share in the grand work of spreading the glad tidings of the Gospel; to cheer and bless and heal our fellow-men; and to follow meekly, patiently, and obediently in our Leader's loving footsteps.

We rejoice in the assurance that divine Love is brooding over the Mother Church and all her Branches with outstretched wings of righteousness, binding us together in one strong body; healing, uplifting, regenerating. And we try often to recall the words of the Master: "And I, if I be lifted up from the earth, will draw all men unto me."—ELIZABETH EARL JONES, Asheville, N. C.

Progress at Ashland, Ore.

In the spring of 1892, a gentleman sent to Quincy, Ill., for a healer to come to his wife, who had been seriously ill for several weeks. The healer, a loyal student of Mrs. Eddy, gave class instruction to a small number before returning to her home. The seven students met for some time and studied the lessons together, but some of them leaving the city the lessons were discontinued until June, 1895, when four interested ones began reading the lessons at the home of one of the number. In 1896 we organized a society, electing Readers and officers. In May, 1898, we rented Masonic Hall, and although we did not in-

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crease in number, we did grow in thought and demonstration. In October, 1900, some new members coming in, we reorganized with seven members, meeting Sunday morning and Wednesday afternoon in Masonic Hall.

In June, 1901, a loyal student came to us from the East, who at once took up the work of healing, which awakened such an interest that in six months our membership had increased to sixteen. At our annual election in January, 1902, this student was unanimously elected First Reader and leader of the work here, perfect harmony being demonstrated in our society. A room was rented from the principal hotel of the city for a reading room, and there our Wednesday evening meetings are held. Our Sunday service has an attendance of thirty.

On the evening of February 21, our first Christian Science lecture was given by the Hon. William G. Ewing, which was well attended, and we believe will do much toward changing the thought of many about Christian Science as a religion; and so, after many years of struggling against opposition, we know that the work is established in Ashland. "By their fruits ye shall know them," for *here* and *now* the lame do walk, and the blind do see.

MRS. M. S. MATTHEWS.

The First Christian Science Service in Manila.

The first regular Christian Science service in the city of Manila was held January 26, 1902. We had been having our lesson at the home of one of the students out at Malabon, five miles from the city, but we decided that it was time to have a church in Manila.

Through the courtesy of the commander of the port we have been given the use of the chapel where the army services are held. It is a large, airy, well-lighted room, furnished with chairs, organ, etc.

It was a bright, beautiful, summer day. There were twenty-one persons in attendance. We were glad to have even that number to start with, but we know that this will be increased and more than doubled soon for a great many persons are being healed and becoming interested in the work.

The subject of the lesson was "Love," and we were all glad to have this for our first lesson,—the foundation of our church.

There are six instructed students in Manila and quite a number of people who are reading and becoming interested through healing. Some very good work has been done here. We expect to start a building fund immediately.

Some days the United States seems very far away, but we know that God is in Manila, and even "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

We are at work over on this side of the world and you may expect to hear more from us.—ANNA M. CAMPBELL.

A Word from Riley, Kan.

The members of our church in Riley, Kan., wish to acknowledge their gratitude for the great blessings bestowed on them by Christian Science in the overcoming of a great variety of discords, ranging from the petty cares and slight ills of life to typhoid fevers, broken bones, the grip, ulcerated throat, and consumption. In business matter, divine Love has been able to move everything to one harmonious end. We have learned that divine Principle eliminates every seeming discord.

When erecting our church building we were surprised at the ease with which every want was supplied, even after the two years' failure of the corn crop and the consequent seeming hard times. Even the community around us wondered at our phenomenal success.

A. SOUTHWICK, Riley, Kan.

From our Contributors.

Resurgam.

BY ALICE SINCLAIR.

Dost seek thy Saviour in the gloom,
Within the rock-bound, vaulted room?
Not there is he;
The Christ ne'er gave himself to death,
The Saviour from its chilling breath
Was ever free.

Dost think that aught could harm or kill
Eternal Life? frustrate the will
Of Him above?
Dost deem that human hate could reach
Almighty Love, Heaven-sent to teach
The Way of Love?

Ah no! the Christ ne'er bore the cross,
Of heavenly joy ne'er knew the loss—
The Perfect One.
The human semblance, on the hill
Of Calvary they sought to kill—
The virgin's son.

O joyful, joyful Easter day!
Thy Saviour lives, has lived alway,
A light to shine
Adown the gloom, that thou may'st see
Thy gift of immortality,
Priceless, divine.

Retrospection.

BY A. F. BLUNDELL.

LOOKING backward over the past six years and realizing how much Christian Science has done for me during that time, I wonder why I have not before sent in my testimony as a small tribute of gratitude for the many blessings received.

About as far back as the time above mentioned, my attention was called to Mrs. Eddy's beautiful teachings. I had for fifteen years suffered with catarrh, which I had tried in vain to get rid of, consulting physicians of all schools and trying all kinds of systems of cures which seemed to give any promise of relief. At the same time I had a chronic stomach trouble, which caused me much suffering and made it necessary for me to take medicine every day, in order to maintain such conditions of existence as would allow me to get about and attend to my necessary business affairs. This latter trouble had also had the attention of either one physician or another for a period of at least twelve years, the only result being a gradual increase of unfavorable symptoms, which left only one conclusion; viz., that the end could not long be delayed.

To relieve the catarrh and enable me to secure rest at night, I had become a slave to cocaine, and gradually increasing doses of this drug became necessary to get the desired results. To add to my misery, I was fast becoming a nervous wreck, scarcely able to maintain ordinary civil or courteous relations of intercourse with those with whom I came in contact. During some severe winter weather I contracted the grip, which brought with it a bad cough and aggravated the other troubles. It was in this condition that I was finally induced to try Christian Science, almost under protest and having not the slightest thought of being helped, but it seemed the only remaining hope. A short time after the Scientist had talked with me, I found that I was listening to something about the Bible and Christ that had never occurred to me before. It gradually dawned on

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me that these people had something that I had been looking for all my life and a great understanding of the Truth seemed to be revealed to me then and there. I took treatment and left the room, going to a restaurant and indulging in a meal that under previous conditions would have produced serious troubles.

I had agreed to continue treatment and purchased a copy of Science and Health. Before I reached home all unfavorable symptoms of the chronic troubles had disappeared, and the thought of them never entered my mind until I happened to see the medicine bottles which had for so long a time been associated with my daily life. These were at once destroyed, and from that day to this I have never had occasion to make use of any drug or other material remedy. I was healed at once with the exception of a slight cough which lasted two or three days, but I continued treatment two or three weeks, and at the end of that time felt like a new man, both physically and mentally.

I read Science and Health and the Truth contained in its pages was a beautiful revelation, but I have found that each successive reading of it is a continued and greater revelation than the last. I found it indeed the Key to the Scriptures. I had found at last what I had more or less diligently sought for through the different Christian denominations and other religious beliefs. I had been in turn a member of the Methodist and Episcopal Churches, an earnest attendant at the Presbyterian, Congregational, and Universalist Churches, had fraternized often with the Roman Catholic priests and Jesuits, had investigated Spiritualism, and last had become a disciple of theosophy, failing to find, however, a religion that was practical for every-day life, or that had to my understanding a really consistent basis. This is what Christian Science has proved itself to be to me, and it has been my blessed privilege gradually to realize more clearly each day, that it is indeed in God I live, and move, and have my being; that God is really, in absolute fact, Omnipotent, Omnipresent, and Omniscient.

During the time that has elapsed since this beautiful Truth was first brought into my life, I have had a number of other ills to meet, but divine Love has always proved more than sufficient for all my needs, and I have been able to demonstrate that as my day, my strength shall be.

As all Scientists know, the physical healing is not the greatest blessing received. It is the wonderful spiritual uplifting which follows the application of the Truth that makes us anew and relieves us of all old doubts and fears as to the final outcome of all contests with any manifestation of discord in anything connected with our daily experience or environment. Words can but feebly express the sense of gratitude which I feel to our beloved Leader, Mrs. Mary Baker G. Eddy, and to those who have patiently and kindly helped me to keep in the right path. I hope to prove that "it is in deeds we serve the Master," and as we serve him we cannot help but add to the crown of rejoicing of our Mother in Israel.

A Question Answered.

BY AMELIA SCHULER KORFHAGE.

"WHY do you say disease is unreal, and then do all you can to prove that you heal it?"

The above question is one that is often asked of a student of Christian Science. We have authority for saying disease is unreal; for Jesus proved it unreal, and yet he healed all those who came to him for healing.

In the Bible we read that God made everything, and He saw that it was all good.

Now Jesus said, "Think not that I am come to destroy the law . . . but to fulfil." And again we read, "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

What was it Jesus destroyed? Sin, disease, and death. Then we know that sin, disease, and death are not "the law of God" but must be "the works of the devil." What is the devil? Jesus said, "he is a liar, and the father of it." Now what is a liar? One who makes lies, and a lie is that which is the opposite of the truth; now when we believe in sin, disease, and death we are believing lies, we are believing in "the works of the devil," we are believing in unreality.

"Ye shall know the truth, and the truth shall make you free." If we would know the truth that makes free, we must study and believe only in "the law of God," we must know that in "the law of God" there can be good only; that it is eternal harmony,—"yesterday, to-day, and forever."

Then the questions are asked: "But where does the devil come from? who made him? what is he?" Why don't you ask where darkness comes from? who made it? and what is it? Because long ago it was discovered that darkness is nothing, that light would instantly destroy it, so now no one thinks of studying darkness (nothing), but as soon as it appears we bring in the light, and it instantly disappears; our scientific men of to-day are continuing to study light, consequently we are getting more light and less darkness.

What if our old composers of music had spent their lives in studying discord, would we have the grand and beautiful music we now have, and so greatly enjoy? Suppose our teachers of music taught their pupils discord instead of harmony, would these pupils learn music? No, certainly not; we do not believe in, nor study discord about anything excepting man. Sin, disease, and death is discord, the lie about man; now the way to destroy a lie is to learn the truth about that which the lie is about.

A cashier of a bank was once asked what he knew about counterfeit money. He answered, "I don't know a thing about it, but I know real or good money so well that as soon as counterfeit comes to me I detect it immediately and reject it." Good money comes from only one source, and if one studies it, one soon becomes familiar with it; but counterfeit comes from so many different sources that if one spent their time studying it when would one learn the real or good money? So it is with man. If God is good, and created everything, everything must be good. If God is Spirit, then all His creation must be spiritual; if God is All-in-all, then there can be no room for anything but good. If God is Life, then there can be no death; if God created man in His image and likeness, then man can only be like God, Good, and subject to no other law than the law of God, which is and must be a law of eternal harmony.

Then why not study that which must be the truth about man? "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." From the very beginning the knowledge of evil has brought death; but the knowing of good only, is Life eternal.

The statement is often made by clergymen and others that Jesus did not mean we should heal the sick as he did, he only did it to prove his divinity or his Christianity. There is no authority for such a statement; it is only an opinion, but there is authority for believing he meant for us to heal the sick as he did, for he said, "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. . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

The student of Christian Science, which means a student of "Science and Health with Key to the Scriptures," believes Jesus meant all he said, therefore strives to understand the Word so he may have the signs following. "Wherefore by their fruits ye shall know them."

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Fear Destroyed.

BY H. L. B.

"THERE is no fear in love; but perfect love casteth out fear." In proportion as we understand God as Love, do we cast out all fear, and bring about harmonious conditions in ourselves and others. It has been this realization of the perfect Love that enabled me to overcome a chronic trouble of ten years' standing.

I became a member of the Baptist Church when quite a boy and attended regularly, but could not become interested in the Bible, for I could not understand it. Since taking up the study of the Bible in the light which "Science and Health with Key to the Scriptures" throws upon it, I find a new book which is very dear to me and is my daily companion, and I know that in the measure that I live the great Truths found therein, I am striving to have the Mind in me which was also in Christ Jesus, and am able to prove that the "Lord He is God; there is none else." This Love which we are taught in the study of Christian Science enables us to love our neighbor, no matter what he seems to express toward us; for we are all of one big family, "And there shall be one fold, and one shepherd."

We are able to overcome a discouraged sense by the knowledge of its unreality. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I know that "Christian Science, understood, coincides with the Scriptures" (Science and Health, p. 358). Our gratitude goes out to our Leader, Mrs. Eddy, for what she has done in showing us the way to harmony, and for the wisdom with which she leads us now.

As Dawn Begins.

BY IDA HODNETT.

As dawn begins to dart its rose,
To see the tomb sad Mary goes,
Wherein lies one who, from a tomb,
Erstwhile called Lazarus out of gloom.
As dawn begins, she goes.

Now quakes the earth; and Life's pure tone
Swift comes to roll away the stone;
The voice of Life destroys earth's woe
With thoughts and words as white as snow.
Life rolls away the stone.

Go, Mary, go; spread fast the news,
Speed, speed thy foot o'er morning dews;
Life is divine, and not of earth!
O hills and vales! sing out your mirth!
She speeds o'er morning dews.

An Easter Song.

BY LAVILLA E. ALLEN.

O, joy that fills the world with song,
O, Resurrection Day.
When angels came a shining throng,
And rolled the stone away.

And Death is vanquished, for Christ rose,
And from that radiant tomb,
Gleam rays of Life, and Truth, and Love,
Which banish fear and gloom.

Fair Easter lilies, bend your heads
In adoration sweet,
And lay your perfumed chalices,
With joy at his dear feet.

Testimonies of Healing.

Ever since I can remember my mother had been a victim to sea-sickness and car-sickness. Many occasions brought about the same result; she would turn sick looking at moving water when standing on a wharf, or when riding backwards in a sleigh. She would not ride in street cars or elevators. She suffered mortal agonies when traveling on land or sea. After we had been studying Christian Science about four years and had been able to overcome a great many claims, we wished to make a journey east. Our first stopping place was to be Iowa. Our tickets were purchased and baggage checked for that point. We reached Seattle and changed from boat to car. All seemed to be going well until about two hours out from Seattle, on the train, when my mother began to feel ill. She reached the point where she could do nothing for herself, and I could do nothing for her, it seemed. I was up all night with her as she grew worse and worse; she suffered more this time than I had ever seen her before. That night was a long one to us both. About morning she said she could not endure the suffering, she would have to get off the train. I immediately hunted up the conductor, who was most kind. He said he would put us off at Spokane and also our baggage.

As soon as we were safely settled on solid ground mother felt easier and grew better all day. We concluded that as soon as she felt able to take the journey back to our home, Port Townsend, we would return, giving up our trip forever.

We did not wish to go through another experience of the kind, and in the afternoon sought a healer. The following morning mother awoke saying to me, "We will not return, but go on, it would be giving up to error to go back now." In four days we resumed our journey, under treatment. That was not the end, however; it was a fight to a finish. About ten hours after leaving Spokane mother was as bad as ever; she grew worse and worse, alarmingly so. At Havre, Montana, I left the train as it made a stop of twenty minutes, to telegraph back to the healer that "Mother is very ill. Please treat at once." To the surprise of every one in the car, and almost to ourselves, the healing was instantaneous. In less than an hour after the message was sent mother sat up, laughed and talked, and was ready for something to eat. The fellow-passengers came to inquire what remedy she had used, as one man said he had never seen any one recover so suddenly.

She gladly told them of her physician and remedy.

We journeyed to the Atlantic coast, to New York and Boston, making short journeys after we left Iowa, as we wished to stop at many places.

We made a long stay on the Hudson. I had not wholly overcome my fears, for I dreaded the long journey back to the Pacific coast, which was almost continuous.

I went to a healer in Troy, N. Y., stating my fears, and asked for treatment for us both for the return journey. She gladly gave it and we had a most delightful trip home, without the slightest suggestion of the old trouble. Mother walked about, the whole length of the train, enjoyed looking out of the windows, riding backward or forward. When we reached home she said it did not seem as though she had been on the cars, it had been such a pleasant trip. This occurred two years ago.

GRACE PITCHER, Seattle, Wash.

I have been reading "Science and Health with Key to the Scriptures," for about nine years. I was healed two years before of effects of an accident in the timber near Custer City, S. Dak. While felling a tree, some lodged timber fell, one tree falling on me and crushing me down until my forehead was pressed on the ground by the side of my right foot, my left limb being doubled under me.

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This is the position I was told I was in; as the doctor put it, shut up like a jack-knife.

I knew nothing of the accident until the next day. I suffered much for more than two years from internal injuries, my whole right side being affected, the right side of my neck and head being partially paralyzed all that time, and my left knee was in bad shape. All this time I was seeing and hearing of the wonderful works of Christian Science healing. I finally took treatment. I reported every evening—no change—until the fourth day, when the pain shifted to my left side; the Scientist said, "I am glad to see something move. To-morrow it may be nowhere; for it is nothing at most." The fifth day I realized that I was healed. Two weeks later a team ran away with me and used me up badly. A surgeon was called. I was next moved on a bed to other quarters to a friend's room where he and his mother and sisters kindly waited upon me. The next evening I called for the Scientist to come to my room. He came knowing the opposition all about me. He said, "If you think you want a doctor, call a doctor." I answered, "No; I want you to treat me." I was suffering terribly from bruises, and my spine was so sprained that I could not turn or lift my head. He treated me and I went to sleep, I think for the first time since I was hurt. When he closed the door in leaving I awoke. I was free from pain. I raised to a sitting position, laid down, raised again, turned over, and went to sleep. Next morning I was suffering as before.

The suggestion came to me that the Scientist was alarmed and feared he could not heal me, and for that reason he had mentioned the doctor. I called for the doctor and sent the Scientist word.

The doctor was unable to relieve me. I was anxious to get home fifteen miles in the country. I again called for treatment of the Scientist. In three days I was out, and in a short time was able to do light work again. I afterwards called for treatment, every time with the same results. A year or more passed, when a Bible class was started four miles from my home. I attended and soon procured a copy of Science and Health, and the benefits have been so numerous and constant ever since that I would have to write a book to tell them. I have never written a word before for the *Journal* or *Sentinel*. I have attempted several times to write briefly of this first experience, but made the same failure that I have made this time, and thought the *Sentinel* would not have space for so much, so did not send it. I might add here that all is not smooth sailing, and while I was healed of the results of the accidents, I was partially healed of catarrh contracted twelve years before, and lameness from scarlet fever when one year old. I realize great help from the little understanding I have. I had not had my Science and Health more than three months before a disease disappeared which had given me much trouble for fifteen years.—W. D. ARNER, Delta, Col.

I have often thought what a great thing it would be to come into Christian Science as a little child, but such was not my privilege. I write my experience for the benefit of those who may become discouraged at their slow growth and tardy demonstrations.

I came to Christian Science because it seemed to hold out a promise of higher spiritual understanding, and that was what I was longing for. My constant prayer was, "If this is the Truth I want it;" at the same time I antagonized almost every statement made to me. Thus working, doubting, praying, several years passed by, until, little by little, the Truth began to dawn in my consciousness, and slowly but surely antagonism vanished, until now it is my greatest desire to be obedient in *all things*.

Mrs. Eddy has become to me the tender, loving Mother in Israel, working for all mankind. Her book, Science and Health, did not displace the Bible as mortal thought suggested, but added light thereto.

The price of all Christian Science literature and class instruction seems small when compared with the help and understanding it brings. And so I might recount each step of the unfolding, but will only add that I am grateful now for every demonstration, and thank God for Christian Science, our beloved Leader, Mary Baker G. Eddy, our text-book, Science and Health, our periodicals, my teacher, and all faithful workers in the Field.

FLORENCE E. MOORES, Salem, Ore.

I did not come into Christian Science for its physical healing, but during the five years since I accepted its teachings I have seen cases of tumor, diphtheria, measles, mumps, the grip, chills and fever, and accidents overcome so quickly that it was no wonder outsiders doubted if the cases could have been as bad as at first represented.

We all can by faithful study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," and by applying the rules there laid down, gain such an understanding of the only true and living God that we really know who our helper is and can fully trust Him. When we come to the stage that we know and when perfect Love has cast out all fear, our demonstration is made, no matter what the manifestation has seemed to be.

Is it any wonder we feel thankful to the one who has opened this way for us? My heart has been thanking Mary Baker G. Eddy for the past five years, but now I openly thank her and all the dear ones who are working for the same cause, and whose words of experience and admonition are so helpful and encouraging.

The foregoing but faintly expresses my love and thanks for all that Christian Science has been and still is to me.

JEWEL R. BRADFORD, Jackson, Miss.

Rising with Christ.

BY J. W. H. B.

BORN to a higher sense of Life,
Out of the turmoil, din, and strife,
Into a harmony, sweet and grand;
Led by the Father's unerring hand,
Rising with Christ to victory.

Out of the darkness of self and sin,
Into the higher life with Him;
Leaving the pleasures of sense for soul,
Reaching at last the heavenly goal,
Rising with Christ to victory.

Knowing no law, but the "Law of Love,"
Fixing our mind upon things above;
Rearing a mansion grand and fair,
Of beautiful thoughts like jewels rare;
Rising with Christ to victory.

Leaving all envy, hatred, and strife,
Gaining the full and radiant life,
Where sickness and pain, no entrance can find,
Dwelling serene, in the realm of mind;
Rising with Christ to victory.

From the door of our tomb is the stone rolled away,
By the "Angel of Truth" this glad Easter day;
Dominion is given, o'er death and the grave,
He is risen, the Christ, who is mighty to save,
With him let us rise to victory.

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Religious Items.

Reason and faith are in the minds of most people much at variance. They will either "love the one and hate the other, or else they will hold to the one and despise the other." There generally is no room in the same mind for the activity of both faith and reason: the one will exclude the other. Sometimes one or the other will either be weak by nature, atrophied from want of use, or asleep in indifference; and such mind will be at ease. In others, as in the celebrated Faraday, the deep-going difference between faith and reason is fully recognized, and harmony is established by strictly separating their respective spheres of activity. We find this state of mind especially among men who, after a careful and thorough religious training in their youth, have given all their thought and energy to either study, research, business, or art. They recognize the gulf fixed between faith and reason, but they have neither the time nor the inclination to bridge the same. Yes, they even despair of its possibility by other minds. They sit, therefore, quietly on that side of the great chasm to which nature or education inclines them most. But this is a peace of mind dearly bought; it is indeed only a make-believe peace. Such men are spiritually divided in themselves. True peace will never exist in a soul until reason and faith have become reconciled, have joined hands across the chasm.—*The Christian Register.*

Living in the past and worshiping the dead and departed are not exclusively Chinese characteristics, according to the Rev. Johnson Henderson of Armour Mission. Prejudice against the new, he asserted, is often one of the greatest barriers to progress.

"The onward march of civilization," continued the pastor, "is everywhere marked by the struggle between the old and the new. Science advanced only as it was able to overthrow those theories that the people had accepted implicitly for centuries. Mechanical science is a continuous story of the sacrifice of the old for the new, and so deeply seated is the prejudice against such innovations that many men are still foolish enough to contend against the introduction of improved machinery.

"Religious progress always has been impeded by a superstitious veneration for the old that finds no place for the new. Many men cling to the false and resist the truth on no higher grounds than that their fathers worshiped on the same mountain where they offer their devotions. Much of the contention and strife in the religious world today are due to the unwillingness of men to give up traditional opinions and customs even in the interest of truth."

Chicago Tribune.

Is it not true of many Christian workers that in their haste to achieve results they neglect to seek by prayer, by thorough study of the Scriptures, and by strict obedience to the will of God, the indwelling presence of Christ? Does not their zeal often prove fruitless? . . .

It is large fruitage which glorifies our heavenly Father. Pentecost honored Him. It testified to His wondrous power as well as to His boundless mercy. By the addition of thousands to the Church, Jesus Christ was exalted. Had we faith, were we obedient, might we not have like days in modern times? Such ingatherings would blazon our Saviour's matchless worth. A saved soul testifies his love. A holy life manifests his might. The ability to turn men from darkness to light is of divine origin. Christ is the supreme influence. Unless he works through us our efforts are useless.

The Christian Advocate.

We are taught to believe in a future heaven where all that is bad shall be eliminated and all that is good shall survive. Why not begin here and now to eliminate injustice, tyranny, oppression, greed, and power; and as the kingdom of heaven is righteousness, peace, and joy, let these survive? The kingdom Christ came to establish was not a future kingdom. "The kingdom of heaven is within you." The Law of Love was not for a future world, but for this. . . . Let us live and work, and pray, . . . until competition shall cease and cooperation shall be a fact; until men shall cease to hate and all men learn to love; until righteousness, peace, and joy, because the fittest, shall survive in the coming age.

REV. FRANK D. BENTLEY.
In the *Arena.*

Professor Edmund J. Wolf, D.D., LL.D., says in *The Homiletic Review:* "It devolves, no doubt, upon every preacher not only to preach Christ and to preach what he preached, but also to preach as he preached, to imitate the Master in form and spirit, in manner and method. Every preacher is bound by virtue of his office and his oath to cultivate each grace of the Master, to have for his ideals all the attractions of him who spake as man never spake. For any to neglect or to ignore these graces as unattainable is to flout the terms of their commission, which reads, 'As my Father has sent me, even so I send you.' And to this commission correlates the promise, 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.'"

Personal acquaintance with Christ is the supreme qualification for spiritual leadership, and to introduce others to such acquaintanceship is its supreme purpose. To receive Christ's baptism and to drink his cup is to enter into inner communion with him. Physical sufferings are in themselves of no advantage. There is no merit in fastings, or penances, or flagellations, or crucifixions. Many men have suffered vastly greater physical torture than did Christ, but they knew nothing of his anguish of spirit, and nothing of the joy of his fellowship with God. Spiritual leadership must be born, not from torment of body, but of travail of soul, of a vision of sin, its demerit, its forgiveness, and the blessedness of restoration to the peace that passeth understanding.—*The Examiner.*

Every Christian owes it to his inner life to drink for himself at the living fountain of divine inspiration and communion, and not to depend for the living water upon the fidelity or spiritual vision of any man, even though he be the wisest and most spiritually minded of pastors. It is the very genius of Christianity that it opens in the heart of the believer "a fountain springing up into everlasting life," and no draughts from the fountains in the souls of other men can quench the soul's thirst like the water drawn from the spring that Christ unseals in the heart of the man who loves him.

The Watchman.

But this is the light in which God is set before us in the current theology. On one side of a given line—one moment before death—He is the sinner's friend and none that come to Him are rejected; on the other, one moment after death—He has turned their enemy. Here God gives the sinner a chance; there He remembers no more His mercy and closes the open way; here He delights in the returning prodigal and welcomes him home; there He turns His face and favor away, forever away, and even the "seeking sinner" is forever lost.

The Universalist Leader.

No man can live for himself alone. It is in the power of each one to inspire or to depress those about him. He may give new thoughts or no thoughts at all. He may carry an atmosphere of mental life or mental disease. He may make the well sick or the sick well by the mood he takes with him. This atmosphere which a man carries about him is always influencing others, no matter what may be a man's purpose.—L. S. MCCOLLESTER, D.D.

More missionaries are needed in all parts of Asia in order to take advantage of the rising spiritual tide. . . . While the work of missionaries is far from being accomplished, Christianity is so securely planted in Japan, China, Ceylon, India, and some of the other nations of Asia that were the missionaries obliged to withdraw, it would live on and spread as a self-propagating force.

The Congregationalist and Christian World.

Bishop Brent says: "There is not a single church to-day large enough or sufficiently qualified and equipped to gather all the other churches into its fold. There are certain defects in the churches of the different denominations that could be erased by contact with the others."

The Advance says few realize how great is the service of archæology in lifting the veil from the civilizations of the past and authenticating Old Testament history. Recent discoveries in Bible lands show that we need have no fears for the Old Testament; it can take care of itself.

Be it ever remembered as a supreme rule that truth once found is safe; that nothing else is safe. And be it further remembered that to attempt to suppress or discourage the search for truth is like attempting to screw a top on a volcano.

The Independent.

The Outlook has the following: "Religion is no longer a means of placating the wrath of angry gods; it is humane, philanthropic, practical; it is less a preparation for an unknown future life than an inspiration to and an elevation of life upon the earth."

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

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Items of Interest.

National.

The conditions of the United States treasury near the close of the third quarter of the fiscal year indicates that the surplus for the twelve months will reach $100,000,000. Notwithstanding the repeal of war taxes and large expenditures in nearly every department, the treasury surplus of receipts over expenditures has steadily grown. The surplus last year was $77,000,000. For the six consecutive years immediately prior to 1900 there was a deficit ranging from $18,000,000 to $89,000,000.

Major-General Otis was sixty-four years old March 25, and retired from active service in accordance with War Department regulations. He will receive a pension of $5,625 per year. The affairs of his office were turned over to Major-General MacArthur. General Otis is the third ranking general of the United States Army, and was the first military governor of the Philippines.

The State Department has received notice of the eleventh international peace congress to be held in Monaco, France, from April 2 to 7 next. An invitation is extended to the United States to participate in the congress and send official delegates. The tenth congress was held in Paris in 1900.

President Roosevelt has tendered to H. Clay Evans the position of minister of the United States to Cuba. Mr. Evans has resigned his position as Commissioner of Pensions, and it is generally believed he will accept the position offered by the President.

The transfer of authority from American military government to the Cuban Republic will begin May 1. The Cuban Congress will meet May 10 and the final act of transfer and inauguration of President-elect Palma will take place May 20.

President Roosevelt has sent to Congress a special message on Cuba, recommending the legislation necessary for the future relations between the island and the United States, and incidentally advocating reciprocity with Cuba.

President Roosevelt has accepted the invitation of the Department of the Potomac, G.A.R., to deliver an address at the Arlington National Cemetery on Memorial Day.

March 12, 1902, there was $112,464,876 on deposit in gold coin and bullion, at the United States sub-treasury and mint at San Francisco.

Foreign.

The wireless telephone invention of Armstrong & Orling is being seriously adopted in England. The experiments recently conducted in Manchester have so impressed the municipal authorities that they are applying for parliamentary powers to establish a service in competition with the National Telephone Company.

A municipal competition service has already been established at Glasgow, and the corporation has placed its exchange at the disposal of the inventors in order that the possibilities of the system may be thoroughly tested.

The Southern Railway of South America has plans for extending its lines through the southern passes of the Andes to the Santiago-Victoria line in Chile, thus connecting the Atlantic and the Pacific Oceans by rail over the Andes. Repeated efforts have been made to construct a railway over the Andes, but none have been successful.

Arrangements are being made to celebrate next June the three hundredth anniversary of the separatist movement which began at Gainsborough in 1602, and which subsequently led to the sailing of the Pilgrims for Plymouth, Mass.

It is stated that the Emperor of Germany is greatly interested in reports of our industrial methods, and is eagerly engaged in studying the reasons for the industrial predominance of the United States.

It is said that the Pope has contributed an article to the *Osservatore Romano*, the semi-official organ of the Vatican, calling upon Christians to pray for the conclusion of peace between the British and the Boers.

Cecil Rhodes, the famous South African promoter, and one of the world's greatest financiers, passed away at Cape Town on the afternoon of March 26.

Prince Henry is quoted as saying that, judging from what he saw at West Point, he thought the American cavalry is probably the best in the world.

Twenty-five hundred colonial troops will be in London for the coronation. Practically every British colony will be represented.

Last month King Edward VII. laid the corner stone of the new Royal Naval College for cadets at Dartmouth.

The Italian Government has appropriated £36,000 for the purchase of an embassy at Washington.

The British first-class battleship Queen, was christened by Queen Alexandra, March 8.

Industrial and Commercial.

There is a very strong feeling in North Carolina against the manufacture and sale of liquor in the State. A decided majority of the white men have steadily cast ballots for the suppression of the liquor traffic. The constitutional amendment which goes into effect the first of next July will eliminate two-thirds, if not three-fourths, of the negro vote, and it is believed that after that date the prohibition people will be able to carry nearly every city and town in the State.

Commercial relations between the United States and Spain have been resumed with greater activity than ever before and with apparently greater cordiality. During the year 1901 our imports from Spain amounted to $7,040,758, and our exports to Spain were $16,785,711. With a single exception the imports and exports were greater than in any preceding year.

The National Carbon-Peat Company has been organized to utilize the supply of peat in the Fair Haven meadows, northeast of New Haven, Conn. "Peat Fuel" will be manufactured on a large scale. It is claimed that there is an eighty years' supply of the peat already in sight in the meadows, even if it is consumed at the rate of eighty tons per day.

At the semi-annual distribution of prizes by the National Cash Register Company of Dayton, O., for the best suggestions for improving factory methods and shop work, seven hundred dollars in gold, with engraved diplomas, were presented to fifty prize winners.

The Illinois Central Railroad has increased the pay of all its engineers and firemen. About eight thousand employes will be benefited and the pay-roll will be increased upwards of $300,000 annually.

Mayor Low of New York has signed the bill authorizing the Pennsylvania Railroad to construct a tunnel under the North River and to build two railroad stations in the borough of Manhattan.

The deposits in the savings banks of the United States have now reached a total of $2,640,000,000, an increase of about $700,000,000 in five years, or at the rate of $140,000,000 per year.

A compulsory industrial arbitration court, composed of representatives of employers and employes, has been established at Sydney, N. S. W.

General.

Michigan experts are perfecting machinery which will enable them to manufacture peat fuel at considerably less than the price of hard coal. One pound of dry peat gives the same amount of heat as three-quarters of a pound of coal. There are millions of acres of peat bogs in this country and the invention may prove very valuable. The peat is dried and pressed into solid blocks of the density of bituminous coal.

Mason and Dixon's line is being resurveyed and re-marked. The work is being done under the direction of the Legislatures of Pennsylvania and Maryland. The old stone posts, erected by Charles Mason and Jeremiah Dixon in 1763, are reset in solid cement bases, and iron posts are put in places where the old markers have disappeared.

Hon. Seth Low, who was a delegate from the United States to the Peace Conference at The Hague, has presented a window to the Anglican church at The Hague as an American memorial of the work accomplished by the conference. The window was unveiled, March 9, by Stanford Newell, United States minister to the Netherlands.

President Roosevelt will visit the Exposition at Charleston April 9. On that date he will present a handsome sword to Major Micah Jenkins, who distinguished himself by his services during the Spanish war. The sword will cost upwards of $500 and was purchased by voluntary contributions from every part of South Carolina.

It is stated that an American publishing firm will bring out an edition de luxe of Dickens's works, consisting of one hundred and thirty volumes, each to cost $200, or $26,000 for the entire set.

The Yellowstone National Park comprises an area of 2,288,000 acres. Five hundred and four different kinds of flowers grow wild within its limits.

The New York Legislature has passed a bill appropriating $100,000 for the erection of a monument to the late President McKinley at Buffalo.

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CHRISTIAN SCIENCE SENTINEL

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

Among the Churches.

Opening Services at Burlington, Ia.

THE most unique and interesting opening services in local history were those held yesterday (Sunday, March 16), opening to the public the new chapel of First Church of Christ, Scientist, in this city. There were three separate services, the second and third being repetitions of the first, held thus to enable all to attend who wished to be present at the church opening. There were three distinctive features that struck the observer as notable,—the quiet, tasteful elegance of the interior of the little church, the simple beauty of the services, and the fact that no collection of money was taken up, and there was no request in any form made for funds from those who attended.

The church and all appurtenances thereto were paid for by voluntary contributions by the members.

The handsome little church on North Third Street was filled at all three of the services.. The auditorium has about two hundred and fifty seats, and in addition to these there were fifty folding chairs used at the 10.30 A.M. service.

Besides the general invitation given in Burlington, a number of invitations had been sent to outside churches of the Christian Scientist faith, and there were from fifty to seventy-five visitors in the city from Chicago, Cedar Rapids, Monmouth, Ottumwa, Mt. Pleasant, Fairfield, Washington, Aurora, and other places.

The interior of the church was decorated very beautifully with palms, ferns, trailing vines, Easter lilies, azaleas, and the mantel in the reception room was decked with greens and a magnificent bunch of white carnations.

Members of the church began arriving at half past nine o'clock, and spent half an hour inspecting and admiring the work of their esteemed board of trustees, who had been given full discretion in all matters, from selection of plan to completion of every detail. Many were the expressions of pleasure and surprise at the beautiful result obtained with the sum of about seven thousand dollars which had been contributed by the little band of fifty members of Burlington's Christian Scientist denomination in the short space of but little more than a year since the church building fund was started.

The happiness they felt over the success of their worthy enterprise was evident in the faces of all.

The church rooms in the Klein Building have been vacated and all services will from this date be held in the new chapel, where a reading room will be kept open from two to four o'clock every afternoon for members and for any one interested or desiring to investigate.

Burlington (Ia.) *Journal.*

The address of the First Reader, Mrs. Emma N. Minton, was as follows:—

To all the dear friends who are present to rejoice with us, we extend a cordial and hearty welcome. The opening of our chapel, which is to be consecrated to the worship of the "ever-living and true God." is an important event to those who have worked, watched, and prayed for its achievement, and we feel unspeakably grateful to the one infinite God, the Presence and Power which has sustained and guided us in the work which has been accomplished.

We are deeply grateful for this building, which so completely meets our needs. It means much to us, to have a place of our own. For some time it has been the desire of Christian Scientists to have a church home, as well as to manifest a visible expression of gratitude and love to God, and to the Cause which has done so much for them.

Great credit is due to our building committee whose untiring, self-sacrificing labors have secured for us a building so complete in every detail. That they have been wisely guided is shown by the result. To each and all who have labored and contributed, our hearts go out in deepest gratitude and love.

Christian Science comes to us to-day revealing the Principle and rule by which man obtains harmony, mentally and physically. It teaches that all may be saved, here and now, from sickness, sin, and all evil, in proportion as they understand and live according to its teaching.

It reveals the ever-presence, the all-power, of Good. Through it we learn that infinite Love is not the author of sin, sickness, or death; and that the false beliefs of mortals, not Truth nor an angry Father, hold mankind in bondage; that the way of salvation therefrom is through intelligently knowing God as Life, as Truth, as Love, as supreme infinite Good; never mingling with error. It is to become so conscious of His allness that evil, sin, sickness, and death find no place in thought.

Jesus said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." Thus we find the whole of life is to know God, the only Creator, and to understand His creation.

In Genesis, 1 : 27, we read, "So God created man in His own image, in the image of God created He him." Where do we find this image? Not in sick, sorrowing humanity; for the image must be like the original, a perfect reflection. Jesus Christ is the perfect type of manhood, our exemplar. He came to show us the way. This way is through knowing the Truth,—the Science of Being. This knowledge is of God. It is the new birth. It reveals a perfect God as the Creator, and perfect man as His creation.

Through Christian Science doubts and mysteries give place to the true idea, and there comes an earnest desire to live according to God's Word, as found in the Scriptures, and in "Science and Health with Key to the Scriptures." These do satisfy the hungry heart, and bring the true idea of life, and love for God and man.

Our church is founded on the Christ, the healing power of Truth and Love. It has again been revealed to the world, so in need of its saving power. It has come through one whose faithful, selfless love, has been able to perceive and demonstrate it. It is the re-appearing of "Emmanuel" or "God with us," to be again manifested through healing the sick, destroying all error, and bringing to man his heritage,—perfect, harmonious, indestructible being.

Jesus' life proved the truth of his teaching. If he taught a Principle which he and his disciples proved, does not that same Truth hold good to-day for all who understand and

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practise that Principle? It is being proven, for whenever truly applied there is ample proof of its power.

This Principle was discovered by one whose life from childhood has been one of earnest faith in God. A faith which never wavered. When under sentence of death, through reading of the healing works of Jesus, she was immediately raised to health, and her life is given to the service of humanity and to the cause which brings freedom from the bondage of sin and sorrow.

Because this teaching is in advance of the thought of mortals it has met with opposition and unbelief. Mrs. Eddy stood alone with God, with Truth, battling against the opinions of the whole world; but to-day more than a million people are rejoicing in the fruit of her labors.

One who has felt the unspeakable peace and practical benefits which come from even a slight understanding of Christian Science cannot but feel grateful for the Truth which has so blessed mankind.

Many Christian Scientists have known sorrow. They have known what it was to be without hope. They have been and are being healed mentally, physically, and morally, and are being raised from despairing conditions to health and happiness and have a peace which cannot be taken away. For this, they have a deep gratitude and love for Mrs. Eddy, and the pure love which has shown them the way to a better life.

Christian Scientists need to watch and pray that they may bring forth the fruits of love,—love for God and man,—practise the Sermon on the Mount, and keep the Ten Commandments. Let humility, brotherly love, harmony, purity, goodness, and Truth, impel the thoughts and acts of the members of this church. Let us ever watch and pray for the Mind of Christ to be manifested in us,—the Mind which heals the sick, comforts the sorrowing, and reveals the kingdom of heaven. In proportion as this is done will the world recognize the fact, that the way of Life is again made plain through Christian Science.

Mortimer J. Higley the Second Reader, spoke as follows:

Christian Science was first introduced in Burlington in the year 1889. A few students met for the study of the Bible-Lesson in the different homes until 1893, when the number had grown to such an extent, that a room for their meetings was rented in the Masonic Temple. Soon the growth was such as to necessitate the renting of the adjoining room. February 24, 1894, the little band organized as a church under the laws of the state, with a charter membership of thirty-five. Two months later a lease was made for larger quarters, and a tasteful auditorium was fitted up in the same building. The growth and interest increasing, it became necessary in 1899 to have new quarters, and arrangements were made for the pleasant auditorium we have just left in the Klein Building. Shortly after taking possession of this auditorium a reading room adjoining was furnished, although for several years a reading room had been maintained in the Masonic Temple.

A desire to have a home of our own found expression in the starting of a building fund in 1899. Several lots were offered us for a building site, and at a meeting held January 1, 1901, it was unanimously decided to purchase the lot on Columbia Street adjoining the public library. September 24, 1901, this lot was sold, and the lot whereon this chapel stands was purchased the sixteenth of the following month, and the Board of Trustees were given full authority to secure plans and erect a chapel. A building committee of three was appointed by the Board of Trustees to carry out the wishes of the church. The contract for the foundation was signed November 1, and the contract for the superstructure was signed December 2. With but a slight delay, on account of extreme weather in December, the work has progressed rapidly.

Many have been the problems to meet, but with unflinching trust in the power of our God and His allness, we pressed on in our labors, feeling confident of the results. And now that our efforts are crowned with success, the doors of our beautiful home are thrown open to welcome you all, and in the spirit of divine Love we would take you each by the hand and tell you of the pleasure it gives us to have you with us on this occasion. To those of us who have labored for the consummation of this event, its full meaning is deep and significant.

The pathway that has led to this hour has not been one of flowers, but has called into active use the teachings of Christian Science. Opposition, discouragement, and failure, have lifted their voices and stood out against the onward march of Truth's servants; but undaunted, clad in the panoply of God's allness, every foe has been vanquished, and to-day we are privileged to enjoy the reward of our persistent toil. Standing as we do in the presence of our glorious achievement, and recognizing the hand of God in this work as we most humbly do, it is a source of wonderment when we contemplate the victories won. Truly God's promises are veritable; and we have but to recognize our sonship, to be the inheritors of His vast storehouse.

In the completion of this chapel is an example of the practicability of Christian Science. From a worldly standpoint, it would be thought foolish and impossible for a little band of people (about fifty in number) to attempt the building of an edifice at the cost of about seven thousand dollars, and at a time when building is usually suspended. This is particularly so when the fact is known that the contributors are mainly from the ordinary walks of life. But with firm trust in the supporting hand of God, and recognizing that "Except the Lord build the house, they labor in vain that build it," we pressed on, and in the brief time of four months, are rejoicing in the completion of our labors.

The successful completion of this work would lead to the question, What is it that enables a small band such as this to accomplish so much? Did you but know the grateful hearts for healing from sickness and sin whose privilege it was to contribute of their material means, small though they may be, you would not wonder. It is the unwritten history of lives made joyous and happy, through their clearer relationship with our heavenly Father that is the cord which binds the members of this little band into a union that is indissoluble.

To the little ones in the Sunday School has been the joy of furnishing every dollar for the beautiful gas fixtures, and the fervor with which they entered into and completed the work has been an inspiration. Their ardor in the work resulted in their accumulating more than was needed for the gas fixtures, and the beautiful picture, "Daniel's Answer to the King," which hangs over the mantel in the reading room is a gift from these little ones. This is a fitting gift from them and beautifully typifies their trust.

From loving members and friends have come many useful gifts, such as a new sidewalk for the front of the lot, the beautiful desk we are now using, the handsome pedestals, the electric wiring and fixtures, the grill above us, and many useful furnishings for the reading room and reception room,—desks, chairs, portieres, and pictures. Also a handsome large Bible bound in Levant. These gifts each express in a degree the joy of the giver.

May this visible sign of the power of Truth stand as a reminder that the Fatherhood of God and the brotherhood of man are made manifest, and within its walls may be found the Love that is rest to the weary, consolation to the sorrowful, and healing to the sick. May this Love so mould and fashion us anew that our lives may grow "unto the measure of the stature of the fulness of Christ."

It is impossible for that man to despair who remembers that his helper is omnipotent.—JEREMY TAYLOR.

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Selected Articles.

Do Christian Scientists Heal by the Power of Divine Mind or through Human Will?

It is quite generally conceded that Christian Science does really cure. Some, however, are not willing to admit that the results produced by the practitioners of this faith are really effected by divine power. This is, doubtless, due to the smallness of faith extant in the world to-day.

Speaking from my own experience, I am led to say that previous to my having studied Christian Science I had faith in God, but I am not sure that I had faith in my prayers. This is not strange when I consider how little result I saw from them. Yet I must confess that my prayers, crude as as they may have been, were a stay to me from childhood, since they perpetuated a love of the pure and good, and have been in a large measure a preventive of sin. Through Christian Science I have learned more of God, something of His nature and essence, and how to approach Him in a manner to bring out better results.

The exercising of faith in divine Providence is a very simple thing when scientifically understood, and with the dawn of new knowledge on this subject we are made to exclaim, as we usually do upon the solution of a difficult problem, Why did I not see it before? Indeed, truth is always simple when understood, though it may seem very complex while not understood. It is not strange that those who have not a correct understanding of this science, and who have not applied it themselves in curing the sick, should attribute the healings of its practitioners to something which is tangible to human sense.

One who believes strongly in medicine is likely to say of the patient of a Christian Scientist, "He is being healed because the medicine he has taken heretofore is just now taking effect." The one who does not believe strongly in medicine, or who has lost faith therein, may say, "It is because he quit taking medicine. I have for a long time thought he was taking too much." The one who believes in Spiritualism naturally declares that the healer is a medium and the patient is being cured by Spiritualism, while the hypnotist, not reckoning God into the practice of mental healing, and understanding little or nothing in this line beyond hypnotic suggestion, is apt to believe that the results which he witnesses from the practice of a Christian Scientist are being accomplished through hypnotic suggestion.

Each particular individual interprets the phenomena before him according to his own peculiar sense of that which is needed to bring about such manifestations. The Christian Scientist, exercising his positive knowledge that God, the Infinite Spirit, the divine Mind, is the only real power and influence, is certain that whatever is accomplished through his efforts is by reason of the divine power.

Who knows how the healings of Christian Science are accomplished except the Christian Scientist himself who has brought out the result under consideration? Who is able to explain what has been done to produce a given effect but the practitioner who has been the instrument through which the result appears? Jesus said, "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." If an individual will practise the simple and clear understanding of the divine power as it is taught in this school of religion and science, he will learn whether the healing is done through the will of self or by means of the divine Mind. We say without hesitancy that no one can possibly understand this science without practising its teachings, and no one is capable of giving an intelligent exposition of the methods of Christian Science practice without being a practical Christian Scientist. Could one give a correct explanation of mathematics who is not a practical mathematician and not able to solve problems and demonstrate propositions according to its rules? Christian Science is indeed a science, and must be so treated in order to be understood. The sceptic is doubtful about its truth as well as the results of its practice, because he refuses to test it by learning and applying its teaching, while the Christian Scientist is immovable in his understanding of the present utility of divine power in healing sin and sickness, because he has applied his knowledge of this science with convincing results.

Some say the period of divine healing has passed. Would one declare that the day of artists has passed when our walls are covered with beautiful pictures fresh from the artist's brush? Shall we say the day of miracles or marvelous manifestations through divine power has passed when scarcely an individual can be found who has not some friend or relative who has been healed through the power of God as understood in this science?

Alfred Farlow.
In the *Boston Times*.

Reply to Rev. Dr. Waterman.

Editor Gazette:—Your issue of February 18, gives a column and a half of space to an abstract of a sermon preached last Sunday evening in your city by Dr. W. A. Waterman, in the course of which he is reported to have made an attack upon Christian Science on the ground that it is pantheistic. If I shall be able to show herein that such a charge is a misconception on the part of Dr. Waterman, and that it entirely misrepresents the Christian Science doctrine, I take it for granted that, as a Christian gentleman, he will welcome the correction of his unjust censure and that you will not decline to place such correction, suitably and decorously made, before your readers.

Your abstract of his sermon quotes Dr. Waterman as follows:—

"Mrs. Eddy's system is but little more, philosophically speaking, than a hazy, confused rehash of the religion of India,—pantheism in a crude, illogical form."

Waiving the harshness of epithets used by Dr. Waterman in speaking of the religious tenets of a class of his fellow-citizens now numbering more than a million adherents in this country alone, I pass to a consideration of the grounds upon which he bases so virulent an attack. The authoritative text-book of Christian Science is "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. There are now two hundred and thirty-two thousand copies of this book in the hands of readers throughout Christendom. There are many copies in Terre Haute. Strange to say, Dr. Waterman does not quote from this authoritative source to justify his attack; but relates a conversation which he says he once held with a Christian Scientist (whose name he does not give) in California, about "A measley dog," and in which he attributes to his interlocutor certain absurd views which are not conformable to Christian Science tenets. Without raising any question as to the possible inaccuracy of his apprehension of the meaning of his interlocutor, I rest content with quoting, as the best evidence on this point, from Mrs. Eddy's book above named, at page 204 (Rev. Ed.):—

"The belief that God lives in matter is pantheistic. 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; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, continuing to stumble with lameness, droop with dyspepsia, consume with disease,—all because of their blindness,—their false sense concerning God and man."

The above is conclusive as to the point in question. For similar evidence that Dr. Waterman is wholly ignorant of the teachings of Christian Science in respect to pantheism,

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I refer him and the readers of your paper to pages 129, 27, 279, 139, 110, 293, 306, 307, and 257 of Mrs. Eddy's said book (Rev. Ed.).

Pantheism is the view that God and the universe are identical. It is believed to have been taught by various Greek philosophers, such as Miletus and Pythagoras. Spinoza and Schelling have been erroneously charged with pantheistic teachings. It is an error in philosophy arising from a misconception of the nature of God and what is called the material universe, and which has been more or less prevalent in all countries and times. It is not chiefly confined to India, as Dr. Waterman's sermon would seem to teach, although it is true that it belongs to the Vedantic system of philosophy of India.

Any scholar who will study Christian Science in its own literature (and no scholar will pretend that any other source of study is defensible), will speedily discover that Christian Science, instead of being pantheistic, is the antipode of pantheism.

Ridicule, "measley dog" anecdotes, and the like, when used against the religious beliefs of a minority, are matters of choice and of Christian charitableness; but they are wholly foreign to logic and scholarship. They can teach nothing useful or uplifting. Let it be weighed whether they do not savor too much of that intolerance which has brought so much merited odium in the past, not upon Christianity, but upon churchcraft.

The adherents of Christian Science are now to be found all over Christendom in large and rapidly increasing numbers. They point to the "works" which follow their teachings as proving them to be the teachings of Christ, "By their fruits ye shall know them." They may interfere with established forms of religion; but so did Christ. They may be ridiculed and reviled; but so was our great Wayshower. They quote to those who revile them, from Matthew, 15 : 13: "But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up." They believe that "into whatsoever city or town ye shall enter," it is your duty to remember and follow the command of our Saviour, "heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

They believe that obedience to this command of Jesus is as much the duty of men now as it was when the command was given; that the command was not limited to any age or people; and that such obedience will be as useful to poor humanity now as in any former age. Christian Scientists implicitly trust the promise of Christ that he will abide with us always; not, of course, in the flesh, but in truth; and they also implicitly trust Christ's pronouncement, "He that believeth on me, the works that I do shall he do also." They understand that this promise and pronouncement are in perfect accord with the immutable principles and laws which govern the relations of God and men.

Respectfully,

CLARENCE A. BUSKIRK.

In *The Gazette,* Terre Haute, Ind.

Should They Receive Pay?

Editor *The Times.*

A short time ago there appeared in your columns a query concerning the right of Christian Scientists to charge for their services.

It seems odd that any one should question the right of another to receive just pay for the time given in any service, be that service what it may. The minister of the gospel receives a stipulated sum for his services, and no one can accuse him of charging for the gospel he preaches or the prayers he makes. What is given him is an honest return for his labors that he may live comfortably and not become a public charge. This example was given by our Master who told his disciples to abide in any house where they were received, and if not hospitably received to shake the dust of such place off their feet. The same principle obtains in these later days, although the customs of the times are very different; and it would be thought strange on the part of any one who desired to labor and pray for another, to insist on taking up his abode with him.

Christian Scientists do not look upon the power to heal as a "gift" in the ordinary sense of the term. To them it is proven that the power to heal the sick and cast out evil of all sorts comes in proportion to one's understanding of God. It is very evident that Jesus did not intend his command "heal the sick" to apply only to his immediate followers, for did he not say in sending forth his disciples, "these signs shall follow them that believe"? He did not say, shall follow "you" but "them." Again the Scriptures say, "Jesus Christ, the same yesterday, to-day, and forever." Surely there is apparently as great need to-day that his followers "destroy the works of the devil" as in the early days, and why should we believe that there is less of God's grace present now than then? We have his own promise, "Lo, I am with you alway, even unto the end of the world."

An impartial investigation of the teachings of Christian Science and the multitude of good works resulting from the practice thereof, should prove to any one that righteousness is its only aim. Perhaps a million people have found health and happiness in Christian Science, and surely that which has brought such blessing to so many of our fellowbeings deserves respect rather than criticism, and a warm welcome in our midst. The world needs all the effort we can put forth to prove that our Master's teachings are as potent to-day as when first uttered.

ALBERT E. MILLER.

In *The Times,* Newville, Penn.

The Attitude of the Jews toward Christianity.

WE copy from the *Dayton* (O.) *Herald* the following article by the Rev. David Lefkowitz, Rabbi of the Jewish synagogue.

There was a time, not many years ago, when scholars were intent upon discovering and pointing out the differences between peoples and the disagreements amongst religions and sects. The scholarly research in this direction affected the thoughts and actions of the masses, and especially was the latter end of last century marked by a rise of the national instinct, which did much to change the map of Europe; while the revival of Anti-Semitism is directly traceable to Renan's studies in this field. This emphasis upon the differences and the disagreements has arrayed nation against nation and creed against creed, until, in the twilight of the nineteenth century and at the dawn of the twentieth, there arose the ideal of a broader, all-embracing culture based upon and inspired by a better understanding on the part of Christendom of the peaceable doctrines of Him whom it worships and whose life it strives to follow. Signs of this change of emphasis are patent on all sides; amongst nations, in the Pan-American Congress recently held; amongst religions, in the Congresses of Religions that are made the feature of our great Expositions. In these conferences the agreements are sought out and underlined; and the links which our common humanity throws out are welded together into a chain of better understanding, of freedom from prejudice, and of catholicity of sympathies.

It is with a view to make that chain stronger that this article on the attitude of the Jew towards Christianity is written. No one is eager to hold out the hand of friendship to one supposed to hide a murderous dagger in his sleeve. And many Christians, I have no doubt, hesitate to manifest this new spirit toward the Jew, because they are uncertain as to his attitude of friendliness. They were prejudiced enough in the year 1348 to believe that the

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Black Death, which took off a fourth part of all humanity, was due to the poisoning of the wells by the Jews. And even now many cannot be induced, in spite of unanswerable arguments, to give up the belief that a special law bids the Jew to love his co-religionist and hate the Christian; that Shylock's grasping spirit and revengeful nature is a truthful picture of the Jew, in spite of the well-known fact that the "Gesta Romanorum," from which Shakespeare took the story which he worked up into his "Merchant of Venice," shows the Shylock of the tale to have been a Christian.

Is the Jew bidden to hate the Christian? Do we not read in the Mosaic law, "Thou shalt love the Ger [him of another faith]: for ye were Gerim in the land of Egypt" (Deuteronomy, 10 : 19). "One law shall be to the Israelite and to the Ger." (Exodus, 12 : 49; Leviticus, 24 : 22; Numbers, 9 : 14; 15 : 15.) "Thou shalt love thy neighbor as thyself" (Leviticus, 19 : 18)? Hillel said: "Do not unto others what thou wouldst not have done unto thee. This is the principal commandment; all others are the development of that one;" and again, "Be of the disciples of Aaron, love peace, seek peace, love mankind, and thus lead them to Law." Look through the pages of history and see what Israel has suffered at the hands of the Church and its ardent supporters. It is a story written in blood. If revenge were Jewish, what justification there would be for it! For these scars and wounds of the centuries the Jew's only revenge is to love; that is, to continue at his mission, which he believes to be for the good of man.

Is the Jew so far removed from the Christian point of view? As to dogma he certainly differs on the divinity of Jesus, upon vicarious atonement, and upon the original sinfulness of man. But, leaving theology aside and considering only those things which affect man's actions toward his fellow-man, the disagreements between the Jew and Christian are trifling; while the agreements are numerous enough to form a most comfortable platform upon which both may stand together. In the work of charity, in the effort to raise man out of his selfishness and materialism, in the endeavor to promote commercial integrity and civic uprightness, the Jew and Christian can join their forces. In fact, the Jew is ready to give due honor to Christianity for popularizing the Jewish Bible, for introducing the Jewish Prophets into Europe, for singing the Jewish Psalms in its churches, and bringing the God whom Abraham first adored to people who, but for its energy, would perhaps still be performing their weird and sacred rites before images of wood and stone.

These are the appreciations and this the attitude of the Jew to Christianity,—no venom, no hatred, nothing but recognition of our many points of agreement, appreciation for the civilizing and spiritualizing work of Christianity in the past, and sympathy with all that is best in its present endeavors. There is no hope of uniting on a theological ground; but, upon humanitarian questions, upon all that tends to the uplifting of man, Jew and Christian are at one. Such, at least, is the attitude of the Jew.

Notices.

Christian Science Lecture.

The semi-annual lecture on Christian Science under the auspices of The First Church of Christ, Scientist, in Boston, Mass., will be given by Rev. William P. McKenzie, C.S.B., in Symphony Hall, corner Massachusetts and Huntington Avenues, Thursday, April 10, at eight o'clock P.M. All are welcome. Seats free.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
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Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Church Manual.

The twenty-fourth edition of the Church Manual, containing the names of all the members of the Mother Church including those admitted November 5, 1901, is now on sale. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials.

One copy prepaid	$1.25
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Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form* of *invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the Clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

As to Giving Advice.

WE shall once more have to remind our co-workers in the Field that the First Reader of the Mother Church cannot be adviser-in-general to the students. He has neither the time nor the authority to do so.

Those who construe section 7 of Article IV., later editions of the Manual, as conferring such authority, misunderstand it. It does not relate to every member of the Mother Church. Were the First Reader of the Mother Church under obligation to "enforce the discipline and by-laws of the church" as to every member of the Mother Church who might possibly need it, a moment's thought will convince any one that he would have an impossible task.

As to the by-law which reads: "None but the First Reader, or the Directors, shall give advice on church matters outside of the meetings"—this relates to church matters of the Mother Church, not to individual matters affecting church members, nor to branch churches. A thoughtful reading of the last clause of this section indicates plainly the spirit and purpose thereof: "Any member who disobeys this By-Law shall be dropped from the roll of Church membership." It was clearly to put a stop to promiscuous and unauthorized advice about the affairs of the Mother Church that this section was enacted.

The other provisions relative to discipline are very plain. They point out what must be done if the by-laws are to be enforced. Those who carefully read them will see that the First Reader can only act jointly with the Board of Directors, upon full and proper compliance with all preliminary as well as final requirements. The First Reader cannot act alone. The by-laws must be read and construed as a whole, instead of singling out a particular one to the exclusion of all others. We, therefore, earnestly request that the students cease sending to the First Reader their various questions concerning private individual conduct, personal differences, differing interpretations of the text-book and the Manual, questions as between teacher and students, etc. These questions come to him as if he had sole and absolute power to settle everything. He has repeatedly heretofore shown that he does not possess such power, and he surely has not the wisdom.

If, with his human hand, he could aid you at all, it would only be temporary, and would not do the work for you which, under divine guidance, you must do for yourselves. He does not occupy the relation of teacher to you, nor can he stand sponsor for individual action.

Let us look to the many helps which God, through our beloved Leader, has provided for us. Here we shall find abundant help for our every real need.

A more careful study of the Church Manual and a more alert keeping pace with its changes and additions, is becoming a greater and greater necessity.

All requests which properly call for official action should be addressed to the Clerk of the Mother Church, who is the authorized correspondent thereof. A request to the Clerk for instructions relative to such matters will be complied with by sending the same to the applicant.

"Lord, Save Me."

THUS cried Peter when he was overcome by fear and doubt. Until so overcome he could walk alone, even on the water. So says the record. (Matthew, 14 : 28–31.) So long as he kept down fear and doubt, relying on God as the divine Principle by virtue of whose power he could walk uprightly, he needed no personal help, not even the helping hand of Jesus who was near by. Herein is a wonderful lesson. It will be observed that Peter's fear and doubt began when "he saw the wind boisterous." The still wind and placid water caused him no alarm, no fear or doubt.

Peter typifies the experience of mortals in their growth from material into spiritual conditions. When the wind and waves are quiet all goes smoothly; but with the appearance of rough winds and waves, fear and doubt take possession, and the disciple who is yet in the belief of personal, human power rather than in the understanding of the divine All-power, cries out to personality for salvation, instead of trusting to his understanding of divine Principle —God. Principle obeyed, saves; personality obeyed, at its best, may temporarily relieve, but it cannot save. Jesus quieted Peter's fear by giving him a helping, fleshly hand; but Jesus did not, by that kindly and sympathetic act, teach Peter the Principle whereby he could save himself. Peter had to learn of this saving Principle for himself, taking Jesus as his guide and teacher thereof. Jesus' human help destroyed Peter's fear for that *once*, but it was temporary, not permanent help. Peter had yet to work out his own salvation. So must it be with all.

The Lesson Sermons.

SOME time previous to the appearance in the columns of the *Sentinel* for March 20, 1902, of the article on "The Lesson-Sermons," Mrs. Eddy said to its author:—

"The questions for our Sermons cannot be exhausted in all eternity."

At the time of the conversation in which this remark was made, our Leader had not read the article, and this strongly confirmatory statement from her of what was therein written is an interesting coincidence.

We have not heretofore given the name of the author of that part of the article which treats of the Lesson-Sermons. We know of no reason why we may not say, that it was the Rev. Irving C. Tomlinson of Concord, N. H.

Unity in Baltimore.

ALL Christian Scientists will rejoice to read the following letters from the Baltimore branches. We have all read with great joy the reports of unification in other places which were recently published; and this additional evidence that all are coming together in the one Mind is indeed gratifying.

Following are the letters:—

The St. Paul, Baltimore, Md., March 26, 1902.
First Church of Christ, Scientist, Baltimore, Md.
Mrs. Ella Leib Darby, Clerk.

Dear Sister in Truth:—Upon the advice of the First Reader, Miss Ellen E. Cross, and the unanimous approval of the Trustees, the members of Second Church of Christ, Scientist, at a special meeting held Tuesday evening, March 25, voted that the following resolution be adopted:—

> *Resolved:* that Second Church of Christ, Scientist, signify to First Church of Christ, Scientist, their desire to unite with them as one church body as soon as Second Church may have so arranged its financial affairs as to make such union legally possible.

And further, that we manifest this union in heart

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and spirit by attending at the earliest possible moment, the services of First Church, until our obligations are discharged and we are free to become members.

In the midst of prosperity, with our financial condition steadily and rapidly improving, and with a full attendance at our services, the call has come to leave all and go back to the church from which we came out just five years ago.

The divine leading which came to our First Reader from the Bible and Science and Health, was so direct as to be unmistakable, and the good fight has been fought and the error of separation cast out.

We are humbly and deeply grateful that divine Love has mercifully uncovered and destroyed the error that divided us, so that we may be more truly obedient to our dear Mother in Israel, who is so patiently and earnestly striving to have us demonstrate the unity of Good; for to be truly loyal to her we must lay aside all personal considerations and differences, and devote our whole energy to working for the Cause so dear to us all. We come to you with willing hands and loving hearts, and desire to take our places side by side with your members, as brethren dwelling together in unity, and hope the time is not far distant when we may unite with you in full membership.

Coming as this demonstration has at this glorious resurrection season, these words of our beloved Leader (Science and Health, page 45, Rev. Ed.) ring in thought like Easter bells:—

> Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and elevated them to possible at-one-ment with the spiritual idea of man, and his divine Principle, Love, through the revelation and demonstration of life in God!

Your sister in Truth,
MARIAN W. HERING, *Clerk.*

2305 St. Paul St., Baltimore, Md., March 26, 1902.
Second Church of Christ, Scientist, Baltimore, Md.
Mrs. Marian W. Hering, Clerk.

Dear Sister in Truth:—Your letter of March 26th addressed to First Church of Christ, Scientist, expressing the desire on your part to unite with us as a church body, as soon as it may be possible, has been received and read by us with profound thankfulness and joy.

To your request we would reply that nothing could give us greater happiness than to extend to you a most cordial greeting. We recognize God's hand in this demonstration, and reverently bow before His love and care in grateful joy.

Our love goes out to our Mother for showing us how to work for the good of our beloved Cause, and following her precepts there could be no other result than the re-union of the Scientists in this city. The thought of unity brought out in your letter is one in which we most heartily co-operate in every way.

May you speedily be with us in full membership.

I remain.
Your sister in Love,
(Signed) ELLA LEIB DARBY, *Clerk.*

Tribute to the New Edition.

17 North State Street, Concord, N. H., March 22, 1902.

Dear, Precious Mother-Heart:—Every time I have taken up the new Science and Health, I have sent you countless greetings of love which have been borne to you on angel's wings, I know. Now you have taken us on to another mount of revelation through this revised edition, and I cannot tell you what it means to me.

Lately, whenever I have thought of the mighty demonstration necessary for the reversal of every problem in the human consciousness, the magnitude of the work necessary has overwhelmed me, but this revised edition has lifted this sense, and I feel a great tranquillity and peace, for it has brought such an assurance that God is working with us. Dear Mother-Heart, the truthfulness that you manifest in every detail of every problem is wonderful and grand; it is teaching us "what obedience is and *how* to *obey*."

You know I love you! With a thankful heart now and always, VILLA WHITNEY WHITE.

The Lectures.

At Seattle, Wash.

On Sunday, March 2, a large and appreciative audience of nearly three thousand people greeted Judge William G. Ewing at the Grand Opera House. In the balcony and on the main floor all the standing-room was occupied. Several hundred were turned away for lack of room. The lecturer was introduced to the audience by the Rev. W. D. Simonds, pastor of the flourishing Unitarian Church, as follows:—

My Friends:—More than thirty-five years ago a New England lady, who had endured her full share of human suffering, first published to the world what is now known as Christian Science. Gathering about her a few pupils, she founded a school of that faith. This new faith met first with ridicule. It became the object of every nimble paragrapher's sarcasm. As it grew in numbers it became the object of opposition and, in not a few instances, of persecution. It would be a gratuitous insult, and perfectly futile, to suggest that the Christian Science denomination has not its full share of intelligent and thoughtful men and women.

Whether you accept this philosophy or whether you reject it, whether you believe it true in part or erroneous in part, you will all, to the last man of you, and woman too, agree with me in this,—that Christian Science has earned its right to be heard; it has earned its right to the candid and earnest attention of all sincere men. It is not possible for a rational man to dismiss this philosophy with a scornful wave of the hand, with a toss of the head, or a curl of the lip; for a faith that in a little more than a quarter of a century has won thousands of adherents in this materialistic age,—and among those, men of eminence and women of attainments,—I say, deserves the candid attention of every sincere man.

We have with us to-day a man of eminence in his chosen profession, one who, in the full maturity of his thoughtful years, was converted to this belief. He speaks to us to-day upon the subject: "Christian Science: Physician and Redeemer," and I know, from my knowledge of Seattle, that I can pledge to Judge William G. Ewing of Chicago, whom I now present to you, a most candid and earnest hearing.—*Correspondence.*

At Chanute, Kan.

Mr. Edward A. Kimball, C.S.D., of Chicago, delivered a lecture in the Opera House, Monday evening, March 10, under the auspices of First Church of Christ, Scientist, of Chanute, to a large and appreciative audience. His subject was "The Cause and Scientific Cure of Disease."

Mr. Kimball was introduced by Mr. A. H. Turner, of this place, as follows:—

Ladies and Gentlemen:—I am glad to see so large an audience here to-night to listen to a lecture on Christian Science. The gentleman with us is an able exponent of the doctrine, and will talk to us along the line of "The Cause and Scientific Cure of Disease." I do not know much about Christian Science, and I presume most of this

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audience is similarly situated. I have a great deal of respect, however, for any doctrine or organization that has for its object the betterment of humanity. We have seen in our own midst men and women made better by the teachings and practice of Christian Science and, therefore, consider it worthy of our most careful consideration.

I now have the pleasure, ladies and gentlemen, of introducing to you the speaker of the evening, Mr. Edward A. Kimball.—*Correspondence.*

At Snohomish, Wash.

The Alcazar Theatre was comfortably filled last Saturday night (March 1), by an attentive audience of Snohomish people, anxious to hear Judge William G. Ewing expound the principles of the Christian Science religion. The speaker was introduced by C. L. Clemans, by request, in a few well-chosen and appropriate remarks. The lecturer occupied an hour and a half, during which time he held the closest attention of his large audience. He did not present the subject from the argumentative standpoint, nor did he attempt in any manner to explain the means or manner of healing, other than to refer the interested to the study of Mrs. Eddy's book, Science and Health. His main purpose was a comparison of the Christian Science belief with that of other churches, and its conformity to the true teachings of Christ. The lecture was given under the auspices of First Church of Christ, Scientist, and was well received by all who heard it.

Snohomish County (Wash.) *Tribune.*

At Winfield, Kan.

Edward A. Kimball, C.S.D., of Chicago, delivered an address on Christian Science at the Christian Church, Saturday evening, March 15. The church was filled with a representative and appreciative audience. Mr. Kimball held the attention of the people for an hour and a half with untiring interest, while he presented some of the claims, aims, and purposes of Christian Science. The lecturer was introduced by Miss Mamie Maxwell, First Reader of the Winfield Church, who said:—

Ladies and Gentlemen:—We have with us this evening a member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., who will lecture to us on the subject of Christian Science—one who has tested its efficacy to heal the sick and reform the sinner, and who is devoting his life to the cause of Christian Science.

I now have the pleasure of introducing to you, Mr. Edward A. Kimball of Chicago.—*Winfield* (Kan.) *Courier.*

At Duluth, Minn.

A large and attentive audience greeted Mr. Edward A. Kimball, C.S.D., of Chicago, at the Lyceum Theatre, Friday evening, February 21. The lecturer held his audience for nearly two hours with very evident interest. The force and conviction back of the speaker's words has awakened a general interest in Christian Science, and several cases of healing have been reported. Mr. Burrell, First Reader of First Church of Christ, Scientist, introduced Mr. Kimball.

The lecture was printed in both daily papers.

Correspondence.

At Everett, Wash.

The Hon. William G. Ewing of Chicago, was greeted by a large and representative audience at the Everett Theatre last evening (March 7), and his explanation of Christian Science commanded close attention. His sincerity is evidenced in dispassionate discussion and in the fact that he stands as a man who has submitted the doctrine to the tests of a judicial mind.—*Everett* (Wash.) *Herald.*

Wednesday Evening Meeting at Brooklyn, N. Y.

The testimonial meeting of the Second Church of Christ, Scientist, Brooklyn, N. Y., held on Wednesday evening, February 12, at their church edifice, Park Place, near Nostrand Avenue, was a joyous demonstration of grateful hearts, testifying to manifold blessings realized through Christian Science. The testimonies covered a wide range of experiences, and conclusively proved that God was "a very present help in trouble."

A gentleman testified to having been cured of a well-developed case of diabetes. He had been led to suppose, after treating with many physicians, that his case was hopeless, but after reading Science and Health, in connection with Christian Science treatment, all manifestations of that much dreaded disease disappeared and he is now in the enjoyment of good health. He has also been enabled to lay aside his glasses.

Another gentleman testified that prior to the time when Christian Science was presented to him, both he and his wife, after having explored and investigated many fields of religious thought, had concluded to take their chances with the agnostics. His wife had been an invalid for some years, but after the light of Christian Science had dawned upon their consciousness, she was physically healed, and they both received such a spiritual uplift, that they never tire of telling the great benefits which have come to them, through the understanding of the blessed Truth.

One gentleman, who had been a member of an Orthodox Church for many years, told his experience, and among other things stated that although striving in the old thought to live a consistently Christian life, he found it extremely difficult. His wife, who had been a great sufferer from nervous dyspepsia for many years, had been healed while attending one of the Science lectures, given in Brooklyn, and he also had been healed of both the liquor and tobacco habits. Both he and his wife have received innumerable blessings, since coming into Christian Science, for all of which they are deeply grateful.

Space will not admit the continuation of further testimonies, but suffice it to say, that this band of faithful workers in the line of Truth, is doing effective work, and their hearts overflow with gratitude to their beloved Leader, Mrs. Eddy, who through the purity and consecration of her life, has given to the world the blessed truth of Christian Science for the amelioration of suffering humanity, and for the spiritual enlightenment of those groping blindly in the darkness of material beliefs.—H. M. F.

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly.* When the change is made in the *Quarterly,* references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

April 27, 1902.—*Subject:* EVERLASTING PUNISHMENT.

I.—5—31; 37—1; 10—29 to 19 next page; 537—13 to 15.

II.—184—6 to 8; 196—9 to 22; 327—8; 489—13 to 15; 105—22 to 27.

III.—6—21 only; 453—19; 95—6; 542—5 to 8; 447—13, 14, 21; 405—24.

IV.—35—30 only; 5—1 to 9; 22—23; 240—18 to 4 next page.

V.—315—16; 291—12; 339—1.

VI.—219—1 to 3; 77—13 to 18; 572—19 to 25; 573—13.

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From Our Contributors.

Peace, Be Still!

BY ALICE A. RUSSELL.

AND as they sailed across the lake,
Dark grew the midnight sky!
A mighty storm tossed the frail boat,
The waves rolled mountain high.
And watching through this weary night,
Each heart was filled with fear;
As peering through the dashing spray,
They sought for rescue near.

Amid the clash of wind and wave,
Asleep the Master lay;
Without a fear he slumbered on,
As if 'twere peaceful day.
More loudly still the gale roars on,
Higher the billows rise,
In trembling fright the watchers call;
The Saviour's voice replies.

And through the noise, his gentle word
Rebukes the wind's wild will;
And to storm-swept Genessaret,
He speaks his, "Peace, be still!"
And on the bosom of the lake,
The little boat now rests,
The calm of peace upon the waves,
Peace in the sailors' breasts.

"Have ye no faith," the Master says,
"That ye so fearful be?"
While filled with awe, these simple men
Gaze on that placid sea,
And dare not speak aloud the thought,
But to each other say,
"What sort of man can this man be,
Whom wind and sea obey?"

As on this far Lake Galilee,
When storm-clouds worked their will,
The Saviour's voice brought calm 'mid strife,
When heard his "Peace, be still!"
So in our night of error's storm,
When fear obscures our sight,
When clouds of sense and erring thought,
Seem to shut out all light,

Softly there comes to those who list,
Driving away the pain,
A voice that speaks of Love divine,
The Christ-Truth come again,
Bringing the rest that knows no fear,
The calm that follows strife;
An abiding sense of Christ's dear love,
The consciousness of Life.

Letter to a Mother.

My Dear Friend:—Your exceedingly thoughtful letter received, and read with deep and earnest interest. It is evidence of your sincere and true love for the welfare and good of your boy. I can assure you that I have a great interest in his progress. We know that progress means a higher, more exalted condition, for progress is the sure reward for obeying the commands of the Master.

Your letter brings out clearly the true mother love, of which any son can well be proud. There is no love known to mankind, from the human standpoint, so true as mother-love, but we shall all soon know there is but one Father-Mother, and that is God. We are all His children, and are brothers and sisters. Jesus commanded us to call no one Father upon earth, for one is our Father in heaven,—harmony. This clearly establishes the relationship on the whole, and on a more everlasting, eternal plane, and when we understand our true relationship to God, we then, as recorded in the first chapter of Genesis, shall have dominion. Now, to have dominion means to be subject to only one Father. If we are running away from every little condition that confronts us in this world, *these* conditions have dominion, not *we*, which is contrary to the teachings of the Holy Scriptures. We are told that we must rise to the full stature of Christ Jesus, and know the Truth, and the Truth shall make us free. We know, as the Bible records, that God is a lamp unto our feet and a light unto our path, and we shall hear a voice behind us saying, "This is the way; walk ye in it." Our duty is to listen earnestly and prayerfully, and in meekness, for this voice, and when we walk in accordance with it, we find at the very threshold of our existence, light, health, progress, happiness, comfort, and everything that goes to make up the continuity of life. When we understand that the Principle of life is God, and we know there can be no impossibilities with God, we know this Principle is the same to-day, yesterday, and forever, it is applicable to us here and now; we can work out our own salvation by following the leading of this Principle.

It is just as applicable to our health and happiness as the mathematical problem is to mathematics. No one hesitates to say that the principle is capable of being worked in any altitude, latitude, or longitude, in any country, and that nothing interferes with it,—height nor depth, heat nor cold, and it resolves this into the fact that it is the same everywhere; and we all know that in proportion as one understands the principle of mathematics, he works the example with mathematical certainty and only in proportion that he *does* know the principle can he work out the problem

Now, the Bible tells us that God is too pure to behold iniquity. This becomes clear to us from an illustration of mathematics. We know the principle of mathematics could never stoop to behold a mistake in numbers. For instance, two and two are four, and this is mathematically harmonious with the principle. That two and two are five is not true, and is no part of mathematics, and cannot be recognized by the principle.

We cannot be successful while thinking about failure. We cannot draw a picture of a locomotive thinking about a steamboat. We must have the outline in our mind that it may be communicated through the pencil to the paper.

We cannot gain health, or draw a picture of health, thinking of and talking of sickness. We are learning that we must talk and think only of that which we wish to have made manifest, and which we all wish to enjoy and have others enjoy. We shall learn that it is just as easy to pick flowers as it is to pick weeds, and I feel that you need have no more concern about the boy. He, I am sure, was greatly benefited by my reading your letter to him, and I feel that he is receptive of the good and true, and the result will be the establishment of his health.

He is now in our office, and I am sure will make a valuable lieutenant, and as fast as he is able to receive, he will get. All things depend upon ourselves. It is an undeniable fact that as we sow, so shall we reap. This is an invariable law of God and cannot be changed or reversed. It is the sowing we must watch, for the reaping will be in direct proportion to the sowing. If we sow thoughts of health and happiness and love and sympathy for our fellow-man we shall reap the fruit of such thoughts, which are peace, contentment, health, and happiness. It is a simple clear case of common sense, and we are relieved of all superstition and worries of the so-called laws of man. We *know* there is only one law, and that is God's perfect

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law which annuls the other so-called laws. Your earnestness to help your son can best be expressed by what *you* are willing to do to investigate the subject that offers absolute and sure relief and establishes him in perfect health. It is not a question of experiment, but it is an absolute fact that the only physician is God's omnipotent love. We may have thought of prayer as spoken words, but we learn in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that prayer is a sincere desire and "habitual struggle to be always good," to do well and serve God. When we know that prayer is desire, then we see how practical it is for us to obey Paul's direction to pray without ceasing. In a little book called "No and Yes" (one of Mrs. Eddy's writings) page 49, we read: "Prayer is the utilization of the Love wherewith He loves us." Now if we utilize in our daily life, home life, social life, in fact, every walk of life, that love toward our fellowmen that God bears toward us, we shall not have to worry about material conditions; for it is said: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," and you will find this literally true.

I hope for your son's sake you will investigate Christian Science. Do not take anything that I say or that anybody says, for God is no respecter of persons and will reveal Himself and His kingdom to you as clearly as to any one, and in direct proportion to your willingness to become as a little child, receptive and ready to obey the commands of Christ Jesus, as recorded in the Sermon on the Mount and the four Gospels. I also feel that if you will read the 91st and the 23d Psalms they will give you great help and strength and protection to you and yours.

You know that I am a busy man, and on the go from early in the morning until late at night, but I never forget what Jesus said at twelve years of age, when his father and mother found him in the Temple talking to the learned men. When they remonstrated with him he simply stated that he was about his Father's business. In later years when he found certain men fishing, he called them to him as disciples and said he would make them fishers of men. So if through our daily life we can bring the light and truth to one of our brethren and see him restored to health and happiness,—when we are able to do this we must be receptive of God and His love. This in turn brings us success and all that is good and true.

Should you ever come to visit your son, we extend you a cordial invitation to come and see us, and if there is anything further we could do or say, we should be delighted to be called upon. I am giving your son a golden opportunity, and in proportion as he realizes the opportunity and walks in accordance with the light shown, he will gain strength, health, success, and progress. We know God always does His duty. Then if I do my duty in giving the boy an opportunity and endeavor to show him the way, then it comes to him to do his part.

Yours sincerely,

H.

The Command to Preach.

BY ROBERT J. McLAUGHLIN.

"AFTER these things the Lord appointed other seventy also. . . . And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke, 10 : 1, 9).

This command to preach the Gospel and heal the sick was given not only to the Apostles and to the "other seventy," but also to all mankind who believe on him. "And these signs shall follow them that believe; In my name shall they cast out devils" (Mark, 16 : 17).

This must be the basis of all true religious belief, and obeying this command is an obligation we must fulfil, not in part but in its entirety. To preach the Gospel without healing the sick is not obeying the divine command. This healing of the sick is the outward manifestation the unenlightened can have of the authoritative preaching of the Gospel, and gives the stamp of the genuine follower of Jesus the same as it did nineteen hundred years ago.

The Scriptures all the way through give conclusive evidence that the only badge of authority for preaching the correct Gospel is the healing of the sick, and the command to preach the Gospel was always coupled with the command to heal the sick.

Many different sects have for centuries vied with each other, even to the point of persecution and bloodshed, in support of some particular form of worship, and religious wars and cruelties have been perpetrated to force an acknowledgment that some particular form or other of the gospel was the correct one, and yet all agreed that the solution of this great problem would come only with death; but had any of them been able to heal the sick purely upon the basis of their religion, the proof would have been at hand.

Christian Scientists are proving daily by thousands of well-authenticated cases, that the healing of sickness without material aid, is an established fact to-day as much as it was during the time of the Saviour and for three centuries thereafter; and it is a matter of positive and absolute proof that in the majority of instances where Christian Science is taken up for physical healing, the patient has exhausted all material means and only turns to Christian Science as a last resort. These are the people who become well through the knowledge that God is not the author of their seeming troubles.

It is no wonder that mankind hesitates to accept a form of religion which has no absolute proof in support of its theories, and whose basis for logical reasoning has no foundation in fact, but shelters itself behind a veil of mysteries and blind faith. Christian Science shows these proofs at hand, not as mysteries, but as divinely natural; and every one who follows the teachings of the Saviour can accomplish the same works he and his disciples and many others did during the first three centuries and which Christian Scientists are doing to-day.

My Garden of Thought.

BY A. E. J.

I HAD a garden beautiful
  Filled with the fairest flowers,
But ugly weeds had grown there,
  In thoughtless, idle hours.
So tall and very thick they grew,
  The flowers were quite concealed,
And I was forced to push them by
  To have my flowers revealed,
But in my utter carelessness
  I seldom looked within,
Nor cared to stop and think what once
  My garden must have been,
But one day a sweet soul passed by,
  And sorrowing at the sight,
Taught me just how to clear away,
  My garden's loathsome blight.
So day by day I pluck some weed:—
  Envy, remorse, despair,—
Now selfishness is weeded out,
  Now fear, now hate, now care,
My task is slow, but I rejoice
  To see the flowers thrive.
Fearlessness and happiness and peace
  Are once more alive.
So joyfully I labor in my garden every day,
  And patiently I work and strive,
To clear the weeds away.

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Testimonies of Healing.

After about seven years of health and benefits received from Christian Science, I feel it my duty to offer for publication an acknowledgment of the great good that has come to me through Christian Science.

For all these years I have felt that I owed this just acknowledgment to Truth. I was under bondage to numerous ills, chief of which was dyspepsia with its concomitants, such as bad liver, diseased kidneys, heart trouble, etc. I had tried all usual methods from material standpoints. After *materia medica* came massage, electropoise, mineral springs, sea voyage, etc. After becoming almost totally discouraged and disheartened, I commenced to investigate several of the different religious faiths, thinking I ought to prepare to die. I did not find anything there that appealed to me.

One dark, dismal day (to my thought) my wife asked me why I did not try Christian Science. It seemed to me that she had struck the right note, and I said I believed I would. My wife was not a Scientist, but we had had a lady living with us who was, and she unknowingly directed me to those who were not Christian Scientists. After a few days of treatment and talk with a believer in that faith, and receiving no help, in a conversation she denied Mrs. Eddy's being the Founder of Christian Science. I found I had gotten on the wrong track. The same day or the next I went to see a loyal student of our dear Mother. I commenced treatment with this loving disciple. I think I was about as discordant and discouraged a person as could possibly exist in this belief. There did not seem to be one ray of light, all looked dark and gloomy and my friends thought I had not long to stay with them. I cannot forget how patiently and lovingly my healer led me out of that dense darkness and fear. Little by little I gained courage, until in about three weeks I seemed to have gotten out into the great sunshine of God's dear Love.

As I recall it now, I do not think I expected physical healing, but I thought if I could only get peace; and I said to the healer, "If there is that peace which passeth understanding, I want it, and am willing to do anything to get it." It did not occur to me at that time that I could not have peace and dyspepsia at the same time, one had to go, and I thank God that it was the dyspepsia that went, and such peace as I never dreamed could come to me came to make my heart glad.

My testimony would not be complete without relating what to me was the most wonderful of all the healing. I had from my earliest recollection a humor on both my elbows, said to be salt rheum. The intense itching was very annoying, and I never expected to be rid of it, as medical science called it incurable. I don't know when it went, but a few weeks after I had discontinued treatment I found the flesh to be soft and completely healed. It has never returned, and I have never since had any itching sensation from it.

I lived to be nearly fifty years old before I heard those glad true words: "Life is God and God is omnipotent." I had to wait for Science and Health to bring me that glad message. Those healing words came to me like a blessed benediction and did more for me than all the sermons I ever heard, and they were not a few.

Could I do less than be grateful to our loving Mother for showing us the better way? My great desire is to live as she has taught us, and so show my gratitude and love for her and in a small degree my appreciation of the patience, humility, and love, that she has so largely expressed.

I want to say a word for the *Journal* and *Sentinel*, and think perhaps I need only say I love them.

C. A. I., East Oakland, Cal.

For fifteen years I had been a great sufferer physically and mentally. Eminent physicians treated me for hereditary consumption, indigestion, nasal catarrh, torpid liver, impure blood, lack of circulation, malaria, and other diseases. I sought relief at famous springs, the ozone of Florida, and the pure air of Colorado, but in vain. My life was one ceaseless torture.

During all this time, however, I was an earnest seeker after Truth. I examined every religious sect with a calm and unprejudiced attention. From an orthodox Protestant I became a sceptic, and a follower of Voltaire, Tom Paine, and Ingersoll; yet all the while I retained faith in a supreme intelligent Being who made all. Sick, weary, doubting, and despairing, I accidentally went into First Church of Christ, Scientist, in New York City, on a Wednesday evening, not knowing what kind of a place it was. Seeing a large number of people going into the building I followed, supposing that a marriage ceremony had attracted the crowd. Being informed it was their regular Wednesday evening service, I inquired as to the denomination. I concluded that it was another new fad, like Spiritualism, which I had investigated and found unworthy of consideration; but subsequently I procured a copy of "Science and Health with Key to the Scriptures," promising I would read it carefully. I began reading the book on Tuesday and finished on Friday of the same week. I was still in the dark. I laid the book down, involuntarily closed my eyes, and silently prayed to God.

I remained in that attitude for a few moments when I felt like the mariner who had been tossed for days upon a boisterous sea, the clouds bending low, the billows rolling high, all nature wrapped in darkness; in his despair he kneels and commits his soul to God, when he suddenly beholds the North Star breaking through the clouds, enabling him to guide his ship to the shores of safety. Many things were made plain to me. I saw that there is one Fatherhood of God and one brotherhood of man; that though "once I was blind, now I see;" that there was no more pain, nor aches, no fears, nor indigestion. I slept that night like a babe and awoke next morning feeling refreshed.

Though this occurred weeks ago, and I have been exposed to the severest weather I have experienced in a decade, yet I have not had a single cold nor felt that awfully chilly sensation which tortured me in every climate. There are no traces whatever of my former complaint and I feel like a new being.

I make this statement unsolicited, without knowing Mrs. Eddy or any healer of Christian Science, and as a matter of justice to her and her marvelous book, "Science and Health with Key to the Scriptures."

L. Pierce Barnes, New York, N. Y.

Eight years ago when I left my native town of Berlin, Ont., Christian Science there was like a young plant just putting forth its first tender leaves.

Its sturdy growth since then, with flower and fruitage, is seen in their beautiful church building, seating between four and five hundred, which was opened in August, 1900.

Its rugged masonry of field-stone speaks of the foundation on the Rock, Christ. Its walls might well be called Salvation and its gates Praise, for they tell of the healing of the sick and sorrowful, of many cases of moral healing, and such transformation of character as causes frequent comment by the townspeople.

This growth of Christian Science in my old home is evidence that where even one is faithful and obedient, God giveth the increase, and that the branch of His planting becomes a fruitful vine.

I well remember my first meeting with a Scientist in Berlin, and how the love that was reflected in her consciousness made me long to know more of this beautiful Truth. This light shining through the purified human thought is

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like the ray of light seen by the little child who, after long wandering through the city streets in the dark and cold of a Christmas night, saw at last a lighted candle in the window of a humble home where love reigned. To him it looked like a beautiful star. Though there were only a few coals in the grate, he felt the warmth of love that opened the door to a stranger, and the lowly home was to him more beautiful than the palaces of the rich where there was no light of love.

So we need to keep the light of the Christ Love ever shining through the window of our consciousness; even though it seems to us but a candle-light, it may be like a star to guide some earth-weary child into the way of Truth and Life.—M. A. T., Niagara Falls, N. Y.

When healing is done gradually through recognizing the power of Christ,—Truth,—it impresses one as wonderful; but when this same power heals a severe malady instantaneously, it seems like the so-called miracles of old.

A few weeks ago a cold asserted itself, with severe pain and inflammation. After some hours of work endeavoring to meet the trouble myself, without success, a practitioner was sent for, who came, and saw at once the necessity for immediate help. After a few moments' recognition of the healing power of Truth, the work was done, instantaneously. The demonstration was so quick that it held me in reverential silence for a moment, wondering. My first words were, "Now we *do know* that Christian Science is the Christ-Truth that heals!" The beauty of this demonstration was the sweet assurance and peace that followed.

During the eight years of my assiduous study in Christian Science, many errors have been overcome gradually. But this first experience in instantaneous healing seems to impel the writing of this testimony. It is only one experience among hundreds that have come to others through recognizing the power of Truth to heal, and which ought to prove the work of Christ's presence, "with signs following" in this century.

How can we refrain from being grateful to our beloved Leader, Mary Baker Eddy, and loving her for her fortitude and unselfish labors in showing us the way to health, harmony, and happiness through Christian Science?

K. G., Philadelphia, Pa.

The article on "Duty" in the January *Sentinel* prompted me to write again, expressing my gratitude for what Truth has done for me.

It will be seven years in June since I became interested in Christian Science, and during this time many and varied experiences have shown me how helpful it is. It has proven a speedy relief in many cases of illness. My own healing of rheumatism and nervous prostration was accomplished simply by reading "Science and Health with Key to the Scriptures." The healing brought such a sense of joy and relief that I began earnestly to investigate Christian Science. As some of the beautiful truths were unfolded my joy increased.

By faithfully applying what I understand, our family have been greatly helped and blessed.

There has been one claim in self that has failed to yield during all these years, but this very seeming failure has spurred me on to renewed efforts, and I know that by persistently holding to the Truth it must give way. Truth never fails. It is only as we rise higher in our own consciousness of God,—Good,—that our demonstrations will be quicker.

I can show my gratitude to our dear Leader for all she has done and is still doing for us only by faithfully striving to follow all her teachings, and thus reflecting more love. I also deeply appreciate the helpful and encouraging articles that appear in our *Journal* and *Sentinel*.

N. C. B., Peoria, Ill.

When Christian Science came to me I was in dense darkness, mentally and physically. I was down with typhoid fever with a doctor attending me. After he had said that I was very ill, and also left the impression that probably I never would recover, my two children who were with me, sent a telegram to their brother in South Dakota, telling him of my condition. We did not know at the time that he was a Christian Scientist. He came at once to me. The doctor's visits were discontinued and the medicine thrown away.

I was up and around in a very few days. I have never taken a dose of medicine since. God has been my only healer and help at all times and under all circumstances.

I have had many beautiful demonstrations; two, of which I would like to speak, were childbirth, with scarcely any inconvenience.

I feel that I have been lifted slowly but surely out of darkness into the light; that my feet are planted on the rock, Christ. I want to express my gratitude and love to our dear Leader, Mrs. Eddy, for this Truth she has given to the world.

Christian Science has made the Bible a new book to me. Before coming into Science I had laid my Bible away and scarcely ever looked at it, because I could not understand it; but now the Bible and Science and Health are my daily companions. I am very thankful for the help I receive from the *Journal* and *Sentinel*.

The *Sentinel* is a welcome visitor at our home every week.—ANNIE E. WHITE, Ottawa, Kan.

I am the little daughter of Mrs. Alice M. Whyte whose testimony was in the *Sentinel* of January 16. I have been in Science almost two years. I was born paralyzed on my left side and hundreds of dollars had been paid to doctors and for braces. When Science found me I was walking very badly, but now the lameness has almost entirely disappeared. When we first came into Science we lived in Ohio. Last summer we decided to come to Oregon. Before this time, I had never been able to ride on the train sitting backwards without being very sick, but this time I rode backwards almost all the way.

Before we came into Science I was out of school from sickness sometimes thirteen weeks at a time, but now I never miss a day.

I thank Mrs. Eddy for giving us this Science. I am also very grateful to my healer for her patience and loving care. But above all I am thankful for the blessed Truth which has changed my disposition.

GEORGIE WHYTE, Ashland, Ore.

I would like to give thanks for what Christian Science has done for me. I have overcome the liquor and tobacco habits by the study of "Science and Health with Key to the Scriptures." I am sixty-one years old. When I came into Christian Science four years ago I was old and broken down. I could not do a day's work without being laid up for a week or ten days. Now I can run, jump, climb, and do any kind of hard work without feeling weary or faint. I feel twenty-five years younger than I did four years ago.

I am very thankful to all at Christian Science headquarters for the work they are doing. Our Leader, Mary Baker G. Eddy, Discoverer and Founder of Christian Science, has, with God's help, done more for suffering humanity than any other human being since Jesus walked on the shores of the Galilean sea. She has given to the world a complete explanation of Jesus' healing methods.

J. S. WAMPLER, Portland, Ore.

The New York *Witness* says: "Some time should be spent on meditation, but more in good works. Thinking and working is a good combination, and those who are not acquainted with it will miss much in this world."

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Religious Items.

Professor J. H. Moulton writes in the *Biblical World* of the remarkable change which has taken place within ten years in the lexicography and grammar of the New Testament Greek. This change is due to the discovery in Egypt of a large amount of scraps of Greek papyri dating from the early Christian centuries. These papyri include not only formal documents, but letters, receipts, memoranda, and informal papers of many sorts, in which the actual colloquial Greek of Pagan Egypt at and shortly after the New Testament period may be studied. The surprising result of such studies, as carried on by Deissmann and other scholars in Germany and England, is that we shall no longer hear of a New Testament or Hebraistic dialect of Greek. So many of the New Testament phrases regarded as peculiarly dependent on the Aramaic mother-tongue of the writers have been found in the writings of Greek-speaking people who could not possibly have been so influenced that the old distinction between "sacred" and "profane" Greek is no longer tenable. Apparently the Greek of Palestine was practically the Greek of the whole Roman Empire. . . . Incidentally we find ourselves moved to this question: If the contents of a few rubbish heaps in Egypt can overturn the whole body of inductions and deductions on which New Testament critics have based their confident analysis of the literary style of an author, a century, a country, what is the bearing of this fact on the much more complicated problem of analyzing a collection of Hebrew prophecies on the basis of style when we have scarcely any contemporary "pagan" relics of the Hebrew language by which to check our results? Much current criticism ignores the extreme scarcity of the literary materials and the correspondingly large probability of a wrong induction.—*The Standard.*

The dictionaries do not give us the New Testament definition of repentance. They tell us that the word means contrition, sorrow, grief, regret, penitence, and so on. These are terms of emotion, and they show us how widely and deeply the popular preaching has degenerated into appeals to the emotions, and how it has been robbed of intellectual and spiritual strength. There is a place for emotion in true Christian experience and in a strong Christian life, but it is far from being the first place.

Repentance, in the New Testament, is a change in man's thought, in his way of looking at supreme things, in his inmost convictions and purposes, and especially in his way of thinking about God. It is an appeal to the intellect, the will, the faculties of reason and choice, the "heart" in that large, fine Biblical meaning of the great word which includes all the powers of our moral and mental nature. . . .

The trouble with men to-day, in our cities and churches, is that they are all wrong in their thoughts about God. This is now, as heretofore, the root sin. Emerson was not an interpreter of evangelical truth, but he often showed wonderful insight. He said: "The key to man is his thought; change this and you have changed the man." Even so. This is regeneration, conversion, "repentance toward God and faith toward our Lord Jesus Christ."—*The Examiner.*

Everything which interferes with the effort of man to perfect himself and to perfect the society to which he belongs must give way. We cannot be permanently satisfied with any conception of religion which does not ally itself with all the forward-looking movements of the world. It must be nothing less than "the unmeasured thirst for good."

A body of people satisfied with themselves, who come together to criticise others, is a travesty on the idea of a Church. But it is a very different thing when, filled with a great ideal, it refuses to set bounds to it or to acknowledge the bounds set even by the best of men. Its gospel must have free course. Its criticism is in reality self-criticism. A truly liberal Church is composed of people who, first of all, belong to the church universal. They identify themselves with its spirit, they rejoice in its measure of success. They believe in organization but they recognize its dangers. The Church as it exists to-day is full of the promise of good things to come, but it is full of imperfection and error. The one fatal error is to treat the imperfect as if it were the perfect, to treat good men as if they did not need to be made better. The only safety is in perfect freedom.

REV. S. M. CROTHERS.
In *The Christian Register.*

Whether these reasons are sound or unsound, the indisputable historical fact is that, for hundreds of years after the last of the Apostles was taken to his rest, the Christian Church, though always using some part of the Lord's Day for common worship, required no man to observe the day as a Sabbath of obligatory abstinence from labor. To quote the monumental work of Dr. Hessey, St. Justin "asserts that the Fathers before Abraham, and Abraham himself, and his sons up to the days of Moses, pleased God without keeping Sabbath; that, as before Abraham's days, there was no need of circumcision, so before those of Moses there was no need of *sabbatismos* and feasts and offerings. When he speaks of Christians keeping the *Sabbath*, it is in a purely symbolical sense; the Christian life, he declares, is all a Sabbath, and he condemns the Jews who make so much of being idle on one day." Thus, to quote a much more recent writer, St. Justin "treats the Sabbath in much the same way as the English Church explains the fourth Commandment: 'Serve Him truly all the days of my life.'" And that primitive view remained undisturbed and undisputed for many centuries.

The Church Standard.

Lent may be called the spring-time of religious seasons. It is the period of earnest thinking and hoping. It is not limited to forty days in March and April; it may be any time and as often as a man becomes aware of his needs and duties in respect to higher thinking and acting. If I may carry the figure of spring a little further, I would say man needs these awakening moments at frequent intervals. His religious powers sometimes become inactive, sluggish. He needs to give thought to his religious development. His awakening may be partial at first and he may start on a comparatively low level. His purpose may be largely selfish, just a dull sense of a new need in his life. There may come times when something within him is touched with a consciousness of incompleteness. Spring does not last all the time; neither are we to seek the new in religion at all periods. He who has changed his faith or gained a new ideal of God or immortality or of life needs to take time to enjoy his thought, to let it exert its influence upon his life and character and become a habit of his nature.

L. D. MCCOLLESTER, D.D.
In *The Universalist Leader.*

D. S. Gregory, LL.D., D.D., says in *The Homiletic Review:* "Abstract ideas and doctrines concerning Christianity have little impelling power; it is only as they become practical, *i.e.*, connected with the vital interests, human and divine, that they become compelling. Yet so long as man remains rational the mighty motive forces must be the outcome of the mighty practical doctrines.

"The views of Christendom must be toned up to Christ's standard, if the churches are even to start on their mission for the lost world; and then these views must be made practical and urgent, according to teachings of the Word of God, if they are ever to fulfil their mission. A heartless and luke-warm Christianity has in it nothing but doom either for itself or for mankind. Manifestly there must be a mighty revolution in the heart of Christendom before its accomplishments can measure up to the requirements of Christ."

Bishop Warren says in *The Christian Advocate:* "So the Bible has ultimate meanings that the critic, historian, linguist, student of history may miss, while they are revealed by the Father unto babes. We can be nourished with mother milk without knowing the chemical process. Happy is he who knows Bible history, poetic interpretations of nature and theology. But truly blessed is he who, by the present aid of the Holy Ghost, penetrates into the ultimate meaning of it all!"

John P. Peters, Ph.D., Sc.D., D.D., says: "In interpreting the Bible many texts as they are used, referring to Christ, must be relegated to the attic, but a great many more texts, according to a better interpretation, will take the place of these. The whole Old Testament will become a prophecy of Christ, rather than individual texts."

The presentation of Christianity that is most effective in producing regenerated manhood is prima facie truest. The test of practical results measures the truth of doctrines. A type of religious teaching that makes men real Christians is self vindicated.

The Watchman.

You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure; and throw no stones into it if you would have it quiet.—JOHN RUSKIN.

He that is afraid of solemn things has probably solemn reason to be afraid of them.

SPURGEON.

It is only when prayers are crystallized into deeds that they become true prayers.

R. T. WATSON.

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SUPPLEMENT

To the CHRISTIAN SCIENCE SENTINEL

Die Christliche Wissenschaft, Das Christenthum Christi.

—— Ein Vortrag von dem Geistlichen **Irving C. Tomlinson,** ——

Gehalten in Malden, Mass., am 23. April 1901.

Wer kann wohl den Werth der Wissenschaft Christi beurtheilen?

Der Gründer derselben war der edelste Charakter in der ganzen biblischen Geschichte. Die Namen der Großen und Guten im ganzen Zeitalter sind auf deren Urkunden eingetragen.

Welch' unschätzbare Opfer sind auf den Altären derselben dargebracht! Welche Liebesdienste sind deswegen vollbracht! Das Christenthum Christi! „Es ist das wahrhaftige Licht, welches alle Menschen erleuchtet, die in diese Welt kommen." Es ist die „Perle von unschätzbarem Werthe," die zu besitzen der Mensch gerne sein ganzes Besitzthum opfern würde.

Die Christliche Wissenschaft hat für alle Menschen eine frohe Botschaft. Zu denjenigen, welche unzufrieden sind, kommt sie mit dem Evangelium der Liebe. Sie verkündet uns, daß das Christenthum Christi das Eigenthum eines jeden sein sollte, und derjenige, dem es mangelt, entbehrt das Nothwendigste.

Die Christliche Wissenschaft kommt zu denjenigen, die entmuthigt sind und niedergeschlagen, und verkündet ihnen, daß es noch Hoffnung giebt. Sie kommt zu denen, die an Geist und an Körper krank sind, mit der frohen Botschaft, daß es für sie noch Gesundheit und Leben giebt.

Die Christliche Wissenschaft ist wie eine große Orgel, deren süße Harmonie nur zum Ausdruck gebracht wird für die, welche Verständniß dafür haben. Ich kann nur den Schlüssel zu diesem edlen Instrument in Ihre Hände legen. Um diese göttliche Harmonie hervorzubringen, muß der Schlüssel gebraucht werden, die Wissenschaft studiert und das Gelernte zur Anwendung gebracht werden. Das Christenthum Christi kann wohl schwerlich besser erklärt werden, als in den Worten Jesu: „Du sollst Gott deinen Herrn lieben von ganzem Herzen, von ganzer Seele, von ganzem Gemüthe und von allen deinen Kräften," und „Du sollst deinen Nächsten lieben als dich selbst." Der Begründer der Christlichen Religion hatte einen sehr praktischen Begriff von dem, was er thun sollte und wozu er geschickt wurde. Er predigte nichts von einer großen Hierarchie, er schrieb keine Formeln vor; er sagte, „denn ich suche nicht meinen Willen, sondern des Vaters Willen, der mich gesandt hat;" und er erklärte auch, daß er „zu suchen und zu retten käme." Ein anderes Mal behauptete er: „Ich bin gekommen, daß sie das Leben und volle Genüge haben sollen." Und der Apostel Jacobus faßte seine ganze Religion in den folgenden Worten zusammen als er sagte: „So ihr dem königlichen Gesetz gehorchet nach der Schrift ‚Liebe deinen Nächsten als dich selbst,' so thut ihr wohl."

Die Werke, welche Jesus vollbrachte um den Werth seiner Religion zu beweisen, waren dem unmittelbaren Bedürfniß derjenigen, die um ihn waren, angepaßt. Er öffnete dem Blinden die Augen, dem Tauben die Ohren, reinigte den Aussätzigen, heilte den Ausgestoßenen und den verlorenen Sohn. Hierin war er in vollem Einverständniß mit der Religion seiner Väter. Das Alte Testament richtig verstanden, ist ein Handbuch zum praktischen Leben. Im ersten Buch Mose lesen wir den ersten Krankheitsfall darin verzeichnet. Abimelech, der Freund Abrahams, war erkrankt und wir lesen, „Abraham aber betete zu Gott: da heilete Gott Abimelech."

In den Psalmen wird Gott beschrieben als der Eine, „der dir alle deine Sünde vergiebt, und heilet alle deine Gebrechen." Im letzten Kapitel des Alten Testaments ist es erklärt, „die Sonne der Gerechtigkeit soll aufgehen; und Heilung unter desselbigen Flügeln;" und die Prophezeiung wurde erfüllt in Jesus Christus, denn es heißt, daß er alle Krankheiten heilte. Es ist nirgends angegeben, daß diese praktische Religion nur zu den Bibelzeiten angewandt werden sollte. Der Begründer des Christenthums verkündete, „Wer an mich glaubet, der wird die Werke auch thun, die ich thue, und wird größere denn diese thun." Seine Jünger heilten die Kranken und die Kirche gehorchte in den ersten drei Jahrhunderten ihrer Geschichte dem ganzen Befehl des Meisters „zu predigen und zu heilen."

Um im Einklang mit den Lehren des Neuen Testaments zu sein, kann man die praktischen Werke von der Religion Jesu so wenig trennen, wie man das Blaue vom Himmel oder die Liebe aus dem Mutterherzen entfernen kann. Ein Apostel sagte, „daß der Glaube ohne Werke todt sei;" und der geliebte Jünger erklärte, „denn wer seinen Bruder nicht liebet, den er siehet; wie kann er Gott lieben, den er nicht siehet?" Wir können also das Christenthum Christi nicht besser erklären, als wenn wir sagen, es ist das ganze Verständniß und die vollkommene Anwendung des Königlichen Gesetzes der Liebe.

Die Christliche Wissenschaft kann geschildert werden als eine Wiederherstellung dieser frühzeitigen Christenheit. Dieselbe versucht dem ganzen Befehl des Meisters zu gehorchen. Die erste Kirche der Christlichen Wissenschaft wurde gegründet im Jahre 1879 auf dem Fundament der Christlichen Heilung. Von dieser einen Kirche sprossen fast sechshundert andere; deren Gemeinden befinden sich in den Vereinigten Staaten, Mexico, auf den Inseln des Meeres, in England, Deutschland und Frankreich. Das Textbuch dieser Kirchengemeinschaft ist: „Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy; auf Deutsch: „Wissenschaft und Gesundheit mit dem Schlüssel zu der Heiligen Schrift," geschrieben von der Ehrwürd. Mary Baker G. Eddy, und es wurde zuerst veröffentlicht im Jahre 1875. Durch das Lesen dieses Buches und durch diejenigen welche darin unterrichtet worden sind, wurden schon über eine Million Menschen von Krankheit und Sünde geheilt. In diesen sechsundzwanzig Jahren sind zweihundert und zweiundzwanzig Ausgaben, deren jede ein Tausend Exemplare enthält, veröffentlicht und verkauft. Hat nicht dieses heilende Evangelium das Recht zu dem Namen des Christenthums Christi, da es ausdrücklich dem Befehle des Meisters Gehorsam leistet? Der Meister sagt: „Machet die Kranken gesund, reiniget die Aussätzigen, wecket die Todten auf."

Es wird manchmal gesagt, daß die Heilkraft mit dem Leben des Meisters endete und es wird auch behauptet, daß das Heilen der Kranken kein Theil der Religion sei. Die Behauptung ist gemacht worden, daß Jesus die Kranken heilte, weil er die Macht besaß, die sonst niemand besaß. Die Worte Jesu und die Praxis der frühzeitigen Kirche unterstützen solche Behauptung nicht. Jesus sagte: „Die Zeichen aber, die da folgen werden denen, die da glauben, sind die: In meinem Namen werden sie Teufel austreiben, mit neuen Zungen reden, Schlangen vertreiben, und so sie etwas Tödtliches trinken, wird es ihnen nicht schaden; auf die Kranken werden

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sie die Hände legen, so wird es besser mit ihnen werden." Die Werke, welche Jesus vollbrachte, wurden auch von seinen Jüngern vollbracht. Ohne diese praktischen Werke fehlt uns auch der Grundzug, welcher die Religion Jesu als einzig in ihrer Art darstellt.

In der Christlichen Wissenschaft muß es deutlich verstanden werden, daß die Heilung weder durch Willenskraft noch durch thierischen Magnetismus vollbracht wird. Der ungesetzlich Heilende behauptet: „Ich selber kann alles vollbringen." Jesus sagte: „Ich kann nichts von mir selbst thun; der Vater aber, der in mir wohnet, derselbige thut die Werke." Und wiederum sagte er: „Doch nicht mein, sondern Dein Wille geschehe." Und so ist es in der Christlichen Wissenschaft, Gott ist der Heilende. Je weniger Selbstgefühl vorhanden ist, desto mehr ist von dem Vater vorhanden. Der Praktikant der Christlichen Wissenschaft versucht nicht sich selbst zu erheben, sondern Gott zu verherrlichen. Aus sich selber ist er nichts. Mit Gott, wird er eine Macht für Rechtschaffenheit. Wenn die Praxis dieser Kirche redlich untersucht und deutlich verstanden wird, glauben wir beweisen zu können, daß dieselbe identisch ist mit der Praxis Jesu und der frühzeitigen Kirche.

Denjenigen, die so lange an den Gebrauch der Arzneien gewöhnt waren, scheint es vernunftwidrig und unmöglich, daß man ohne dieselben geheilt werden kann. Materielle Hilfsmittel fahren zu lassen, scheint ihnen als ob sie versuchten, dadurch geheilt zu werden, daß sie nichts thun oder alles unterlassen. Die Christliche Wissenschaft erkennt diesen Geisteszustand und versucht es nicht, denen ihre Religion aufzudrängen, die unvorbereitet sind. Die Praktikanten der Christlichen Wissenschaft haben niemals versucht, durch Gesetzgebung andere zu zwingen, ihre Heilmethode zu gebrauchen, obgleich sie selber fest daran glauben. Sie bieten ihre Dienste nur denjenigen an, die dieselben suchen und wünschen. Ihnen erscheint es nicht vernunftwidrig zu glauben, daß es eine andere Heilmethode giebt, als die durch den Gebrauch der Arzneien. Es wird oft gesagt, daß es recht sein muß, Arzneien zu gebrauchen, sonst würde Gott sie nicht gemacht haben. Wenn Gott wirklich die Kräuter des Feldes gemacht hat um zu Arzneien verwendet zu werden, dann ist es nur natürlich zu vermuthen, daß er für jede Krankheit ein bestimmtes heilendes Kraut erschaffen haben würde. Es ist Thatsache, daß es kein einziges bekanntes Kraut giebt, wodurch eine unfehlbare Kur einer einzigen Krankheit herbeigeführt werden kann. Es ist die allgemein bekannte Wahrheit, daß es keine unveränderliche Vorschrift für die Wirkung der Arzneien giebt, und daher können sie nicht das Erzeugniß des Göttlichen Geistes sein; denn alles, was Er erschaffen hat, ist unveränderlich und immer gut.

Die Praxis Jesu zeigt nicht an, daß Arzneien die einzige Heilmethode seien. Es heißt, daß er alle Krankheiten heilte, und doch gebrauchte er keine einzige Arznei. Wenn es Gottes Wille wäre die Kranken durch materielle Heilmittel zu heilen, würde Jesus diese Methode dann nicht angewandt haben? Er vertraute nur auf Gott und lehrte seine Jünger Ihm auch so zu vertrauen, und er erklärte bestimmt, daß andere dieselben Werke vollbringen sollten, die er vollbrachte.

Die Christliche Wissenschaft hat für die ganze Welt die Botschaft, daß das Christenthum Christi so verstanden und angewandt werden kann, daß Krankheit verbannt wird, und Leben und Gesundheit das Besitzthum aller sei. Daß einige dieses brauchbare Evangelium verwerfen, kommt daher, daß ihnen das Verständniß mangelt die Lehren zu verstehen. Man vermuthet, daß diese Religion nicht an die Existenz des Weltalls glaubt. Diese irrenden Menschen glauben zu verstehen daß die Lehren dieses Systems lehren, daß alles, was dem Auge sichtbar ist, keine Existenz habe, und daher finden sie keinen Sinn in diesem System. Die Christliche Wissenschaft lehrt uns, daß Gott alles machte, und siehe da, es war sehr gut. Sie lehrt uns, daß alles was wahr und schön und gut ist, auch dauerhaft ist. Sie nimmt von dem Menschen nur das, was er nicht braucht, und läßt ihm das Gute, das Schöne und das Wahre. Sie stimmt überein mit dem Apostel, der sagte: „denn was sichtbar ist, das ist zeitlich; was aber unsichtbar ist, das ist ewig."

Und dann wird die Lehre auch als fraglich hingestellt, weil einige Leute vermuthen, daß sie die Unwirklichkeit der Krankheit lehrt. Den Kranken scheint nichts so wirklich und wahr als die Schmerzen. Dieses heilende Evangelium bestreitet nicht, daß ihrem Empfindungsvermögen nach, das Leiden wirklich ist. Gerade wie die Fehler in der Mathematik wirklich nicht ein Theil der Wissenschaft der Mathematik sind, so wird es verstanden, daß die Krankheit nicht ein Theil des Königreichs Gottes ist, sondern daß es ein irriger Zustand ist, welcher der lieben Wahrheit weichen wird. Diese Religion behauptet, daß das Leben und die Gesundheit zuverlässig und wahr sind und daß Krankheit negativ ist und nicht der wirkliche, wahre Theil eines Menschen. Hätte Jesus die Krankheit berücksichtigt als wäre sie ein Theil des Königreichs Gottes und als sei sie etwas Wirkliches und Ewiges, so würde er und könnte er sie nicht geheilt haben; denn was Gott erschaffen, ist dauernd. Für ihn kam Krankheit nicht von Gott, und daher konnte er und hat er sie vernichtet. Der verschrumpfte Arm schien wirklich zu existieren; Jesus bewies, daß das Leben wahr ist, als er dem Manne befahl, den Arm auszustrecken; und er wurde gesund wie der andere. Weil Jesus sah, daß Krankheit und Sünde falsch und unwahr sind, verschrieb er das wahre Heilmittel, indem er sagte: „Und ihr werdet die Wahrheit erkennen, und die Wahrheit wird euch frei machen."

Und wiederum wird die Christliche Wissenschaft als fraglich hingestellt von andern, da sie den Umsturz des physischen Gesetzes lehrt; sie betrachten den Menschen als sei er in der Gewalt des Gesetzes und sie bestehen darauf, daß diese Gesetze mit Zuverlässigkeit wirken. Sie verwerfen die Christliche Wissenschaft, weil sie nicht sehen, daß diese Gesetze umgestoßen werden können. Diese Religion bringt das natürliche Gesetz in Berechnung; aber sie behauptet, daß das Gesetz Gottes in Wahrheit das einzige Gesetz ist und es ist Allmächtig über alles.

Wie wir gesehen haben, nannte der Apostel die Liebe „das Königliche Gesetz." Für Jesus war die Liebe das Gesetz. Wie das Gesetz der Schwerkraft das materielle Weltall beherrscht und regiert, so verstand Jesus, daß das Gesetz der Liebe den Menschen beherrscht und regiert. In der Bibel wird es erklärt, daß wir in dieser Liebe „in Ihm leben, weben und sind." Der Praktikant der Christlichen Wissenschaft sagt nicht, daß es unserem Empfindungsvermögen gemäß kein menschliches Gesetz giebt, aber er behauptet, daß das Gesetz der fleischlichen Natur nicht der Gebieter des Menschen ist. Der Regen, welcher am Stammende der stattlichen Ulme niederfällt, wird von dem Gesetz der Schwerkraft gelenkt, und wenn jemand sagen würde, daß Wasser den Hügel hinaufläuft, so würde es heißen, daß er den Verstand verloren habe; und doch wenn das Wasser die Wurzeln des Baumes erreicht, so tritt ein anderes Gesetz in Kraft, und als Saft erreicht es den höchsten Gipfel des Baumes. Das Gesetz des Baumes hat das Gesetz der Schwerkraft null und nichtig gemacht. So macht das Gesetz der Liebe — dieses Gesetz des Heiligen Geistes — das Gesetz des Fleisches zu nichte und vernichtet Krankheit und Sünde und bringt uns statt deren Gesundheit und Harmonie. Im Einklang mit dieser Erklärung sagte der Apostel Paulus: „denn das Gesetz des Geistes, der da lebendig macht in Christo Jesu, hat mich frei gemacht von dem Gesetz der Sünde und des Todes." Dies ist sehr einfach, wenn wir in die Fußtapfen Jesu treten. Als er in das Haus Petri trat, fand er, daß dessen Schwiegermutter krank am Fieber darniederlag. Dem menschlichen Gesetz gemäß wüthet das Fieber eine gewisse Anzahl Tage; aber Jesus verstand das Gesetz Gottes, er sprach das Wort, das Gesetz des Fleisches wurde zu nichte gemacht und die geheilte Frau nahm ihren Platz im Familienkreis ein. Ein Aussätziger kam zu ihm und sagte: „Herr, so Du willst, kannst Du mich wohl reinigen." Unzählige Gesetze waren bei dem Aussätzigen angewandt worden, und es hieß, daß er unheilbar sei; aber Jesus sprach das Wort des Lebens und die Gesundheit des Mannes war wiederhergestellt. Dies war das Verständniß Christi von der Liebe Gottes. Er wußte, daß das Gute nur Gutes erschafft, und nur Gutes hervorbringen kann. Diese heilige Liebe war der

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Geist und dieser einzige Geist, wenn richtig verstanden, erschuf Gesundheit und Harmonie. Diese Liebe war das Gesetz und jenes Gesetz richtig verstanden, vernichtet alle Formen der Krankheit und Sünde, und schafft sogar den Tod ab. Und die Christliche Wissenschaft behauptet, daß das, was Jesus in Palästina vollbrachte, jetzt und hier vollbracht werden kann. Ebenso wie in früheren Tagen, ist Gott jetzt die Liebe und diese Liebe ist Gesetz. Der Mensch steht nicht allein in seiner Arbeit gegen die materiellen Gesetze des Weltalls, sondern die Allmacht ist bei ihm und diese Allmächtige Weisheit ist sein Wohlthäter. Der liebe Gott ist nicht in der Ferne; Er ist hier, näher als die Luft die wir athmen, und wenn wir uns Ihm nur hingeben, gehört Er uns, und Er rüstet uns vollständig aus mit Seiner Kraft und Seinem ewigen Leben.

Die folgende Frage ist von allerhöchster Bedeutung: „Wie kann der Mensch die Vorzüge dieses Gesetzes der Liebe genießen?" Der Begründer des Christenthums hat uns die Antwort gegeben. Jesus sagte: „Das ist aber das ewige Leben, daß sie Dich, daß Du allein wahrer Gott bist, und, den Du gesandt hast, Jesum Christum, erkennen." Nach den Aussprüchen des Meisters verfassen die Kenntniß Gottes und Seines Sohnes das Leben. Wenn jemand Mathematiker werden will, so ist das Verständniß der Mathematik zuerst nothwendig; wer in der Wissenschaft der musikalischen Harmonie geübt werden will, der muß die Wissenschaft studieren; und wer hier in dem Leben Jesu gründlich bewandert werden und ein göttliches Leben erreichen will, der muß Verständniß von diesem Leben haben. Als der große König Salomon seine Laufbahn betrat, betete er zu Gott und sein himmlischer Vater sagte: „Bitte, was Ich dir geben soll." Der jugendliche König bat nicht um Reichthum oder Ehre, sondern er bat: „So wollest Du Deinem Knechte geben ein gehorsam Herz," und wir lesen, daß Gott ihm nicht nur ein verständiges Herz, sondern auch Reichthum und Ehre gab. Wer Weisheit hat, besitzt auch sonst alles. Daher sagte Jesus: „Dies ist das ewige Leben, Gott und Seinen Sohn zu kennen."

Jesus verstand, daß Gott gut ist. Als jemand zu ihm kam und sagte: „Guter Meister," erwiderte er: „Was heißest du mich gut? Niemand ist gut, denn der einige Gott." Er kannte Gott nur als die Heilige Liebe und der zärtliche Name, den er dieser ewigen Liebe gab, ist „Unser Vater der Du bist im Himmel." Im ersten Buch Mose steht geschrieben: „Gott sahe an Alles, was er gemacht hatte; und siehe da, es war sehr gut." Da nun Krankheit und Sünde nicht sehr gut sind, so hat Gott sie nicht gemacht. Keine leiblichen Eltern würden ihr Kind mit Sünde oder Krankheit behaften, und ist unser Himmlischer Vater weniger liebevoll als der leibliche? Krankheit hat keinen Bestandtheil in Gottes Schöpfung; Gesundheit ist positiv; Krankheit bedeutet Abwesenheit der Gesundheit — eine Verneinung; und gerade so wie die Liebe den Haß vernichtet, so vernichtet die Güte Gottes wenn richtig verstanden, Krankheit und Sünde. Ich hörte von einer erwachsenen Person, wenn sie in ihrer Kindheit sich verletzte, daß sie ihre Mutter aufsuchte und daß der Mutterkuß die Schmerzen zu vernichten schien. Wenn die menschliche Mutterliebe das schmerzstillende Mittel bringt, was wird uns dann wohl die Liebe der Himmlischen Eltern bringen, wenn wir sie nur so vertrauensvoll suchen wie das Kind den Schooß der Mutter.

> Die Allgewaltigen Arme der Liebe
> Unter uns, über uns, rings umher;
> Gott die Liebe stützet uns,
> Seine Allmacht führt uns an.

Und Jesus kannte nicht nur seinen himmlischen Vater als gut, sondern er kannte ihn auch als Heiligen Geist. Es stehet geschrieben: „Wie kostbar sind deine Gedanken für mich, mein Gott"; und wiederum heißt es: „Denn wie sein Herz, so ist er." Wer hat nicht den Einfluß des Geistes gesehen? Wie eines Menschen Geist ist, so wird der Mensch werden. Führen seine Schritte ihn nach der Heimath und der Kirche? Auf seinem Antlitz spiegelt sich der Ausdruck ab. Sind seine Schritte dem Laster und der Ehrlosigkeit zugewendet? Dieselben werden in der Geschichte verzeichnet, welche von Menschen gelesen wird. Schlechte Gedanken erzeugen Krankheit. Ein kranker Geist erzeugt einen kranken Körper. Wenn also ein irriges Gemüth der Vorbote der Krankheit ist, weshalb sollte dann nicht der Wahre Geist die Krankheit heilen? Und der Apostel hat es so erklärt: „Und stellt euch nicht dieser Welt gleich, sondern verändert euch durch Verneuerung eures Sinnes."

Dieses Verständniß des Königlichen Gesetzes der Liebe erhebt den Menschen zu seinem wahren Stand. Das Christenthum Christi macht den Menschen zum Kinde des Himmlischen Königs, zum Prinzen im Königreich des Himmels. Der Mensch ist nicht länger ein Wurm des Staubes; er hat seinen wahren Stand gefunden. Nur zu oft ist ein Mensch gemein, weil er sich für gemein hält. In der Heiligen Schrift heißt es, daß der Mensch zum Ebenbilde Gottes erschaffen wurde und es heißt, daß Gott dem Menschen Macht über alles auf Erden gab. Wie das Licht gemacht wurde um über die Dunkelheit zu herrschen, so wurde der Mensch erschaffen, um Herrschaft über alles Gethier, über alle Elemente, über alles zu haben, was ungleich Gott ist.

Der Mensch ohne wahre Kenntniß von sich selber und Gott, ist wie ein schiffbrüchiger Seeman auf dem tobenden Meer. Der Mensch, der von sich selber und von Gott Verständniß besitzt, ist mit Seekarte und Kompaß versehen, und diese lenken ihn von den stürmenden Wogen in den Hafen des Friedens.

Jesus gab den Menschen das Gebet als Mittel, um Gutes zu vollbringen. Er war in Harmonie mit der Religion seiner Väter. Sie glaubten, daß Gott dem Menschen Beistand leistet durch Gebet. Jesus sagte: „Und alles, was ihr bittet im Gebet, so ihr glaubet, so werdet ihr es empfangen." Entweder hat Jesus wirklich gemeint, was er sagte, oder Gebet ist werthlos. Weshalb sind denn unsere Gebete wohl nicht erhört? Die Bibel giebt uns die wahre Antwort. Es heißt: „Ihr bittet und krieget nicht, darum, daß ihr übel bittet." Das Christenthum Christi bittet und erhält, weil es richtig bittet. Als der verlorene Sohn sich von dem Futter der Säue nährte und den Segen des Vaterhauses entbehren mußte, da war es sein einziges Gebet, daß er sich erhebe und zu seinem Vater gehe. Er reichte keine lange Bittschrift ein; er bat nicht um dringenden Begehr; er wußte, daß sein Vater ihn liebte und ihn willkommen heißen werde. Als unser Meister vor Lazarus' Gruft stand, sandte er keine lange Bittschrift zu Gott, den Mann vom Tode zu erwecken. Er sagte: „Doch ich weiß, daß Du mich allezeit höreſt." Aber er hat es verstanden, daß Gott gut war, daß Gott weder Krankheit noch Tod geschickt hatte; er hat es verstanden, daß der Geist Allmächtig war, und daß die Liebe das einzige Gesetz ist; und diese Kenntniß zerriß die Fesseln des Todes und erweckte den Lazarus zum Leben. Das wahre Gebet ist ein Gebet der Ueberzeugung und solches Gebet ist nicht vergebens ausgesandt. Ein Mathematiker, der sein Problem ausarbeitet, versteht das Prinzip, welches es enthält, und dieses Verständniß vertilgt die Fehler und enthüllt die Wahrheit. Wenn ein Musiker Harmonie hervorbringen will, so muß er das Prinzip der Musik verstehen und dieses Verständniß giebt die Melodie. So ist Gebet das wahre Verständniß des Menschen und seines Prinzips, des Gottes, der die Liebe ist, der alles regiert, und dieses Gebet des Verständnisses verbannt die Zwietracht der Krankheit, der Sünde, und bringt die Harmonie der Gesundheit, der Glückseligkeit hervor.

Aber, fragen Sie, wie kann dies gelernt werden? Als die Entdeckerin und Begründerin der Christlichen Wissenschaft sich geheilt hatte durch das Verständniß des Königlichen Gesetzes der Liebe, und als sie dann andere geheilt hatte, lehrte sie sie dieses Gesetz der Liebe zu verstehen. Dann verschloß sie diese Entdeckung nicht in sich, sondern sie machte diese Kenntniß klar und deutlich für alle, indem sie der ganzen Welt das Textbuch dieser Kirchen-Gemeinschaft gab: "Science and Health with Key to the Scriptures"; auf Deutsch: „Wissenschaft und Gesundheit mit dem Schlüssel zu der Heiligen Schrift." Dieses Buch befindet sich in vielen öffentlichen Bibliotheken des Landes, und jedes Mitglied dieser Kirche wird gerne denjenigen sein Buch leihen, die das Verständniß wirklich suchen.

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Heimath der Begründerin und Entdeckerin der Christlichen Wissenschaft zu wohnen. Von den dortigen Leuten und von andern, welche ich traf, erfuhr ich ihre Lebensgeschichte. Sie wurde von frommen und gläubigen Eltern geboren. Ihre Kindheit war so fromm und rein, daß ein frommer Prediger sagte, daß sie geweiht sei, ehe sie geboren wurde. Sie war immer eine eifrige Forscherin der Bibel und auf der Mutter Schooß wurde es sie gelehrt, daß Gebet zu Gott die Kranken und Sündigen heilt. Schon in ihrer Kindheit vertrieb sie Krankheit dadurch, daß sie ihren Himmlischen Vater anrief. Als sie aufwuchs, waren ihre Gedanken von Gott und dem Dienste der Barmherzigkeit erfüllt. Ich lernte jemand kennen, die sie in den ersten Jahren ihrer Ehe kannte, und sie sagte mir, daß es Freude und Trost bringe, Frau Eddy in jenen Tagen zu besuchen und durch ihre liebreiche Gegenwart gesegnet zu werden. Ich traf noch jemand, der sie später kannte, ehe sie die Christliche Wissenschaft entdeckte; aber ihre Gedanken waren immer darauf gerichtet andern zu helfen, und sie vernichtete den Schmerz und brachte diesen Leidenden Linderung durch ihre Liebe, die sie für Gott und Menschen hegte. Im Jahre 1866, als sie von einem Unfall betroffen wurde und von den Aerzten für unheilbar erklärt, wandte sie sich von der Erde zum Himmel. Sie öffnete ihre Bibel wo die Heilungen verzeichnet sind, und die Christusmacht, welche die Kranken heilte, segnete auch sie, und sie erhob sich von ihrem Schmerzenslager geheilt und wohl. Sie sah, daß dieselbe Macht, welche sie geheilt hatte, auch andere heilen würde, und sie widmete sich drei Jahre ausschließlich dem Studium der Bibel, daß sie auch andere mit diesem Gesetz der Liebe bekannt machen könne. Sie versuchte nicht, das Geheimniß für sich selbst zu behalten, sondern es war ihr einziger Wunsch, auch andern diese Religion Christi deutlich zu erklären, diese Religion, die Krankheit und Sorge zu nichte macht und Freude und Gesundheit bringt. Sie ist die Führerin dieser mächtigen Bewegung, und dasselbe liebevolle Vertrauen auf Gott, welches sie in früheren Jahren auszeichnete, begleitet sie noch; dasselbe zarte Mitgefühl für die Leidenden fügt eine Schönheit und Huld zu ihren Jahren. Ihre ganze Tageszeit ist dem Heile der Menschheit gewidmet. Sie ist mißverstanden worden, aber sie hat nicht gezögert in ihrer Liebe zu Gott und in ihrer Treue gegen die Menschen.

Für diejenigen, welche die Religion Jesu in der Beleuchtung der Christlichen Wissenschaft studiert haben, ist dieselbe wahrlich das Königliche Gesetz der Liebe. Sie hat Schmerzen und Leiden verscheucht, sie hat die Kranken und die Sünder geheilt, und hat die beschmutzte Kleidung der Gefallenen weißgewaschen. Sie hat dem Menschen einen Stern der Hoffnung vorgelegt und ihn mit der ewigen Gegenwart des lebendigen Christus ermuntert.

Dann Bruder, schließe an dein Herz den Bruder;
Denn wo die Liebe wohnt — der Friede Gottes weilt.
Um Gott recht zu verehren, muß man einander lieben;
Jedes Lächeln ist eine Hymne; jede milde That ein Gebet.

PERIODICALS

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

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(THE CHRISTIAN SCIENCE WEEKLY.)

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Items of Interest.

National.

The final results of the twelfth census give the total population of the United States on June 1, 1900, as 84,233,069. The Chinese, British, and Russian empires are the only countries which have a greater number of inhabitants under their flags. They also have a greater area. The total area of the United States, including all insular and other possessions, is now 3,690,822 square miles, about one-fourteenth of the entire land surface of the earth.

A definite protocol between the United States and Colombia, embodying the terms under which the latter government will grant the rights necessary for the construction of a Panama canal has been delivered to Secretary Hay by the Colombian minister. Compensation for the canal rights is desired to be in the shape of an annual rental of $750,000.

The army board, of which General Miles is president, is favorably disposed toward a service uniform which can be used in all climates. It will be of khaki color, of light weight for tropical wear and of heavier material for colder climates. The intention is to limit the use of the present blue uniform, but not to do away with it entirely.

The ship subsidy bill as passed by the Senate, has met with such opposition in the House, especially among western representatives, that it is now impossible to get the bill up for consideration during the present session of Congress.

James R. Garfield, a son of the late President Garfield, has recently been appointed a civil service commissioner by President Roosevelt. He was the author of what was known as the Garfield election law of Ohio.

During the present fiscal year the amount paid for pensions amounts to $104,113,307, which is two million dollars less than for the corresponding period of last year.

The public debt, less cash in the treasury, on April 1, amounted to $997,732,332, a decrease of nearly $7,000,000 during the month of March.

A portrait of President Roosevelt, recently made by the Russian artist, Rudfskowscl, has been hung in the White House.

A national convention of all reformers who favor action independent of old parties was held in Louisville, Ky., April 2.

Foreign.

It has been generally expected that there would be a grand assemblage of warships in British waters at the time of the coronation of King Edward, next June. But instead of vast fleets of foreign powers the force will be comparatively limited. The United States has received, through its ambassador at London, an invitation to be represented during the naval review, but the display is limited to one vessel. The invitation has been accepted and the battleship Illinois, in command of Rear Admiral A. S. Crowninshield, will represent the United States Navy on that occasion.

Other nations have received similar invitations to that sent to the United States. The British Government has assigned no reason for curtailing the representation.

A despatch from Pretoria states that Caspar Kruger, oldest son of former President Kruger, and twenty-four other relatives of Mr. Kruger have taken the oath of allegiance to Great Britain. The total strength of the Boer commandoes is estimated at between eight and nine thousand men. The talked-of peace negotiations have been delayed, but it is expected they will be resumed in the near future.

President Roosevelt has forwarded to the United States consul-general at Cape Town, a certified check for $5,000 to be distributed among the Boer women and children sufferers in the concentration camps of South Africa. The money was raised by a committee appointed last December by Governor Yates of Illinois.

The spring session of the Mexican Congress opened April 1. President Diaz said, in his message, that the general condition of the country is prosperous. The effects of the Pan-American Congress, recently held in the City of Mexico, were favorable to promoting good relations with all participating republics.

It is stated in London that the Wireless Telegraph Company had sold its American rights and patents to an American company with a capital of $6,150,000.

The British cable from Canada to Australia will have a mid-Pacific station at Fanning Island, a little coral reef 1,080 miles south of Hawaii.

Emperor William of Germany will be represented at King Edward's coronation by Prince Henry of Prussia.

Industrial and Commercial.

An interesting statement regarding the commerce of the Philippine Islands with gold and silver countries has been submitted to the Senate Committee on the Philippines. The reports give the exports and imports for the eight months ending August 31, 1901.

The imports from the principal gold standard countries was $13,884,686 and the exports to those countries $14,087,165. The imports from the principal silver standard countries amounted to $5,572,156 and the exports to those countries $2,723,214.

The Chicago and Northwestern, the Union Pacific, and the Southern Pacific railroads will place telephones on their overland trains from Chicago to San Francisco. Special wire connections between the trains and stations will permit the use of the telephone to within thirty seconds of the leaving time of the train.

Cleveland is about to try a street railway experiment which will be watched with interest by all parts of the country. Franchises have been granted to a new company which proposes to operate under a three-cent fare. Financial experts claim there can be no profit under such conditions.

An English company with a capital of ten million dollars has been incorporated at Newark, N. J. The company is formed for the purpose of purchasing and developing coal lands in this country. It has already contracted for lands in the southern and southwestern States.

The Court of Appeals of New York has decided that members of labor unions have a right to decline to work with non-union men, and to order a strike to have such right respected.

Nearly 300,000,000 feet of logs were cut on the Penobscott River the present season. This was by far the largest harvest ever known and nearly one-half of it is for the pulp mills.

A dressmakers' union, comprising about three hundred thousand modistes of the United States, has been formed at Chicago.

During the first nine months of the present fiscal year there were built in the United States 949 vessels of 245,068 gross tons.

Lyman J. Gage, former Secretary of the Treasury, has been elected president of the United States Trust Company.

The United States Steel Corporation earned $111,067,195 net during the first year of its existence.

General.

Professor Slaby who, with Count Arco, created the Slaby-Arco wireless telegraph system, is advocating an international agreement to regulate the wireless transmission of messages. He believes that otherwise the greatest good cannot be obtained from wireless telegraphy. He states there is reason to believe that, with his backing of British capital, William Marconi may obtain a monopoly for aerial transmission, as has already been done in the case of ocean telegraphy.

Dr. Edward Everett Hale celebrated his eightieth birthday April 3. In the evening a reception was held in Symphony Hall which was attended by 2,800 men and women, among whom were many distinguished persons. Senator Hoar delivered an address and Doctor Hale responded. Letters and telegrams were read from President Roosevelt, Senator Lodge, W. D. Howells, Edwin Markham, and from various religious organizations.

The annual meeting of the New Hampshire Old Home Week Association will be held at Concord April 10. Arrangements will be made for a general observance of Old Home Week, August 16–22.

The Supreme Court of Wisconsin has decided that the law passed by the last Legislature imposing a tax of ten cents a ton on all ice shipped out of the State is unconstitutional.

The German Emperor's schooner yacht Meteor sailed for Southampton, Eng., April 1. She carried a crew of twenty-eight sailors and is expected to make the trip in sixteen days.

The city council of Chicago has passed an ordinance which requires the raising of 88.53 miles of track of six railroads. The estimated cost of the work is $2,000,000.

The first national gathering of Spanish war veterans was held last week at Springfield, Ill. Ten States were represented.

The seventh international conference of the Red Cross Society will be held at St. Petersburg May 16 to 29.

The transport Sheridan sailed from San Francisco for the Philippines, April 2, with 1,250 soldiers on board.

Miss Ellen M. Stone, the American missionary, sailed from Liverpool for New York, Friday, April 4.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

The Hall of Faith.

If you are sick to death of the commonplace, if the debit and credit of life's "daily pit-a-pat" wearies you past endurance, if the modern world with its hard, matter-of-fact ways has "got on" your nerves, steer your course for the Marble Arch any Wednesday evening a few minutes before eight. Turn into Edgware Road, and take the first, the very first turning on your right. You will find yourself in Bryanston Street. Why? you will ask: a commonplace street enough, surely! Yes, but do you see there on the right a patch of light which streams in welcoming fashion out into the darkened street from a large doorway like that of a church? There is your haven!—make for it.

As you approach, carriages and cabs are rattling up, depositing their occupants in the patch of light, and disappearing as quickly into the shadow to make room for other vehicles. A gray-haired janitor, who has been eying you sympathetically, approaches and inquires whether you wish to attend the service. You confess that is your ambition, and he directs you to go up-stairs.

The janitor preceding, you enter a large room, packed to its furthest corners with plain brown kitchen chairs. The room is square, the ceiling supported by rows of columns, the walls are distempered biscuit color, and through the ranks of chairs run three aisles. At the eastern end of the apartment is a daïs, upon which is a reading-desk over which is fixed an electric light, two other lecterns of carved wood, and a large chair somewhat resembling the Speaker's chair without its canopy, and another smaller seat, and close by the daïs is a piano. Behind the daïs the wall has been painted a pale sky blue, forming a rounded background of color which gives the idea of an altar, though there is no altar there. The whole adornment of the place is severely chaste. That is the first impression you receive after your astonishment at the scores of people present, for the place is crowded almost to the degree of discomfort. Row upon row of men and women, old and young, rich and poor, fashionable and dowdy, sit there with quiet, earnest faces, waiting for the service to commence. For this is the London centre of Christian Science, and you are about to assist at the weekly service for testimony.

As the hour of eight strikes, a white-haired man, dressed in a conventional frock coat and dark trousers, takes his place at the reading-desk, and gives out a hymn. He reads the two verses slowly and sonorously, then the piano strikes up, and the congregation, which must certainly exceed three hundred, rise and sing. The hymn over, the chairman says he will read a passage from the Gospels. He chooses the part of St. Matthew's which details the miracles of the feeding of the five thousand, the walking of Christ on the waves, and the miraculous draught of fishes. He reads it quietly, and without any comment. Then, closing the Bible, he takes up another volume, and announces his intention of reading from Science and Health by Mary Baker G. Eddy. As you listen you are irresistibly reminded of the couplet written at the expense of dear old Bishop Berkeley:—

> When Bishop Berkeley said there was no matter,
> It really did not matter what he said.

But this is obviously not the view of those around you, for they hear the reading to the last word, many of them faithfully following it in their own copies of Science and Health, which they bring with them like prayer-books.

The reading at an end, the Reader begs the congregation to join him in silent prayer, and instantly all have bent in attitudes of reverence in a silence so deep, so complete, that it almost seemed audible. Two minutes it must have been; the scores around you scarcely seemed alive; never have you witnessed in an Anglican church such decorous and perfect unanimity of reverence. And then, just as it seems as if the almost terrible silence was never to be broken, you hear the Reader's voice. "Our Father," he begins, and with one accord the hundreds of voices follow him through the sentences of the Lord's Prayer with a heartiness of tone which must strike the least observant. A second hymn is now announced, and when its two verses are sung the chairman gives a short address. He takes as his text the words of our Lord, "He who believeth in me, the works I do he shall do also." In a few really admirably chosen words he drives home the point he wishes to make, namely, that bed-rock of alleged truth upon which Mrs. Eddy has built up the astounding sect of Christian Scientists, that faith, and faith alone is required to enable the most commonplace of mortals to perform such miracles as Christ himself performed. "If ye have faith as a grain of mustard seed;" if we will but believe, the ills of the flesh, misfortune, ruin, death: all the evils which surround us, will appear, as the Christian Scientists assert they are, mere illusions of our diseased minds.

The little talk has been distinctly interesting, but when, on its conclusion, the preacher asks any one in the meeting who likes to come forward and give public testimony of his experience of Christian Science, your position resembles that of the juryman who has drowsed through the addresses of counsel, but wakes up with a fierce eagerness for note-taking now that the evidence is to be called. For some minutes there is silence and hesitation. Then, close to me, a young girl, neatly dressed. stands up. In a gentle, lady-like voice she tells us a marvelous story. Two years ago she was dying of consumption. The family doctor said so; a specialist said so; her brother-in-law, also a doctor, said so. One lung was quite gone; the other was so far diseased that they gave her only three weeks of life. Then she heard of Christian Science—she didn't know anything about it; had no friends interested in it; had never studied theological questions of any sort, and could not have understood the scientific theories advanced by its advocates. She tried it as a *dernier ressort,* beginning sceptical and indifferent; she was so much better in a fortnight that she was out of bed and enthusiastic. In a month she was out of doors, and in two months she was cured, and has never since had a day's illness. The quiet voice ceases. Up jumps an elderly woman, who testifies that she was for years crippled hand and foot with rheumatism. She adopted Sci-

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ence, gave up doctors, liniments, and medicated baths, and there she stands before us, strong, and able to walk ten miles. Enthusiasm is infectious; when she sits down there are quite a baker's dozen of would-be testifiers, who amiably strive with each other to be first to confide in us the marvelous story of their "cures."

There is another hymn, and as the echoes of it die away the congregation, solemn and decorous to the last, file out, loitering in the aisles to exchange notes of the service, which seems from all you can gather to have been a thoroughly satisfactory one to the enthusiasts.

The Morning Leader, London, Eng.

What is the Matter with the Church?

THE following editorial in a recent number of the *Brooklyn Daily Eagle* is full of interesting food for thought and inquiry:—

Within a radius of ten blocks of the *Eagle* office there are twelve abandoned churches. In some instances the buildings are still standing, but are given over to other purposes. In one case, what was a "sacred edifice" is an auction store; in another, a bicycle rink; in another, a stable; in another, a tenement house, and so on. In half a dozen cases the buildings are standing idle, dilapidated, forlorn, neglected, with signs of "For Sale" upon them. The population in the same area is greater than it has been at any time in the history of the city. These facts are not set forth in any spirit of criticism. In so far as the abandoning of these points may indicate any decay of the power and influence of the church, they are to be deplored. It is but fair and candid to say that, in some cases, they do not indicate decay. In some localities there have been for years far too many churches—that is to say, far more than were ever needed to supply the religious needs of the population. In a few other instances, their abandonment has been due to changes of local condition for which the church is in no way responsible, and which rendered their removal a necessity.

When all allowance has been made, there still remains the fact that the churches are not as well attended or as well supported to-day as they have been in the past. This is admitted and regretted by clergy and laymen alike. The condition in the area instanced is not peculiar. It exists from Maine to Mexico, from Moscow to Marseilles. The church is rapidly coming face to face with a condition of things which has not confronted it for fifteen centuries. Looking broadly over the world the thing which impresses the observer is that the church seems to have in some strange way lost its motive power. Its organization is admirable, its membership is exemplary, its zeal is ardent, its devotion measured by its gifts of labor and money is boundless; but all the same it has well-nigh come to a standstill. No nation or people has been converted for a thousand years. When one contrasts this with the church's marvelous triumphs during its first six centuries it becomes all the more significant.

During that period it swept in its progress from Judæa to Scotland with all the rush and energy of a prairie fire, burning fragments being carried ahead by every wind and lighting up new conflagrations in advance. But to-day, after centuries have passed away, the peoples of the Orient, among whom were its first triumphs, have subsided into a hard and barren orthodoxy which, so far as one can learn, is entirely impotent to uplift or even control the moral life of its members. In Western Europe, where its organization and machinery is most complete, it finds itself antagonized bitterly by some peoples, neglected by others, distrusted by more. In America, where at the beginning, it more completely and intimately dominated the life of the people than anywhere else in history, it is coming to be more and more disregarded. It is not receiving either the service of the poor or the gifts of the rich. The workingman is more devoted to his labor union and the capitalist gives his benefactions to the library, the university, and the laboratory. One striking feature of this phenomenon is altogether new. There have been in the past times of falling off as well, but they have been marked by a concomitant decay of morals and a decline of the religious spirit. That is not the case to-day.

Morality was never upon the whole so manifest, and never was the real spirit of the Founder of Christianity so well comprehended or so generally diffused. But the churches as organizations confess and lament that they are becoming less and less heeded and valued. He is optimistic who regards this as anything but a sinister omen for the future. For whatever one may say about the faults and follies of the church as an organization, it is a plain fact of history that it has been the shell within which the kernel of Christian living has been transmitted from generation to generation. However harsh and repulsive it may have shown itself at times on the outside, it has carried within it the seed which has sprung up continually in righteousness. Nor do we believe that what is sometimes called "the spirit of Christianity" can exist for any great length of time without an organized body to serve as a special organ for its expression. It goes without saying, therefore, that the problem is one which ought to engage the attention of all who wish well to society. The task is to ascertain what really is the cause or causes which produce the present phenomena, and to cure them. Of course, the churches themselves are most immediately concerned, and the public must wait for them to set their own house in order. But it does not wait in an attitude of indifference.

Many of the causes alleged and discussed thus far appear to be both shallow and inconsistent. One says the falling away is due to the loosening and lowering the standard of doctrine, that it is evolution and the higher criticism which are doing the mischief. Another insists that the loss of progress is due to the too great rigidity and obscurantism of a church which refuses to acknowledge that the world does move and to adjust itself to the world's progress. None of these explanations go deep enough. If the world fails to hear the church it can only be because the church has either lost or misstated its message. Human nature is the same as it was in the first century or the sixth. The apostolic message is the same in essence now that it was then. If the church will clear its own mind as to what it has to say and will say it so that every man may hear in his own tongue wherein he was born, it will find that the world was never better disposed to hear and to heed than just here and now.

Christian Science not a Fad.

To the Editor of *The Morning News.*

Sir:—In your issue of March 22, in the summary report of the conference just held at Crisfield, Md., Bishop Joyce, in addressing the class entering the ministry, is reported to have said:—

"If I had the money I would like to endow a new chair in the theological colleges—the chair of common sense. We have a lot of fads, such as Christian Science, faith cure, and other nonsensical things which we would not have had if men had remained true to Methodism."

It hardly seems possible at this late day, when Christian Science has been so widely recognized as a helpful factor in the advancement of mankind, when ministers, physicians, judges, lawyers, and business men have accepted its teachings and have identified themselves with the Christian Science movement; when this movement has become naturally a religious organization with upward of five hundred and fifty organized church societies and a following far greater than other religious denominations thirty years after their inception—it seems hardly possible that a bishop of a Chris-

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tian denomination would classify Christian Science as a fad and nonsensical. We prefer to think that our Christian brother has been misquoted. The occasion, however, is offered to show that Christian Science is supplying the need of humanity which true religion, wherever found, is called upon to do, and is therefore not a fad, but a blessing that has come to stay.

No doubt if men adhered more closely to the spiritual earnestness of the Wesleys, Calvin, Luther, and Fox, the tendency toward materialistic philosophy and worship would be greatly lessened, and the problems of the church vastly mitigated. It is the crying need of purely spiritual teaching that causes Christian Science to be genuinely appreciated by those who have investigated it. Furthermore, an understanding of Christian Science demonstrates the power of God in healing the sick, and certainly this is consistent religion. True religion meets the needs of humanity as demonstrated by the Master. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

When the aforesaid chair of common sense is endowed in our theological schools, the following are some of the truths that burdened humanity may have the right to demand from its teaching:—

The religion that is divinely practical, meeting the ever-present needs of mankind and offering present physical and spiritual, as well as future, salvation.

The recognition of one infinite Mind, the Father of all, thus establishing the impartial brotherhood of man.

The recognition that God is no more the author of sickness than of sin.

Christian sermons, so imbued with the grace of God as to heal the sick as well as reform the sinner.

NORMAN E. JOHN.
In *The Morning News.*

Back from Richmond.

We clip the following from the *Public Ledger* of Norfolk, Va.:—

A party of Christian Scientists from this city and section returned this morning from Richmond, where they had been to protest against the passage by the Legislature of a bill that had been introduced in the Senate, having for its purpose the prohibition of the practice of healing by all persons who have not passed an examination before the State Medical Board.

This bill would have excluded the osteopaths and Christian Scientists from practice in Virginia, and both of these schools of healing were ably represented before the Senate Committee on General Laws in Richmond when this matter came up yesterday. The Christian Scientists present from this section were Miss Mary Way, the leading Scientist here; Mrs. Anna L. Morris, Mr. J. C. Batts, Mr. George H. Barrett (of Portsmouth), and Mr. William F. Crall (of Virginia Place). Mrs. Bernard, the leading Christian Scientist in Richmond, and several others of that faith were also present, as was Miss Langhorne of Lynchburg. The Christian Scientists had with them as counsel Mr. Joseph T. Lawless, of the firm of Jeffries & Lawless of this city, and Captain Tazewell Taylor, Police Justice of Norfolk. The Christian Scientists' defence would have been that, as their treatment for disease is purely spiritual, and is prayer, such a law as that proposed would have proscribed their religious liberty, and would, therefore, have been unconstitutional. They did not have occasion, however, to present their side of the case, as the proposed bill was overwhelmingly defeated by the presentation of the side of the osteopaths, who were represented by ex-Governor O'Ferrall as counsel.

The Lectures.

At Oklahoma City, Okla.

A lecture by Edward A Kimball of Chicago, under the auspices of the local Christian Science Society, was given in the Opera House on Thursday evening, March 20, before an audience of six hundred. Mr. Kimball was introduced by C. B. Ames of this city in a few appropriate and well-chosen remarks. He then delivered his lecture on "The Cause and Scientific Cure of Disease," to a remarkably attentive audience. Mr. Kimball's words were direct and forceful, and his appearance bore witness to the healing efficacy of the cause he advocates.

The Times-Journal, Oklahoma City, Okla.

The introduction by Mr. Ames was as follows: —

Ladies and Gentlemen:—Mr. Kimball is one of a dozen authorized and representative lecturers on the subject of Christian Science. This organization has no central power or controlling body such as a Methodist Conference or Presbyterian Assembly; it applies the Congregational principle and each society is independent of every other. The First Church of Christ, Scientist, of Boston, is, however, the Mother Church and, to a certain extent, superintends or guards the welfare of the entire organization. In order that the principles of Christian Science may be authoritatively presented to the people of the United States, this Mother Church, acting for the entire organization, has commissioned a few men who know the facts to go before the people and elucidate these principles. The local society and the people of Oklahoma City are to be congratulated upon securing one thus authorized to speak for that organization.

Personally, I never regret the organization of a new religious society or denomination. I regard them all as contributors to the ultimate triumph of truth. The truth has nothing to fear because of investigation or discussion. I believe it was Mr. Depew who said, "Doubt and debate are the corner-stones of progress," and I believe this is true in intellectual and spiritual realms as well as in material. Many denominations are a blessing to mankind, and the world's greatest progress has been achieved in those countries where there has been the largest and most unrestricted religious liberty and freedom of thought, speech, and discussion. I therefore welcome the earnest investigation made by Christian Scientists, and believe that it will contribute to a clearer comprehension of the truth.

I take great pleasure in introducing one who is able to present the views of Christian Science in an able, entertaining, and instructive manner, Mr. Edward A. Kimball of Chicago.—*Correspondence.*

At Cheyenne, Wyo.

Judge William G. Ewing of Chicago delivered a lecture on Thursday evening, March 20, before on audience that filled the hall. He was introduced by the Hon. Charles N. Potter, Chief Justice of the State of Wyoming, in the following words:—

Ladies and Gentlemen:—We are gathered this evening to listen to a discussion upon one of the comparatively recent movements in the religious and, I may say, scientific world.

I am not associated in any way with Christian Science, and have not, perhaps unfortunately, embraced that faith. Yet I realize that there must be something of fundamental truth behind the movement, which has had such a marvelous growth, and numbers among its adherents so many intelligent and thoughtful people. The century out of which we have so recently made our exit has been distinguished for many reasons, none more important than the search for truth. That spirit, perhaps, is respon-

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sible for many discoveries, and for the development of many ideas that have been for the advantage of mankind. During that period, as we all know, the present movement, which we are to hear about to-night, had its inception.

It is characteristic of the American people to give respectful and sympathetic attention to any subject which arrests public thought more or less. I am sure that all of us, whatever may be our faith, are prepared to listen with interest and profit to the lecture by the distinguished gentleman whom it is now my pleasure to introduce to you,—the Hon. William G. Ewing of Chicago.—*Correspondence.*

At Fort Worth, Tex.

Edward A. Kimball, C.S.D., of Chicago, lectured in the Opera House last Sunday (March 23), on the cause and cure of disease from the view of a Christian Scientist. Mr. Kimball is a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston. In spite of the forbidding weather there was a good attendance of interested listeners, who followed the lecture closely.

Mr. Kimball was introduced by Judge F. E. Albright, who said in part:—

"We have met here this afternoon to discuss a subject, or hear it discussed, that is of greater importance than all other subjects combined,—we are here for the purpose of hearing discussed the subject of religion. All nations have a mode of worship, and there are few of them that do not recognize the divine healing of God. Now, there are some of you here who know as little as I do about Christian Science, but there are none that I see before me who are not free enough from prejudice to listen to the eminent lecturer we have before us."

The Fort Worth (Tex.) *Register.*

At Wichita, Kan.

Edward A. Kimball, C.S.D., of Chicago, delivered an address on Christian Science at the Auditorium last evening (March 17), under the auspices of First Church of Christ, Scientist, of Wichita. The attendance was large and the address was an interesting one and well worth hearing. Mr. Kimball is a member of the Christian Science Board of Lectureship, of the Mother Church, Boston. His address last evening received marked attention throughout. It was interesting, instructive, and to the point.

Mr. Kimball gave a clear explanation of the postulates of the faith. Christian Science, he stated, was an actual, demonstrable science, and one that had withstood every test during its comparatively brief history. He declared that every known disease had been cured in hundreds of instances by the aid of Christian Science; on the other hand, *materia medica* admitted there were many incurable diseases.

Wichita (Kan.) *Beacon.*

At Fresno, Cal.

On the fifteenth of February, Hon. William G. Ewing delivered an address in Fresno, Cal., and was greeted by a large and appreciative audience, composed not only of residents of the city but of many from neighboring towns and the surrounding country. Judge Ewing was very felicitously introduced by the Hon. David A. Ewing, of the Fresno bar.

The address was clear, logical, and, in both matter and manner, was eminently adapted to achieve the evident object of the speaker; viz., to allay prejudice in the minds of his hearers and lead them to see in Christian Science, as judged by its fruits, the gospel of Jesus Christ.

The good effects of this discourse are already manifest in an increase of interest, in this city, on the subject of Christian Science and a decrease of open opposition; thus demonstrating the wisdom which devised the plan of reaching the public through a Board of Lectureship.

Correspondence.

At Burlington, Kan.

Edward A. Kimball of Chicago lectured on Christian Science at the Hamilton Opera House, March 11, at the request of the local Christian Scientists. E. N. Connal, a prominent attorney of the city, introduced the speaker. Mr. Kimball held the close attention of the audience for nearly two hours. Owing to a steady downpour of rain, the audience was not so large as it otherwise would have been; but the house was well filled and included some of the best people of the city. His lecture has done much good, and the local Scientists are more than pleased with it, as it has cleared the atmosphere of many false and erroneous opinions heretofore held regarding Christian Science.—*Correspondence.*

At Chicago, Ill.

Mr. Edward A. Kimball lectured in the Fourth Church of Christ, Scientist, Chicago, January 29, 1902.

An audience numbering about twelve hundred persons attended. Mr. Kimball was introduced by Mr. Orville T. Bright, County Superintendent of Schools, Cook County. The Sunday and Wednesday evening services have shown a marked increase in attendance and interest since this lecture.—*Correspondence.*

At Wellington, Kan.

Edward A. Kimball of Chicago lectured yesterday afternoon (March 16), at the Auditorium. Probably five hundred people heard the lecture and were instructed, entertained, and uplifted mentally and spiritually by what they heard.—*The Daily Mail,* Wellington, Kan.

Lectures at Other Places.

Osage, Ia.—Edward A. Kimball, February 24, 1902.

Governor Jordan's Fast Day Proclamation.

GOVERNOR CHESTER B. JORDAN of New Hampshire has issued the following Fast Day proclamation:—

The ceaseless roll of years into eternity has again brought us nigh unto the period usually set apart for the observance of our customary Fast.

Annually our merchants and other prudent men at the head of large corporations and great enterprises deem it necessary to take an account of stock; to halt in the hurry and rush for gain long enough to take their financial bearings and ascertain their true standing. It is equally important that all the people of our good state pause at least once a year and take a retrospect of the ways through which they have come to their glorious heritage, consider the best plans of life thought and activity for the present, and make wise forecast as to the future.

To this end I do, with the advice and consent of the Council, appoint Thursday, the seventeenth day of April, current, a day of fasting, meditation, and prayer, and express the hope that the day will be observed in accordance with the high and noble purposes of those first instituting it; that all our people on that day, in their homes, in their churches, and wherever they may be, will, through all proper channels, seek to strengthen the faith, the hope, and the charity, which made our fathers strong, our mothers noble; that we may by indissoluble bands be held to the principles of right living before God and men; that we

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may be loyal and true to Church and State; that our young men in the rugged grandeur of their character may stand out like our everlasting hills and overtowering mountains; that our young women may rival in their many graces and virtues the surpassing beauty and loveliness of our lakes, meads, and plains, and that New Hampshire may still continue to be the abode of a sturdy race, whose God is the Lord.

Given at the Council Chamber in Concord, this fourth day of March, in the year of our Lord one thousand nine hundred and two, and of the Independence of the United States of America the one hundred and twenty-sixth.

CHESTER B. JORDAN, *Governor.*

By his excellency the governor, with advice of the council,

EDWARD N. PEARSON, *Secretary of State.*

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly*. When the change is made in the *Quarterly*, references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

May 4, 1902.—*Subject:* ADAM AND FALLEN MAN.

I.—289—8, 9; 345—21; 529—30, 31; 580—21; 532—9; 259—15 to 19.
II.—292—18 to 30; 556—18; 530—26.
III.—183—14 to 21; 184—1; 244—14, 15; 183—4; 177—15; 184—17 to 23; 208—5 to 12.
IV.—252—8; 322—3 to 7; 230—6; 296—9 to 18; 171—4; 99—14.
V.—322—32; 16—1 to 4; 325—20; 324—16; 20—27.
VI.—485—19 to 24; 21—1 to 4; 403—14 to 20; 223—25 to 32.

May 11, 1902.—*Subject:* MORTALS AND IMMORTALS.

I.—215—25; 521—12; 81—18 to 20, 28; 305—23; 247—14; 547—23.
II.—538—24 to 2 next page; 539—16 to 19; 553—29; 476—14.
III.—428—22; 213—7; 76—22.
IV.—250—6, 7, 14 to 32.
V.—303—29; 301—9 to 19; 302—17; 471—17.
VI.—409—23; 265—5; 292—27; 543—8; 191—4.

In the *Quarterly* lesson for May 11, in Section V., the third reference from Science and Health is not clearly printed; it is 198—15.

We must judge ourselves in the blaze of the fact that every day is lost, according to the heavenly notation, that has not been ennobled and spiritualized by the exercise of some moral and celestial quality, either in restraining passion, or doing something, or giving something, or cherishing some devout sentiment,—so that a truth, a principle, has become a more ready guest through us in this world of conflict and sin.—STARR KING.

Notices.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid $4.00
Twelve or more to one address, each 3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Change of Address.

The address of Mr. Carol Norton, C.S.D., member of the Christian Science Board of Lectureship, has been changed to 7 East 42nd Street, New York City.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form* of *invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the Clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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 Message.

WE clip the following from *The Daily Patriot* regarding the Easter service at First Church of Christ, Scientist, Concord, N. H.

The Easter service at Christian Science Hall was largely attended. The sermon as usual consisted of readings from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and was conducted by the First and Second Readers, Irving C. Tomlinson and Mary E. Tomlinson.

The following selections were rendered by Villa Whitney White of Boston: Easter Carol, J. T. Field; Angels Ever Bright and Fair, Handel; Angels Roll the Rock Away, C. B. Hawley.

The floral decorations, which were sent from Pleasant View, were beautiful. They consisted of palms, Easter lilies, hyacinths, and roses. Conspicuous among them was a cluster-rose tree which had been trained to form a cross.

The church was made glad by the following beautiful letter from Mrs. Eddy, which was read during the service:

To the First Church of Christ, Scientist, Concord, N. H.

Beloved Brethren:—Allow me to thank you for lending to me your good Church-leader, Rev. I. C. Tomlinson, a few days in the week, and on the seventh day cheering him with your earnest attention.

May this glad Easter morn find the members of this dear church having a pure peace, a fresh joy, a clear vision of heaven here, heaven within us—and an awakened sense of the risen Christ. May long lines of light span the horizon of their hope, and brighten their faith with a dawn that knows no twilight, and no night. May those who discourse music to-day, sing, as the angels, Heaven's symphonies that come to earth.

May the dear Sunday School children always be gathering Easter lilies of love, with happy hearts, and ripening goodness. To-day, may they find some sweet scents, and beautiful blossoms in Mother's love, that she sends to them this glad morn in the flowers and the cross from Pleasant View, smiling on them. Tenderly, truly,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., March 30, 1902.

Letters Pro and Con.

WE have received the following letter, which per the writer's request, we publish:—

Monroe, Wis., March 18, 1902.

Editor *Christian Science Sentinel*, Boston, Mass.

Dear Sir:—My attention has been called to a copy of the *Christian Science Sentinel* bearing date of March 6, 1902, in which considerable space has been devoted to criticism of a recent lecture delivered by myself in your city on "The Hidden Hand of Christian Science Revealed."

Fair, honest criticism is legitimate, and I concede this right to any one for the public good. However, the editorial in your paper places you in an awkward position in the eyes of those who heard my lecture, and to those who did not hear the lecture it conveys a wrong impression.

I shall take it for granted that you are a gentleman, and as such I appeal to your sense of honor and the ethics of common courtesy in this matter, and ask you to kindly publish this brief letter.

In your editorial you have charged me with misrepresenting the teachings of Christian Science.

I realize that I have made some serious charges against Christian Science which, if they be not true, an outrage and unwarranted slander has been committed by myself. The public is entitled to the truth. I claim to know what Christian Science teaches.

Christian Science has on the platform to-day such eminent men as Judge William G. Ewing and Mr. Edward A. Kimball of Chicago, who are engaged in promoting the interest of its cause in the United States.

Now, in behalf of the truth, I invite either of the gentlemen referred to or any other accredited representative of Christian Science to meet me in a public discussion of the teachings of Christian Science; Mrs. Eddy's book, entitled, "Science and Health with Key to the Scriptures," to be the only authority on the teaching.

The discussion or discussions may take place in Boston, New York, Chicago, or any other places which may be mutually agreed upon.

I make this offer, not in a spirit of bravado, but stand ready as a gentleman and a Christian to comply with my part of the proposition to the best of my ability.

In this way the public will be afforded an opportunity to pass on the merits of the case. Best wishes,

Thine for Righteousness,

J. H. BERKEY.

Monroe, Wis., August 25, 1900.

We, the undersigned, residents of Monroe, Wis., having known Hon. J. H. Berkey from boyhood, can cheerfully testify to his sterling integrity and nobility of character. For a number of years he has been a resident of Monroe, and commands the confidence and esteem of all our citizens.

In his chosen field of labor, as a lecturer on social reform topics, his zeal, culture, and ability as an orator is not only recognized in this community but throughout our state.

Any courtesies extended to Mr. Berkey will be worthily bestowed and regarded with personal appreciation by each of us.

A. S. DOUGLAS, Mayor of Monroe.
HENRY LUDLOW, Pres. First National Bank, Monroe, Wis.
CHAS. A. BOOTH, Editor *Monroe Sentinel* and Postmaster.

For no personal reasons relating to the author of the above letter, but because he stands for a phase of human thought which, at present, believes itself to be opposed to Christian Science, we publish a reply thereto. This thought will sometime learn—soon we hope—that it is not opposing Christian Science at all, but that in true Quixotic fashion it is valiantly battling with the windmills of its own erroneous conceptions of Christian Science.

Our friend will please accept the following as our only reply to his letter:—

Boston, March 29, 1902.

To the Rev. J. H. Berkey, Monroe, Wis.

Dear Sir:—If you really understood the teaching of "Science and Health with Key to the Scriptures" you would not oppose it either in public debate or in any other way.

You say you are an advocate of social reform and a Christian gentleman. As a social reformer and a Christian gentleman you do not wish to oppose one of the greatest social reforms of this or any other age. Christian Science is based upon and advocates the Mosaic Decalogue and the Sermon on the Mount. As a Christian gentleman you will agree that the principles of these lie at the base of all social reform. There can be no true social reform apart from them.

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Christian Scientists are taught to observe the Golden Rule, of which Jesus was the formulator and earth's greatest demonstrator: "Therefore whatsoever ye would that men should do unto you, do ye even so to them."

As a social reformer and a Christian gentleman, you do not wish to antagonize a large body of people who are sincerely endeavoring to live and enforce the Golden Rule, nor to say or do aught that will tend to prevent their doing this.

Christian Scientists are daily relieving thousands of their fellow-citizens of pain and suffering.

As a social reformer and a Christian gentleman you do not wish to prevent them from thus aiding their brothers and sisters and your brothers and sisters.

Christian Scientists are daily healing people of all manner of diseases, some of which, nay, many of which, have been pronounced incurable by all other healing systems.

As a social reformer and a Christian gentleman, you do not wish, by word or deed, to prevent them from thus aiding their fellow-men and your fellow-men.

Christian Scientists are daily reclaiming drunkards by destroying for them the dreadful appetite for liquor.

As a social reformer and a Christian gentleman, you do not wish to prevent them from saving all the poor unfortunate drunkards they can. You wish to do God's will, and surely God's will is that drunkards shall be saved.

Christian Science is daily reclaiming men and women from the worst forms of social vice, from licentiousness and libertinism.

As a social reformer and a Christian gentleman you do not wish to prevent Christian Scientists from furthering, in every way they can, this greatest of all social reformatory work.

Christian Scientists have taught many thousands of their fellow-beings and your fellow-beings how to overcome, not only the forms of sorrow, sin, and distress above referred to, but many other forms of sorrow, sin, and distress, such as social dissipation, worldly-mindedness, envy, malice, hatred, falsifying, jealousy, undue ambition, pride, and a legion of other evils which infest the minds and hearts of mortals.

As a social reformer and a Christian gentleman you do not wish, for one moment, to interfere with their Christly work in this behalf.

Mrs. Eddy, the Discoverer and Founder of Christian Science and the author of its text-book, has taken Jesus Christ as her great exemplar throughout her whole life. She has spent all her best years in an earnest, zealous, unselfish, and effective effort to have others do likewise. She admonishes her students to follow Christ by leading lives of purity, of unselfishness, of honor and rectitude. She devotes every moment of her life to this high, lofty, and godly purpose.

As a social reformer and a Christian gentleman you do not wish in the least to thwart her Christly purpose or interfere with her consecrated labors.

Please, in a kindly and Christianly spirit, read the following tenets of the Church founded by Mrs. Eddy,—the great Mother Church in Boston,—which tenets were formulated by Mrs. Eddy:—

1. As adherents of Truth we take the inspired Word of the Bible for our guide to eternal Life.

2. We acknowledge and adore one Supreme Infinite God. We acknowledge one Christ, namely, the Holy Ghost or divine Comforter; and the son Christ Jesus,—man in the divine image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and the understanding that sin and sickness are neither real nor eternal.

4. We acknowledge atonement as the efficacy and evidence of divine Love, of man's unity with God, and the great merits of Christ Jesus, the Way-shower.

5. We acknowledge universal salvation as demonstrated by the Galilean prophet, in the power of Truth over all error, sin, sickness, and death; and his resurrection, whereby human faith and understanding are enabled to seize the great possibilities and living energies of 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*.

Take these tenets as a whole and no social reformer or Christian gentleman can find any conceivable fault with them, unless it be, possibly, some narrow sectarian quibble.

Take the sixth and last tenet and, as a social reformer and a Christian gentleman, you do not surely wish to oppose it on the platform, in public debate, in the pulpit, or anywhere in private. You will agree that the man who lives up to this admonition would be the highest order of a social reformer and a Christian gentleman. One cannot conceive of a better social reformer or a higher type of a Christian gentleman than he who solemnly strives, watches, and prays to have in him that same Mind which was in Christ Jesus. It was Paul who gave this great admonition, and surely Paul may be accounted to have been, in his day, a great social reformer and a Christian gentleman—after his conversion.

Read also the following Church Rule which was prepared by Mrs. Eddy and which by her direction is read once a month in the Mother Church and in each branch church:—

"Neither animosity, nor mere personal attachment, should impel the motives or acts of the members of the Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced, erroneously."

This rule was prepared by Mrs. Eddy, and thus directed by her to be read, with the deep and sincere purpose of having every member of the Mother Church and the branches obey it. You will agree that obedience to this rule would make exemplary Christian men and women of these church members.

As a social reformer and a Christian gentleman you do not wish to prevent this Christian woman from enforcing such a Christly rule, nor do you wish to prevent the members of the church she established from obeying it and thereby making of themselves exemplary Christian men and women.

The Church Manual containing this rule teems with other rules and admonitions equally as Christly. Every member of this church *knows* that Mrs. Eddy, in her life, lives up to these rules and admonitions, and that it is her deep, earnest, and prayerful desire that every member of the Church shall do likewise.

As a social reformer and a Christian gentleman you do not wish to hinder, in the remotest degree, this godly woman from thus living and giving her life to the work of causing others to do so.

You do not wish to assail this Christian woman and great social and religious reformer, either in public or in private; for you, as a social reformer and a Christian gentleman, cannot afford to assail one who is thus effectively devoting her life to the very purpose to which you say you are endeavoring to devote yours.

We are glad you are frank enough to say that if what you have said against Christian Science is not true an outrage and unwarranted slander has been committed by you. You will easily see, from what has been said above, how all Christian Scientists regard this question. They know that much of what you said was not true, but was based either on misinformation or misapprehension. They do not wish, in any un-Christian way, to censure you, but they naturally feel that before you seek further opportunity to

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voice your misinformation or misapprehension, you should inform yourself by making a thorough study of Christian Science; and when you have informed yourself so that you can prove your understanding by healing sickness and destroying sin,—as thousands of others have done,—you will then have reached a point where, instead of wishing to debate against Christian Science, you will rejoice to speak for it on all proper occasions.

In the spirit of brotherly love,

Very sincerely yours,

EDITOR *Christian Science Sentinel.*

Among the Churches.

One Church at New London, Conn.

We are in receipt of the following letters from New London, Conn., giving an account of the union of the churches in that city.

New London, Conn., March 25, 1902.

First Church of Christ, Scientist, New London, Conn.

Dear Brethren:—The members of Second Church of Christ, Scientist, New London, Conn., at a meeting held March 12, 1902, passed a resolution, by a unanimous vote, by ballot, to dissolve their organization and to unite their interests with those of First Church of Christ, Scientist, for the upbuilding of the cause of Christian Science in New London, Conn., through Christly unity and love.

Through the "purification of sense and self" (Science and Health), we believe that we have demonstrated a purer love for the Cause and for our brethren. Therefore in humility and love we dissolve our organization, provided First Church of Christ, Scientist, desires to receive us into its fold. Yours in Truth,

GRACE LATIMER, *Clerk.*

Second Church of Christ, Scientist.

New London, Conn., March 25, 1902.

Second Church of Christ, Scientist, New London, Conn.

Dear Brethren:—We greatly rejoice at this step taken in the right direction toward a higher understanding of Christ-unity, not unity in numbers, but unity with Good.

We most cordially welcome you, and believing this should be individual demonstration, each one signing the church roll will recognize himself a member with us.

Yours in Christ, Truth,

CHURCH COMMITTEE, First Church of Christ, Scientist.

ANNA T. MCCABE, *Clerk.*

Organization at Wilmington, Del.

The members of First Church of Christ, Scientist, of Wilmington, met at their reading room in the Ford Building last evening (March 21) to perfect their organization under the charter obtained from the state, which has been filed in the recorder's office in the Court House. The officers named were:—

President, Norman E. John; vice-president, Louise D. Radzinski; secretary, William H. Savery; treasurer, David M. Masters. Norman E. John and Louise D. Radzinski were elected First and Second Readers of the church, and Mrs. Norman E. John superintendent of the Sunday School.

The object of the organization, as set forth in the certificate of incorporation, is "Worshiping of God in obedience to the command of His Son Jesus Christ, as given to his followers; Matthew, 10 : 8—'Heal the sick, cleanse the lepers, raise the dead, cast out devils,' made possible and practical to-day in Christian Science through its text-book, 'Science and Health with Key to the Scriptures' as written by the Discoverer and Founder of Christian Science, Reverend Mary Baker G. Eddy."

This body, now worshiping at No. 917 Gilpin Avenue, is one of the five hundred and more of the organized branch churches of The First Church of Christ, Scientist, in Boston, Mass. It had its beginning, like most of the Christian Science churches, in the two or three that gathered together in his name, to study God's word anew in the light of Christian Science.

These early meetings were held some five years ago in the house of one of the present members, whose wife, some years before, had been healed in Christian Science when all the usual modes of treatment had failed, and whose gratitude for life preserved and health restored urged her to extend these blessings to others. As the Principle of Christian Science was demonstrated a larger and more public place of meeting became necessary, and the building on Gilpin Avenue was leased for church and Sunday School purposes.

Lately a reading room and practitioners' office were established in Ford Building, Market Street, corner of Tenth, where, it is announced, all authorized Christian Science literature is on hand for the use of visitors, and members of the church are in attendance to answer inquiries.

Unlike other churches, Christian Scientists have no preaching, the Sunday service being read by two Readers, one of whom reads the Scriptural citations and the other those from the text-book of Christian Science, "Science and Health, with Key to the Scriptures." The Wednesday evening meeting is devoted to testimonies of healing in Christian Science.—*The Morning News.*

Organization at Plainfield, Ill.

The little band of Scientists in this vicinity were invited to assemble at the residence of one of their number October 14, 1900, for the study of the Lesson-Sermon. Five responded to the call on that day. The numbers increased from week to week with added interest. As the permanence of regular meetings became evident, Hymnals were procured and the full Sunday services were inaugurated.

May 29, 1901, we organized as Christian Science Society of Plainfield, Ill., with fifteen members. It was then thought best to seek a more public place of worship. The First Universalist Church building was unoccupied, and we obtained it upon reasonable terms and held our first service there June 30. This church is commodious, comfortable, and centrally located, and easily accessible as a reading room. Besides the Sunday services, we regularly hold our Wednesday evening testimonial meeting, and the church is open once a week from 2 to 5 P.M. as a reading room to which all are invited and made welcome. All the works of Mrs. Mary Baker G. Eddy and the publications of the Publishing Society are to be found there for purchase or perusal.

On October 16, 1901, we re-organized as a church, becoming incorporated under the state laws of Illinois, with Mr. Henry Fry as First Reader and Miss Elizabeth Keen as Second Reader.

We are a small band but united in love, ever striving to demonstrate Truth, sowing the seed and steadfastly trusting Him who alone giveth the increase. We gratefully acknowledge His loving care and guidance, also that of the dear Mother who has so faithfully made known to us the way of Life.—J. E. G.

What has been done at Rockford, Ill.

My heart is so full of loving gratitude to our Leader, Rev. Mary Baker G. Eddy for instituting the impersonal preacher and teacher—the Bible and "Science and Health with Key to the Scriptures," that I would like to tell the Field a little of what it has done in this city.

Less than five years ago there were none here following Christian Science as taught by Mrs. Eddy in her writings. At that time a student located here and began demonstrating

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Christian Science by healing the sick. In a few months the patients healed wished for church services. Through the wisdom and foresight of our Leader in establishing the impersonal pastor, that wish was made possible and the Lesson-Sermon was read by the student each Sunday to the few then interested. From that small beginning has grown an earnest, thriving church society of nearly forty members, and with more than double the number in attendance at its services. Meetings are now held in one of the pleasantest halls in the city. There is also a bright little Sunday School with thirty members enrolled and four teachers.

We have opened to the public a nicely furnished reading room, which has proven of much benefit. Last year the calls of the reading room averaged one hundred and sixty-four a month, and over four hundred and forty dollars was expended in literature for sale and distribution.

Few of our number have had the privilege of class instruction; but through the impersonal teacher, Science and Health, all have learned to make demonstrations for themselves, and some are doing good work for others. The dear little children give beautiful demonstrations over error, and they express much of the spiritual understanding.

The Truth has been demonstrated, and its effects are seen in many nearby towns, where the *Quarterly* is being studied by people in homes too distant to permit their attendance at service here; for the impersonal teaching is possible to all.—L. V. W.

Second Church of Christ, Scientist, Dayton, O.

The Second Church of Christ, Scientist, of Dayton, O., is now located in their new and cozy quarters, Room 20, Patterson Block, where they have also opened a reading room. The children of the Sunday School donated $22.50 for literature, from the liberal distribution of which, nothing but good results can follow, and the truth is once again shown forth that a little child shall lead them. How grateful we should be to our Leader for showing us the way to teach little children that they can accomplish so much.—JOE KRAMER, *Clerk.*

Church Edifice at Hoopeston, Ill.

The plans and specifications of the new church for the people of First Church of Christ, Scientist, which were recently completed by Architect J. F. McCoy of Danville, show that the new building, when completed, will be one of the prettiest and most conveniently arranged small churches in this part of the country.

The Hoopeston Herald.

Site Purchased at Leavenworth, Kan.

First Church of Christ, Scientist, of Leavenworth will construct a church on the southeast corner of Seventh and Osage Streets. Mrs. Emma Spratley has sold the Christian Scientists three lots on that corner for fifteen hundred dollars. The Christian Scientists have been meeting in the Academy of Music for several years.

The Leavenworth Times.

Property Purchased at Dayton, O.

First Church of Christ, Scientist, has purchased the property on the Boulevard owned by the Congregational Church. The Scientists have been occupying the church for some time, and the sale was effected on Monday (March 17). Some improvements are to be made in the way of redecoration.—*Dayton Daily News.*

From our Contributors.

The Power of Truth.

BY LILIAN CARROLL.

OVER the desert land afar,
Three wise men followed a glittering star
Till it stood overhead where a young child lay
With eyes just open to earthly day;
Offering their gifts of frankincense
And gold and myrrh they departed hence:
And thus was all wisdom's homage laid
At the feet of a humble little babe.
All through the years since that glad day
The world hears wisdom's lips still say,
"Except as a little child ye be,
Ye never the Kingdom of Heaven can see."
And though the babe grew in stature fair,
The soul of the child was always there,
Reflecting the light of purity,
Illumined by Love's humility.
No wonder he taught dumb lips to sing,
The blind to see, lame feet to spring
In newness of life along the way,
While hardened sinners learned to pray.
"I am the Way, the Truth, the Life."
On Calvary's hill he conquered the strife
Of mortal hatred and proved the tomb
Could not hide Truth within its gloom.
O wondrous hope! that again to-day
He is revealing himself the Way.

Attaining Joy.

BY EMMA HARRIS JAMISON.

THE other night I lifted the curtain for a moment and looked back over some of the past scenes in my life, which were indeed very dark, for I seemed in those past days (long before I knew what Christian Science was) to be called upon to pass through many deep waters until at length I cried out in my anguish:—

I am aweary, aweary,
I would that I were dead.

Then Science came into my life with one great burst of Light, and things changed, and in thinking of the change, the thought came to me, Had I been able in those days to lift the curtain and get even a glimpse of the happiness that was in store for me, could I have seen the outward manifestation of the peace and quietness of this happiness in my home and life, and have also known that I would some day be the happy possessor of the Pearl of Great Price (the Truth) and what an uplifting and holy influence it would have, not only on me as an individual, but on the home itself, would not mine eyes have beamed with *joy,* even amidst the sorrow of those days? should not I have been encouraged to press on, and how eagerly and gladly would I have waded through those stormy years,—my one desire being to reach the period and place of that quietness and peace that I knew was awaiting me?

And now whilst we bid the senses be still, let us lift the curtain for one brief moment, and peer into the distant future, and as we gaze we remember those sweet words of him who said, "Blessed are the eyes which see the things that ye see," and as we listen eagerly we hear again a voice speak, "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;" and then comes our Mother's words, "The perfect man—governed by God, his perfect Principle—has immortality, sinlessness, and everlasting bliss" (Science and Health, p. 304), and feeling convinced of the surety of these promises, with what a sense of joy should we all tread the path as it lies before us.

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To those who have just come into the understanding of this beautiful Truth as taught in "Science and Health with Key to the Scriptures," I would say, Do not be discouraged, even though the path for the time being is very steep, and the way dark, and many errors rise up at the beginning of your career to be destroyed and wiped out of consciousness, but get down to the work joyously, for we all know that just as soon as we overcome one form of error, another rises up to be destroyed, and this will continue until every phase of error is totally wiped out of our consciousness. The Psalmist said: "In thy Light shall we see Light," and Jesus later shows us how to destroy this darkness, when he teaches, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the Light of Life."

I remember that when I first came into this Truth, for months and months, I worked on without even a ray of light as to the joy that was promised us until I almost began to despair of ever reaching the heights where I could stand and drink in and taste the joy of this Truth, for it seemed to me it was nothing but struggling, struggling all the time, and I used to wonder at Paul, and think, how could he ever advise us to "glory in tribulation," for that was really more than I could understand. But things have changed somewhat since those days of groaning and travailing in pain, and, thanks be to God, I have received a taste of this promised joy, and know that if we do our work well, and are in earnest, we too, like Paul, shall yet joy in tribulation, for in these very trials that confront us, we learn to straighten ourselves up, get out our sword of Truth, put on the breastplate of Righteousness, and get down to hard fighting; and if we are in earnest the error will be wiped out of our consciousness. But we must not lose sight of the fact that we must fight. We cannot give a blow here and a blow there, but we too, must make "deadly thrusts" at our enemy, the errors of mortal mind, and destroy them, and then and only then, at this destruction, do we gain the sense of joy. And what an added sense of joy have we in the consciousness that we have fought a good fight and gained the victory.

I cannot close this article without availing myself of the opportunity of publicly acknowledging my love to our dear Mother who has taught us this blessed Truth, and my earnest desire is that I may be found worthy to be included in her large family of children.

"Thou hast been Faithful."

BY EDITH MESSICK.

THE abiding consciousness of ever-present Good, in the working out of each problem, should, it seems to me, be the so-called larger demonstrations, or the continuous routine of daily duties. It enables the "Thou hast been faithful, . . . I will make thee ruler,"—the rainbow of promise,—to be continually manifest to our illumined vision.

Not one truly Christianly Scientific effort is ever put forth without this result, for every battle fought and won for Truth and Love against flesh and evil, enables one to be "more than conqueror" in the next warfare. And thus it will ever be, until in the continually and always "Thou hast been faithful," we shall be enabled to realize a complete victory, and heaven and harmony will be found forever established among men. Then man will no longer be the helpless victim of chance, but will find his true inheritance, as the image and after the likeness of God, having dominion and not subjected to the evils of materiality. "Science and Health with Key to the Scriptures" says, page 569, "The Scripture, 'Thou hast been faithful over a few things, I will make thee ruler over many," is literally fulfilled, when we are conscious of the supremacy of Truth, whereby the nothingness of error is seen, and we know that its nothingness is in proportion to its wickedness."

My gratitude and love for our Leader, Mary Baker Eddy, who has illumined the darkness of the world by giving us Science and Health, I cannot express in words. To-day, more than ever before, do I send out thanksgiving and renewed thankfulness for this added blessing which has been brought to us by our dear Mother's untiring labor for us, in the latest edition of "Science and Health with Key to the Scriptures," leading us gently another footstep heavenward.

Born into this world into the home of one whose life-work was expounding the Scriptures as a minister of the gospel, whose love and devotion did all, so far as his understanding went, to give consolation and promise, growing into young womanhood, I found myself gradually approximating a condition where earth had no light and there was no heaven to send any forth. The Scriptures were prayerfully searched in the hope of finding an abiding truth, but these seemed to be contradictory in statement, and there seemed no direction in which to turn. Ten years ago Christian Science came into my own home, bringing healing and comfort, for it brought with it the understanding of the living God.

The ability to know God, omnipresent Good, as all, through every seeming cloud, and to "Hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), enables mortals to behold the unfolding of divine Principle, and the way grows clearer to human vision until the eternal light appears in its fulness and completeness.

"Jubilee" at Johns Hopkins University.

BY E. E. C.

THE Associated Press has doubtless made every one acquainted with the recent occurrence in connection with the Johns Hopkins University in Baltimore, Maryland. This "Jubilee," which celebrated the twenty-fifth anniversary of the existence of the University, was a notable event, a veritable "red letter day" in its annals, and also in those of the city.

The spirit of the occasion was manifestly that of good-will and love from all, to all. The pardonable pride and loving interest in the University, expressed by its older and younger sister-universities, goes to prove that it is possible for those interested in and pursuing kindred tastes and objects to work together in the bond of unity, each glorying in the progress and higher achievements of the other, seeing in this their own possible advancement. The spirit of brotherly love and interest, devotion to higher ideals from their standpoint, evidence of *hard-earned* honors, the joy, zeal, and youthful spirits of its retiring and in-coming presidents, were wholesome object-lessons for even Christian Scientists.

It may interest the readers of our dear *Sentinel* to know that there was a sprinkling of Christian Scientists among them. Three Christian Scientists, wearing the cap and gown of the University, had their places in the long procession of men distinguished for their good work among the leading educators of to-day, and occupied chairs on the platform.

One of these for eight years "Associate in Electrical Engineering" in the University, resigned his position there in 1899 and since then has devoted his time and energies to the cause of Christian Science. Another has served the University for eleven years as "Associate Professor of Greek," and the third for the same length of time as "Associate in Chemistry." A fourth, also a graduate of this University, is at the present time a well-known and highly respected member of the Baltimore Bar.

Two of these gentlemen are members of the Mother

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Church in Boston, and all four are regular attendants upon Christian Science services.

The motto of the Johns Hopkins University, *"Veritas vos liberabit"* (The truth shall make you free), together with the colossal statue of Thorwaldsen's "Christ, the Divine Healer," standing in the vestibule of the Johns Hopkins Hospital, will do their work as educators, by lifting the thought of humanity, until both become real to the human consciousness, and the Christ-Truth makes man *free indeed.*

Demonstration.

BY CHARLES D. WOODS.

THE practicability of Christian Science lies in demonstration. We are not taught, as some of our critics imagine, to call evil unreal and simply overlook it. We are taught to prove or demonstrate that evil is unreal, in accordance with the teachings of the Bible, as for example, "Overcome evil with good."

We are taught that the Bible contains an absolute, demonstrable Principle, and this Principle is revealed in our text-book, "Science and Health with Key to the Scriptures." Again we are taught that Truth is not understood until demonstrated, in accordance with the Master's saying, "These signs shall follow them that believe."

Let us see if the Bible lays stress on the necessity of demonstration or proof. St. Paul says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." "Make full proof of thy ministry." "Prove all things." St. James says, "But wilt thou know, O vain man, that faith without works is dead."

Quoting from St. Clement of Alexandria, let us see what one of the early fathers of Christianity had to say. "They that are ready to spend their time in the best things, will not give over seeking for Truth until they have found the demonstration from the Scriptures." "Wax old in the Scriptures and thence seek for demonstration."

Now we come to our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which says that the revelation of Christian Science is "The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrate an ever-operative divine Principle" (p. 123). "With this one Principle came spiritual rules and their demonstration" (p. 112). "We must recollect Truth is demonstrable when understood, and that it is not understood until demonstrated" (p. 323).

Now sum it all up with the sayings of our Master: "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." We might well note that the verb used is "shall." It has been truly said that,—

> 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.

Consider the Lilies.

BY FLORA I. DEWOLFE.

CLOUDS have closed o'er a sombre sky
Times full many I trow,
And the darker the cloud the richer the store
Of rains that have fallen below;
But I never knew the smallest tree
Or the humblest flower complain,
While the buds all silently, strangely grew,
Waiting, no hour in vain:
Till the sun shone out some blessed morn,
And then were the wonderful blossoms born.

Testimonies of Healing.

I feel compelled to write my testimony and hope that I may be accepted as one more witness to the Truth as contained in "Science and Health with Key to the Scriptures."

In the year 1883 I first heard of Christian Science. I was sitting in a saloon in Leadville, Col., reading a daily paper of that place. My eyes lighted upon an article which spoke of some peculiar people in Boston who claimed to have discovered how to heal as Jesus healed. I do not remember much of the article, but those words stayed with me. I said within myself, "If they only heal as Jesus did, they have me converted right away." From that moment a change seemed to come over my life. I had more control over myself and I commenced to shake off some of the bad habits into which I had fallen.

I had drifted out to Colorado from New York City (my home), where I had been under the treatment of many leading physicians. The last one, who was too honest to take my money knowing that he could not cure me, advised me to keep away from doctors and quit taking medicine, as nothing but death could cure me. My trouble was pronounced by some to be Bright's disease, by others gravel on the kidneys with very acute inflammation of the bladder and prostate gland. I was a constant sufferer; I did not know what freedom from pain meant. I had lost all hope or faith in God, in fact I had become an infidel. I surely was without hope and without God in the world, when that ray of light came to me.

In the spring of 1888 my wife and myself were spending the evening at the house of a gentleman whose wife had been healed in the East by Christian Science. The gentleman took a book from his bookcase saying, "Here is a work on Christian Science." It proved to be Science and Health. I knew as soon as I had read the title-page that this was the very book we wanted. We immediately sent for the book, and when it arrived we obeyed the angel and feasted on it. I was very much prejudiced against the Bible, and my first demonstration over self was to consent to read the four Gospels. My wife bought me a New Testament and I began to read it. What a change came over me! All my prejudice was gone in an instant! When I read the Master's words I caught his meaning and the lesson he tried to convey. It was not difficult for me to accept the whole Bible, for I could not help myself, I was just captured. The disease with which I had been troubled for years tormented me worse than ever for about six months, as if trying to turn me aside; but I lost all fear of it.

I kept up my study of Science and Health and the disease disappeared. I can honestly say that Science and Health was my only healer, and it has been my only teacher.

We have had many trials during the fourteen years of our Science life: but, thanks be to God, by sticking to our text-book we, like David, have come out victorious in every battle.

I cannot find words to express my love and gratitude to our patient, tender, loving Mother, and for "Science and Health with Key to the Scriptures," which is the world's healer, teacher, and educator.

RICHARD A. COOKE, Los Angeles, Cal.

We do not realize how much our small demonstrations count, nor how much good they may do others who have experienced similar ones. I was reading in the *Journal* for March, 1901, about a mother who overcame the earache for her little boy. About a month ago my little boy, five years old, awoke with a piercing cry, such as children give when suffering with pain in the ear. In the course of two hours the whole trouble was over and no drugs used. In the morning his pillow was wet with discharge from his ear.

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I am also the mother of five children, as was the one before referred to, and I know I do not half realize what I have been freed from in being able to overcome fear when beliefs of sickness attack the children. Christian Science has made this possible.

During my stay in Washington, D. C., two years ago, while my husband was in the Philippines, my oldest girl, then twelve years old, in jumping over a rope which was tied quite a distance above the ground, one end to a fence and the other to the side railing of the back steps. fell, turning completely over, and landing on a stone pavement, flat on her stomach.

I succeeded in getting her into the house and upstairs, but she was groaning with pain. There was evidence of a broken blood-vessel, and this evidence of internal injury would in years past have been enough to have brought doctors into the house for an examination. This time I was not thinking of doctors, but the responsibility of the case resting upon me, my husband being away, troubled me, until I finally suggested that I go for a Christian Scientist. I have always tried to do what I considered it my duty to do for the children since coming into Christian Science, and I was much strengthened and calmed by my daughter's answering that she preferred me to continue to treat her.

It was five o'clock in the afternoon when this happened, and past midnight when she finally rested on her back and went to sleep, having been all that time turning over and over, vainly seeking a comfortable position. The rest of the night she did not move an inch, for I went in to look at her every half hour. I had to fight the thought of her not being able to move when she awoke. The next morning her first words were, "Mamma, I can turn over." That was the unspoken thought I had been denying ever since she fell asleep the night before.

She arose that morning and ate breakfast and every other meal, and in five days was able to go to school. She is now perfectly well and strong. She has felt a weakness in that spot once or twice since on going in bathing, but she quickly and fearlessly denied it and now never speaks of it.

We hear nothing of Christian Science here at the Fort, but I have my reading, and hope, when I am worthy, to be able to do something for the cause of Christian Science. We would all do more if we knew how to go to work.

MRS. EMMA L. COOK, Fort Logan, Col.

That good seed sown is never lost has been proven to me of late. Some time ago a most simple and beautiful testimonial was given in the Mother Church. The speaker said that the Lord's Prayer included all, and was indeed a prayer to live by. This impressed me very deeply, and much more so than I realized at the time, as I have found myself many, many times since studying this prayer, and always with the spiritual interpretation, as given in our text-book. My reward for diligence has been very great indeed, not only in being healed and relieved from pain, but far greater is the knowledge gained. This certainly is the most beautiful and sweetest thing that has come into my life, and is it strange that I am anxious to try to give something, at least, to Christian Science?

After suffering for weeks from rheumatism in my leg, and feeling somewhat discouraged because I did not meet it, the thought came to me that there was an error in myself somewhere, in my consciousness, which must be some belief opposed to God. I worked hard and at last found hidden away, a belief in heredity, of many years' standing. My mother and mother's sister had passed away as the result of rheumatism, and strange to say, the pain seemed to be in the left leg, as theirs had been. I had talked about this with friends, and always with the fear of suffering in the same way. The words of our Leader came to me with renewed force and perfect clearness: "Our Father-Mother God, all harmonious," then I realized as never before, that God is both Father and Mother, the Creator of my being, from whom cometh only perfect harmony. The pain left immediately.

What can I say? To think that I am learning to know God through the teachings of this blessed book, Science and Health, makes me feel that I am powerless to express in words my gratitude to her who has been pure enough to receive this great Truth. I feel sure that faithful study and living the teachings of this wonderful, yet simple Truth of Christian Science will lead us each and every one into perfect freedom and harmony, and prove that God is ever near in greatest trials.

MARION E. HALL, Boston, Mass.

In November, 1899, in the city of Saginaw, Mich., my husband, Thomas Locke, met with a terrible accident which I believe would have cost his life, had it not been for Christian Science. The circumstances of the case were as follows: About six o'clock Saturday, while riding on his wheel on South Washington Avenue., he was run down by a team and hose-cart on their way to a fire. The hose-cart, weighing thirty-six hundred pounds, ran over his body, his face and head were bruised, his arm fractured and clothes almost torn off his body, and he was rendered helpless. He was removed to St. Mary's Hospital, though one physician thought it doubtful if he lived to get there. His fractured arm was set. At ten o'clock that evening, being prostrated from the shock, I called a Christian Science healer by telephone to assist me. The next morning my husband, knowing what Science had done for me, called for treatment, as he knew that there was no other help for him. At his request I called the healer, who gave him absent treatment and on Monday morning visited his bedside with me at the hospital and treated him. I saw the death pallor leave his face, and the flush of life re-appear. He vomited what looked black as ink, and soon said he felt much better.

The next morning the two physicians visited him and the healer was also there with me. The physicians looked at each other in surprise,—they had predicted that the third day would reveal inflammation from internal injuries. They took his temperature, and said: "Mr. Locke, you are going to live." No medicines had been administered. Within one week he was removed to our home, and he is well and attends to his business every day.

MRS. ELIZABETH LOCKE, Saginaw, Mich.

Nearly three years ago symptoms of erysipelas began to develop on my face, and being unable to overcome the trouble myself, I went to a Scientist for help. Under the treatment the disease was checked, but in the house where I was boarding were a number of people who were antagonistic to Science, and as I seemed unable to meet this thought, I finally became confined to bed most of the time and seemed quite ill. A very dear lady friend (not a Scientist) was very much alarmed and one afternoon came unexpectedly to my room, bringing a doctor, who proceeded to take my temperature, feel my pulse, etc. I knew it was almost time for the Scientist to arrive, so thought best not to object to this, thinking that as soon as they left I would get away and go to her house, which was just across the street. When the doctor left he went to a drug-store and soon the remedies arrived,—iodine, etc. At this point the healer arrived and I asked her to take me home a day or two with her. This she agreed to, and in a few hours the erysipelas was entirely destroyed, and in two days I went to work again, perfectly well. I feel very grateful to Mrs. Eddy and to all the publications which come regularly and help me very much.

KATE VAN DYKE, San Francisco, Cal.

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Religious Items.

In a recent article on "Back Bay Churches," Boston, George Willis Cooke says in the *Boston Transcript:* "The tendency in this denomination [Unitarian], as in most others is just now decidedly away from a vigorous intellectual consideration of problems that search the minds of inquiring men. Theological preaching has been discarded and seems to be wholly banished from the pulpit, except here and there on the part of some one bolder than his brethren. The old kind of theology is in fact outgrown, but I query if a new sort is not very much needed. Text-quoting, metaphysics, and dogma may be profitably dispensed with, but my opinion is that there never was a time when men were asking so many serious and deep-probing questions as now. I believe they are getting no real answers to their questions at the present time in the Boston pulpits. The tendency is in the direction of 'practical preaching,' much of which is simple, direct, spiritual, and helpful. It is also to a large degree superficial, lacking in philosophic clearness, and calls to men in anything but trumpet tones. It is my conviction that any man who will face the modern world in a studious fashion, speak out without hesitation what philosophy and science have to say that is affirmative and constructive, and with the prophet's insight into the larger meanings of human experience, will have a following beyond that secured by any man to-day in Boston; and that he will have the strongest men and women listening to him, without any regard to his denominational connection. Thinking men are not asking whether a man is Episcopalian, Baptist, or Unitarian, but whether he has anything to say that illuminates the deeper mysteries of existence."

We have almost daily evidence in our correspondence that most of the religious controversies of the time, which are happily abating, would disappear altogether if there were on either side any real knowledge of the inner life and thought of those who represent the opposition. Protestant and Catholic, Orthodox and Unitarian, Ritualist and Quaker, often form mental images of each other which are grotesque even to the point of being libellous, if published. The misunderstanding is largely the result of unwillingness to admit that there can be any good thing said or done by the people who hold such foreign opinions. Patience, willingness to learn how the other man really feels, and a decent respect for our common nature will go a long way toward abating strife, bringing out the truth, and providing a better highway on which all right-thinking and God-fearing men and women may travel together.—*The Christian Register.*

God has provided that no good action shall go unrewarded. He has ordained a grand system of exchanges, and right bestowment brings enrichment—not that the thing given and the thing gained are the same—but that the thing gained shall be equivalent in worth; nay, of a higher type and value as spiritual treasure. And so the benevolent and kindly heart, fulfilling its function through the various operations of a true benevolence, expands as an element in the life and issues in what we call "greatheartedness." Works of charity fulfilled daily, benevolence in all our association with our race, kindliness on all occasions in ways small as well as large, perfects us in that grace which Jesus named as the soul of his religion, which the apostle puts above faith and hope, and which the poet says "becomes the monarch better than his crown."—*The Universalist Leader.*

C. R. Havighorst, D.D., in *The Christian Advocate,* says: "What erroneous views of prayer many of us have. We pray sometimes as if we were going to conquer God's reluctance; just as if God were stubbornly unwilling to give, and we were going to make Him. We have need of prayer, not to make God willing to give, but rather to make ourselves willing to receive. Prayer clears away the barriers, removes the obstructions for the incoming of God's power. Prayer opens the door to let the divine Spirit in. And the reason why so many of us have to pray so earnestly and struggle so mightily is because the door is so tightly locked and bolted. Fashion bars the door. Pride bars the door. Self-will bars the door. Sin bars the door. And sometimes we have to struggle in prayer to break down these bolts and bars."

There are many who expect church attendance of itself, or private prayer, to work a benefit in some semi-magical way. They expect God to play on their souls and raise them to the ecstasies of religious experience, no matter what their attitude, much as a master musician might play on a great stringed instrument, first tuning it to proper pitch, and then bringing out the rich chords and sweet harmony at will.

Then, because they leave the church or rise from prayer unmoved, they wonder that they have failed to receive all that they expected. But is it any wonder? God's promises are conditioned on our doing our part, and spiritual gifts demand spiritual receptivity and sympathy.

The Lutheran Observer.

Testimony reaches us that many of our pastors and churches are suffering from great spiritual barrenness. . . . There can be no doubt as to the seriousness and multiplicity of the complaints.

The impressiveness of this evidence of lack of spirituality and of paralysis through worldliness is largely in the almost unconscious tone of helplessness, approaching to despair, as if nobody were to blame and nobody could offer any relief; as if it should be said that the case is well-nigh hopeless, because no particular person or thing can be singled out for censure. It is, so to speak, in the atmosphere, or in the unchangeable and remediless condition of things.

The Examiner.

The secular is no less truly sacred than the sacred itself. There is no difference in quality between them; when you come down from the summit you do not come away from God. The great lesson, the great blessing that needs pressing into men's souls, seems to me to lie in the truth, that none of all the notes of life can sound truly except when it is sounded in the atmosphere of God. The mountain tops will glow more richly as the valleys are all filled with light and send up a reflection of the highest glory. The temple will be not less, but more sacred when the sacredness of the shop and of the field and the home are cordially and thankfully acknowledged.

PHILLIPS BROOKS.

J. H. W. Stuckenberg, D.D., LL.D., in *The Homiletic Review,* says: "Those who speak of the decay of religion might as well speak of the decay of human nature in man. Changes occur in religious views, forms, and organizations; but in this process religion itself is only purified, exalted, and made more effective. France has tested irreligion and atheism; recent investigations, however, show that there new interest has been awakened in spiritual problems. Young men in particular are anxious to learn the nature and value of religion and finds a firm basis for faith. When the religious feeling is thought to have been suppressed it breaks forth with fresh fervor and demands satisfaction."

OUR BEST.

Clasp Me with heart and mind! so shalt thou dwell
Surely with Me on high. But if thy thought
Droops from such height; if thou be'st weak to set
Body and soul upon Me constantly,
Despair not! give Me lower service! seek
To read Me, worshiping with steadfast will;
And, if thou canst not worship steadfastly,
Work for Me, toil in works pleasing to Me!
For he that laboreth right for love of Me
Shall finally attain! But if in this
Thy faint heart fails, bring Me thy failure!

From "The Song Celestial," translated by Edwin Arnold, M.A.

L. S. McCollester, D.D., in *The Universalist Leader,* says: "Service is one of God's best providences. One's desires become subordinate to what is good for others, and this doing good for others has the effect of drawing forth what is deepest in the soul of him who, for love's sake, tries to help others. Experience has shown Jesus' teachings true, that a man finds his soul by losing it."

The Christian Register has the following: Out of all the diversities and controversies concerning religion in our time, an issue is slowly emerging which will make all other questions seem unimportant. Is any religion given by divine revelation and supernatural authority? If so, which religion has been so given, what are its credentials, and what is its authority?

Sooner or later every soul comes to this consciousness of standing face to face with the everlasting Judge and Father of mankind. His presence is the one reality. We meet Him at every turning of our way. The true mission of our Lord was to reveal Him in the loving holiness of His character.

The Congregationalist and Christian World.

While the word is yet unspoken you are master of it; when once it is spoken it is master of you.—*Proverbs from the Arabic.*

When your kindness is only intended for coals of fire it will certainly burn your own fingers.—*Ram's Horn.*

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SUPPLEMENT

To the CHRISTIAN SCIENCE SENTINEL

Die Christliche Wissenschaft, Das Christenthum Christi.

—— Ein Vortrag von dem Geistlichen **Irving C. Tomlinson,** ——

Gehalten in Malden, Mass., am 23. April 1901.

Wer kann wohl den Werth der Wissenschaft Christi beurtheilen?

Der Gründer derselben war der edelste Charakter in der ganzen biblischen Geschichte. Die Namen der Großen und Guten im ganzen Zeitalter sind auf deren Urkunden eingetragen.

Welch' unschätzbare Opfer sind auf den Altären derselben dargebracht! Welche Liebesdienste sind deswegen vollbracht! Das Christenthum Christi! „Es ist das wahrhaftige Licht, welches alle Menschen erleuchtet, die in diese Welt kommen." Es ist die „Perle von unschätzbarem Werthe," die zu besitzen der Mensch gerne sein ganzes Besitzthum opfern würde.

Die Christliche Wissenschaft hat für alle Menschen eine frohe Botschaft. Zu denjenigen, welche unzufrieden sind, kommt sie mit dem Evangelium der Liebe. Sie verkündet uns, daß das Christenthum Christi das Eigenthum eines jeden sein sollte, und derjenige, dem es mangelt, entbehrt das Nothwendigste.

Die Christliche Wissenschaft kommt zu denjenigen, die entmuthigt sind und niedergeschlagen, und verkündet ihnen, daß es noch Hoffnung giebt. Sie kommt zu denen, die an Geist und an Körper krank sind, mit der frohen Botschaft, daß es für sie noch Gesundheit und Leben giebt.

Die Christliche Wissenschaft ist wie eine große Orgel, deren süße Harmonie nur zum Ausdruck gebracht wird für die, welche Verständniß dafür haben. Ich kann nur den Schlüssel zu diesem edlen Instrument in Ihre Hände legen. Um diese göttliche Harmonie hervorzubringen, muß der Schlüssel gebraucht werden, die Wissenschaft studiert und das Gelernte zur Anwendung gebracht werden. Das Christenthum Christi kann wohl schwerlich besser erklärt werden, als in den Worten Jesu: „Du sollst Gott deinen Herrn lieben von ganzem Herzen, von ganzer Seele, von ganzem Gemüthe und von allen deinen Kräften," und „Du sollst deinen Nächsten lieben als dich selbst." Der Begründer der Christlichen Religion hatte einen sehr praktischen Begriff von dem, was er thun sollte und wozu er geschickt wurde. Er predigte nichts von einer großen Hierarchie, er schrieb keine Formeln vor; er sagte, „denn ich suche nicht meinen Willen, sondern des Vaters Willen, der mich gesandt hat;" und er erklärte auch, daß er „zu suchen und zu retten käme." Ein anderes Mal behauptete er: „Ich bin gekommen, daß sie das Leben und volle Genüge haben sollen." Und der Apostel Jacobus faßte seine ganze Religion in den folgenden Worten zusammen als er sagte: „So ihr dem königlichen Gesetz gehorchet nach der Schrift ‚Liebe deinen Nächsten als dich selbst,' so thut ihr wohl."

Die Werke, welche Jesus vollbrachte um den Werth seiner Religion zu beweisen, waren dem unmittelbaren Bedürfniß derjenigen, die um ihn waren, angepaßt. Er öffnete dem Blinden die Augen, dem Tauben die Ohren, reinigte den Aussätzigen, heilte den Ausgestoßenen und den verlorenen Sohn. Hierin war er in vollem Einverständniß mit der Religion seiner Väter. Das Alte Testament richtig verstanden, ist ein Handbuch zum praktischen Leben. Im ersten Buch Mose lesen wir den ersten Krankheitsfall darin verzeichnet. Abimelech, der Freund Abrahams, war erkrankt und wir lesen, „Abraham aber betete zu Gott: da heilete Gott Abimelech."

In den Psalmen wird Gott beschrieben als der Eine, „der dir alle deine Sünde vergiebt, und heilet alle deine Gebrechen." Im letzten Kapitel des Alten Testaments ist es erklärt, „die Sonne der Gerechtigkeit soll aufgehen; und Heilung unter desselbigen Flügeln;" und die Prophezeiung wurde erfüllt in Jesus Christus, denn es heißt, daß er alle Krankheiten heilte. Es ist nirgends angegeben, daß diese praktische Religion nur zu den Bibelzeiten angewandt werden sollte. Der Begründer des Christenthums verkündete, „Wer an mich glaubet, der wird die Werke auch thun, die ich thue, und wird größere denn diese thun." Seine Jünger heilten die Kranken und die Kirche gehorchte in den ersten drei Jahrhunderten ihrer Geschichte dem ganzen Befehl des Meisters „zu predigen und zu heilen."

Um im Einklang mit den Lehren des Neuen Testaments zu sein, kann man die praktischen Werke von der Religion Jesu so wenig trennen, wie man das Blaue vom Himmel oder die Liebe aus dem Mutterherzen entfernen kann. Ein Apostel sagte, „daß der Glaube ohne Werke todt sei;" und der geliebte Jünger erklärte, „denn wer seinen Bruder nicht liebet, den er siehet; wie kann er Gott lieben, den er nicht siehet?" Wir können also das Christenthum Christi nicht besser erklären, als wenn wir sagen, es ist das ganze Verständniß und die vollkommene Anwendung des Königlichen Gesetzes der Liebe.

Die Christliche Wissenschaft kann geschildert werden als eine Wiederherstellung dieser frühzeitigen Christenheit. Dieselbe versucht dem ganzen Befehl des Meisters zu gehorchen. Die erste Kirche der Christlichen Wissenschaft wurde gegründet im Jahre 1879 auf dem Fundament der Christlichen Heilung. Von dieser einen Kirche sprossen fast sechshundert andere; deren Gemeinden befinden sich in den Vereinigten Staaten, Mexico, auf den Inseln des Meeres, in England, Deutschland und Frankreich. Das Textbuch dieser Kirchengemeinschaft ist „Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy; auf Deutsch: „Wissenschaft und Gesundheit mit dem Schlüssel zu der Heiligen Schrift," geschrieben von der Ehrwürd. Mary Baker G. Eddy, und es wurde zuerst veröffentlicht im Jahre 1875. Durch das Lesen dieses Buches und durch diejenigen welche darin unterrichtet worden sind, wurden schon über eine Million Menschen von Krankheit und Sünde geheilt. In diesen sechsundzwanzig Jahren sind zweihundert und zweiundzwanzig Ausgaben, deren jede ein Tausend Exemplare enthält, veröffentlicht und verkauft. Hat nicht dieses heilende Evangelium das Recht zu dem Namen des Christenthums Christi, da es ausdrücklich dem Befehle des Meisters Gehorsam leistet? Der Meister sagt: „Machet die Kranken gesund, reiniget die Aussätzigen, wecket die Todten auf."

Es wird manchmal gesagt, daß die Heilkraft mit dem Leben des Meisters endete und es wird auch behauptet, daß das Heilen der Kranken kein Theil der Religion sei. Die Behauptung ist gemacht worden, daß Jesus die Kranken heilte, weil er die Macht besaß, die sonst niemand besaß. Die Worte Jesu und die Praxis der frühzeitigen Kirche unterstützen solche Behauptung nicht. Jesus sagte: „Die Zeichen aber, die da folgen werden denen, die da glauben, sind die: In meinem Namen werden sie Teufel austreiben, mit neuen Zungen reden, Schlangen vertreiben, und so sie etwas Tödtliches trinken, wird es ihnen nicht schaden; auf die Kranken werden

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sie die Hände legen, so wird es besser mit ihnen werden." Die Werke, welche Jesus vollbrachte, wurden auch von seinen Jüngern vollbracht. Ohne diese praktischen Werke fehlt uns auch der Grundzug, welcher die Religion Jesu als einzig in ihrer Art darstellt.

In der Christlichen Wissenschaft muß es deutlich verstanden werden, daß die Heilung weder durch Willenskraft noch durch thierischen Magnetismus vollbracht wird. Der ungesetzlich Heilende behauptet: „Ich selber kann alles vollbringen." Jesus sagte: „Ich kann nichts von mir selbst thun; der Vater aber, der in mir wohnet, derselbige thut die Werke." Und wiederum sagte er: „Doch nicht mein, sondern Dein Wille geschehe." Und so ist es in der Christlichen Wissenschaft, Gott ist der Heilende. Je weniger Selbstgefühl vorhanden ist, desto mehr ist von dem Vater vorhanden. Der Praktikant der Christlichen Wissenschaft versucht nicht sich selbst zu erheben, sondern Gott zu verherrlichen. Aus sich selber ist er nichts. Mit Gott, wird er eine Macht für Rechtschaffenheit. Wenn die Praxis dieser Kirche redlich untersucht und deutlich verstanden wird, glauben wir beweisen zu können, daß dieselbe identisch ist mit der Praxis Jesu und der frühzeitigen Kirche.

Denjenigen, die so lange an den Gebrauch der Arzneien gewöhnt waren, scheint es vernunftwidrig und unmöglich, daß man ohne dieselben geheilt werden kann. Materielle Hilfsmittel fahren zu lassen, scheint ihnen als ob sie versuchten, dadurch geheilt zu werden, daß sie nichts thun oder alles unterlassen. Die Christliche Wissenschaft erkennt diesen Geisteszustand und versucht es nicht, denen ihre Religion aufzudrängen, die unvorbereitet sind. Die Praktikanten der Christlichen Wissenschaft haben niemals versucht, durch Gesetzgebung andere zu zwingen, ihre Heilmethode zu gebrauchen, obgleich sie selber fest daran glauben. Sie bieten ihre Dienste nur denjenigen an, die dieselben suchen und wünschen. Ihnen erscheint es nicht vernunftwidrig zu glauben, daß es eine andere Heilmethode giebt, als die durch den Gebrauch der Arzneien. Es wird oft gesagt, daß es recht sein muß, Arzneien zu gebrauchen, sonst würde Gott sie nicht gemacht haben. Wenn Gott wirklich die Kräuter des Feldes gemacht hat um zu Arzneien verwendet zu werden, dann ist es nur natürlich zu vermuthen, daß er für jede Krankheit ein bestimmtes heilendes Kraut erschaffen haben würde. Es ist Thatsache, daß es kein einziges bekanntes Kraut giebt, wodurch eine unfehlbare Kur einer einzigen Krankheit herbeigeführt werden kann. Es ist die allgemein bekannte Wahrheit, daß es keine unveränderliche Vorschrift für die Wirkung der Arzneien giebt, und daher können sie nicht das Erzeugniß des Göttlichen Geistes sein; denn alles, was Er erschaffen hat, ist unveränderlich und immer gut.

Die Praxis Jesu zeigt nicht an, daß Arzneien die einzige Heilmethode seien. Es heißt, daß er alle Krankheiten heilte, und doch gebrauchte er keine einzige Arznei. Wenn es Gottes Wille wäre die Kranken durch materielle Heilmittel zu heilen, würde Jesus diese Methode dann nicht angewandt haben? Er vertraute nur auf Gott und lehrte seine Jünger Ihm auch so zu vertrauen, und er erklärte bestimmt, daß andere dieselben Werke vollbringen sollten, die er vollbrachte.

Die Christliche Wissenschaft hat für die ganze Welt die Botschaft, daß das Christenthum Christi so verstanden und angewandt werden kann, daß Krankheit verbannt wird, und Leben und Gesundheit das Besitzthum aller sei. Daß einige dieses brauchbare Evangelium verwerfen, kommt daher, daß ihnen das Verständniß mangelt die Lehren zu verstehen. Man vermuthet, daß diese Religion nicht an die Existenz des Weltalls glaubt. Diese irrenden Menschen glauben zu verstehen daß die Lehren dieses Systems lehren, daß alles, was dem Auge sichtbar ist, keine Existenz habe, und daher finden sie keinen Sinn in diesem System. Die Christliche Wissenschaft lehrt uns, daß Gott alles machte, und siehe da, es war sehr gut. Sie lehrt uns, daß alles was wahr und schön und gut ist, auch dauerhaft ist. Sie nimmt von dem Menschen nur das, was er nicht braucht, und läßt ihm das Gute, das Schöne und das Wahre. Sie stimmt überein mit dem Apostel, der sagte: „denn was sichtbar ist, das ist zeitlich; was aber unsichtbar ist, das ist ewig."

Und dann wird die Lehre auch als fraglich hingestellt, weil einige Leute vermuthen, daß sie die Unwirklichkeit der Krankheit lehrt. Den Kranken scheint nichts so wirklich und wahr als die Schmerzen. Dieses heilende Evangelium bestreitet nicht, daß ihrem Empfindungsvermögen nach, das Leiden wirklich ist. Gerade wie die Fehler in der Mathematik wirklich nicht ein Theil der Wissenschaft der Mathematik sind, so wird es verstanden, daß die Krankheit nicht ein Theil des Königreichs Gottes ist, sondern daß es ein irriger Zustand ist, welcher der lieben Wahrheit weichen wird. Diese Religion behauptet, daß das Leben und die Gesundheit zuverlässig und wahr sind und daß Krankheit negativ ist und nicht der wirkliche, wahre Theil eines Menschen. Hätte Jesus die Krankheit berücksichtigt als wäre sie ein Theil des Königreichs Gottes und als sei sie etwas Wirkliches und Ewiges, so würde er und könnte er sie nicht geheilt haben; denn was Gott erschaffen, ist dauernd. Für ihn kam Krankheit nicht von Gott, und daher konnte er und hat er sie vernichtet. Der verschrumpfte Arm schien wirklich zu existieren; Jesus bewies, daß das Leben wahr ist, als er dem Manne befahl, den Arm auszustrecken; und er wurde gesund wie der andere. Weil Jesus sah, daß Krankheit und Sünde falsch und unwahr sind, verschrieb er das wahre Heilmittel, indem er sagte: „Und ihr werdet die Wahrheit erkennen, und die Wahrheit wird euch frei machen."

Und wiederum wird die Christliche Wissenschaft als fraglich hingestellt von andern, da sie den Umsturz des physischen Gesetzes lehrt; sie betrachten den Menschen als sei er in der Gewalt des Gesetzes und sie bestehen darauf, daß diese Gesetze mit Zuverlässigkeit wirken. Sie verwerfen die Christliche Wissenschaft, weil sie nicht sehen, daß diese Gesetze umgestoßen werden können. Diese Religion bringt das natürliche Gesetz in Verachtung; aber sie behauptet, daß das Gesetz Gottes in Wahrheit das einzige Gesetz ist und es ist Allmächtig über alles.

Wie wir gesehen haben, nannte der Apostel die Liebe „das Königliche Gesetz." Für Jesus war die Liebe das Gesetz. Wie das Gesetz der Schwerkraft das materielle Weltall beherrscht und regiert, so verstand Jesus, daß das Gesetz der Liebe den Menschen beherrscht und regiert. In der Bibel wird es erklärt, daß wir in dieser Liebe „in Ihm leben, weben und sind." Der Praktikant der Christlichen Wissenschaft sagt nicht, daß es unserem Empfindungsvermögen gemäß kein menschliches Gesetz giebt, aber er behauptet, daß das Gesetz der fleischlichen Natur nicht der Gebieter des Menschen ist. Der Regen, welcher am Stammende der stattlichen Ulme niederfällt, wird von dem Gesetz der Schwerkraft gelenkt, und wenn jemand sagen würde, daß Wasser den Hügel hinaufläuft, so würde es heißen, daß er den Verstand verloren habe; und doch wenn das Wasser die Wurzeln des Baumes erreicht, so tritt ein anderes Gesetz in Kraft, und als Saft erreicht es den höchsten Gipfel des Baumes. Das Gesetz des Baumes hat das Gesetz der Schwerkraft null und nichtig gemacht. So macht das Gesetz der Liebe — dieses Gesetz des Heiligen Geistes — das Gesetz des Fleisches zu nichte und vernichtet Krankheit und Sünde und bringt uns statt deren Gesundheit und Harmonie. Im Einklang mit dieser Erklärung sagte der Apostel Paulus: „denn das Gesetz des Geistes, der da lebendig macht in Christo Jesu, hat mich frei gemacht von dem Gesetz der Sünde und des Todes." Dies ist sehr einfach, wenn wir in die Fußtapfen Jesu treten. Als er in das Haus Petri trat, fand er, daß dessen Schwiegermutter krank am Fieber darniederlag. Dem menschlichen Gesetz gemäß wüthet das Fieber eine gewisse Anzahl Tage; aber Jesus verstand das Gesetz Gottes, er sprach das Wort, das Gesetz des Fleisches wurde zu nichte gemacht und die geheilte Frau nahm ihren Platz im Familienkreis ein. Ein Aussätziger kam zu ihm und sagte: „Herr, so Du willst, kannst Du mich wohl reinigen." Unzählige Gesetze waren bei dem Aussätzigen angewandt worden, und es hieß, daß er unheilbar sei; aber Jesus sprach das Wort des Lebens und die Gesundheit des Mannes war wiederhergestellt. Dies war das Verständniß Christi von der Liebe Gottes. Er wußte, daß das Gute nur Gutes erschafft, und nur Gutes hervorbringen kann. Diese heilige Liebe war der

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Geist und dieser einzige Geist, wenn richtig verstanden, erschuf Gesundheit und Harmonie. Diese Liebe war das Gesetz und jenes Gesetz richtig verstanden, vernichtet alle Formen der Krankheit und Sünde, und schafft sogar den Tod ab. Und die Christliche Wissenschaft behauptet, daß das, was Jesus in Palästina vollbrachte, jetzt und hier vollbracht werden kann. Ebenso wie in früheren Tagen, ist Gott jetzt die Liebe und diese Liebe ist Gesetz. Der Mensch steht nicht allein in seiner Arbeit gegen die materiellen Gesetze des Weltalls, sondern die Allmacht ist bei ihm und diese Allmächtige Weisheit ist sein Wohlthäter. Der liebe Gott ist nicht in der Ferne; Er ist hier, näher als die Luft die wir athmen, und wenn wir uns Ihm nur hingeben, gehört Er uns, und Er rüstet uns vollständig aus mit Seiner Kraft und Seinem ewigen Leben.

Die folgende Frage ist von allerhöchster Bedeutung: „Wie kann der Mensch die Vorzüge dieses Gesetzes der Liebe genießen?" Der Begründer des Christenthums hat uns die Antwort gegeben. Jesus sagte: „Das ist aber das ewige Leben, daß sie Dich, daß Du allein wahrer Gott bist, und, den Du gesandt hast, Jesum Christum, erkennen." Nach den Aussprüchen des Meisters verfassen die Kenntniß Gottes und Seines Sohnes das Leben. Wenn jemand Mathematiker werden will, so ist das Verständniß der Mathematik zuerst nothwendig; wer in der Wissenschaft der musikalischen Harmonie geübt werden will, der muß die Wissenschaft studieren; und wer hier in dem Leben Jesu gründlich bewandert werden und ein göttliches Leben erreichen will, der muß Verständniß von diesem Leben haben. Als der große König Salomon seine Laufbahn betrat, betete er zu Gott und sein himmlischer Vater sagte: „Bitte, was Ich dir geben soll." Der jugendliche König bat nicht um Reichthum oder Ehre, sondern er bat: „So wolleſt Du Deinem Knechte geben ein gehorsam Herz," und wir lesen, daß Gott ihm nicht nur ein verständiges Herz, sondern auch Reichthum und Ehre gab. Wer Weisheit hat, besitzt auch sonst alles. Daher sagte Jesus: „Dies ist das ewige Leben, Gott und Seinen Sohn zu kennen."

Jesus verstand, daß Gott gut ist. Als jemand zu ihm kam und sagte: „Guter Meister," erwiderte er: „Was heißest du mich gut? Niemand ist gut, denn der einige Gott." Er kannte Gott nur als die Heilige Liebe und der zärtliche Name, den er dieser ewigen Liebe gab, ist „Unser Vater der Du bist im Himmel." Im ersten Buch Mose steht geschrieben: „Gott sahe an Alles, was er gemacht hatte; und siehe da, es war sehr gut." Da nun Krankheit und Sünde nicht sehr gut sind, so hat Gott sie nicht gemacht. Keine leiblichen Eltern würden ihr Kind mit Sünde oder Krankheit behaften, und ist unser Himmlischer Vater weniger liebevoll als der leibliche? Krankheit hat keinen Bestandtheil in Gottes Schöpfung; Gesundheit ist positiv; Krankheit bedeutet Abwesenheit der Gesundheit — eine Verneinung; und gerade so wie die Liebe den Haß vernichtet, so vernichtet die Güte Gottes wenn richtig verstanden, Krankheit und Sünde. Ich hörte von einer erwachsenen Person, wenn sie in ihrer Kindheit sich verletzte, daß sie ihre Mutter aufsuchte und daß der Mutterkuß die Schmerzen zu vernichten schien. Wenn die menschliche Mutterliebe das schmerzstillende Mittel bringt, was wird uns dann wohl die Liebe der Himmlischen Eltern bringen, wenn wir sie nur so vertrauensvoll suchen wie das Kind den Schooß der Mutter.

> Die Allgewaltigen Arme der Liebe
> Unter uns, über uns, rings umher;
> Gott die Liebe stützet uns,
> Seine Allmacht führt uns an.

Und Jesus kannte nicht nur seinen himmlischen Vater als gut, sondern er kannte ihn auch als Heiligen Geist. Es stehet geschrieben: „Wie kostbar sind deine Gedanken für mich, mein Gott"; und wiederum heißt es: „Denn wie sein Herz, so ist er." Wer hat nicht den Einfluß des Geistes gesehen? Wie eines Menschen Geist ist, so wird der Mensch werden. Führen seine Schritte ihn nach der Heimath und der Kirche? Auf seinem Antlitz spiegelt sich der Ausdruck ab. Sind seine Schritte dem Laster und der Ehrlosigkeit zugewendet? Dieselben werden in der Geschichte verzeichnet, welche von Menschen gelesen wird. Schlechte Gedanken erzeugen Krankheit. Ein kranker Geist erzeugt einen kranken Körper. Wenn also ein irriges Gemüth der Vorbote der Krankheit ist, weshalb sollte dann nicht der Wahre Geist die Krankheit heilen? Und der Apostel hat es so erklärt: „Und stellt euch nicht dieser Welt gleich, sondern verändert euch durch Verneuerung eures Sinnes."

Dieses Verständniß des Königlichen Gesetzes der Liebe erhebt den Menschen zu seinem wahren Stand. Das Christenthum Christi macht den Menschen zum Kinde des Himmlischen Königs, zum Prinzen im Königreich des Himmels. Der Mensch ist nicht länger ein Wurm des Staubes; er hat seinen wahren Stand gefunden. Nur zu oft ist ein Mensch gemein, weil er sich für gemein hält. In der Heiligen Schrift heißt es, daß der Mensch zum Ebenbilde Gottes erschaffen wurde und es heißt, daß Gott dem Menschen Macht über alles auf Erden gab. Wie das Licht gemacht wurde um über die Dunkelheit zu herrschen, so wurde der Mensch erschaffen, um Herrschaft über alles Gethier, über alle Elemente, über alles zu haben, was ungleich Gott ist.

Der Mensch ohne wahre Kenntniß von sich selber und Gott, ist wie ein schiffbrüchiger Seeman auf dem tobenden Meer. Der Mensch, der von sich selber und von Gott Verständniß besitzt, ist mit Seekarte und Kompaß versehen, und diese lenken ihn von den stürmenden Wogen in den Hafen des Friedens.

Jesus gab den Menschen das Gebet als Mittel, um Gutes zu vollbringen. Er war in Harmonie mit der Religion seiner Väter. Sie glaubten, daß Gott dem Menschen Beistand leistet durch Gebet. Jesus sagte: „Und alles, was ihr bittet im Gebet, so ihr glaubet, so werdet ihr es empfangen." Entweder hat Jesus wirklich gemeint, was er sagte, oder Gebet ist werthlos. Weshalb sind denn unsere Gebete wohl nicht erhört? Die Bibel giebt uns die wahre Antwort. Es heißt: „Ihr bittet und krieget nicht, darum, daß ihr übel bittet." Das Christenthum Christi bittet und erhält, weil es richtig bittet. Als der verlorene Sohn sich von dem Futter der Säue nährte und den Segen des Vaterhauses entbehren mußte, da war es sein einziges Gebet, daß er sich erhebe und zu seinem Vater gehe. Er reichte keine lange Bittschrift ein; er bat nicht um dringenden Begehr; er wußte, daß sein Vater ihn liebte und ihn willkommen heißen werde. Als unser Meister vor Lazarus' Gruft stand, sandte er keine lange Bittschrift zu Gott, den Mann vom Tode zu erwecken. Er sagte: „Doch ich weiß, daß Du mich allezeit höreſt." Aber er hat es verstanden, daß Gott gut war, daß Gott weder Krankheit noch Tod geschickt hatte; er hat es verstanden, daß der Geist Allmächtig war, und daß die Liebe das einzige Gesetz ist; und diese Kenntniß zerriß die Fesseln des Todes und erweckte den Lazarus zum Leben. Das wahre Gebet ist ein Gebet der Uebergebung und solches Gebet ist nicht vergebens ausgesandt. Ein Mathematiker, der sein Problem ausarbeitet, versteht das Prinzip, welches es enthält, und dieses Verständniß vertilgt die Fehler und enthüllt die Wahrheit. Wenn ein Musiker Harmonie hervorbringen will, so muß er das Prinzip der Musik verstehen und dieses Verständniß giebt die Melodie. So ist Gebet das wahre Verständniß des Menschen und seines Prinzips, des Gottes, der die Liebe ist, der alles regiert, und dieses Gebet des Verständnisses verbannt die Zwietracht der Krankheit, der Sünde, und bringt die Harmonie der Gesundheit, der Glückseligkeit hervor.

Aber, fragen Sie, wie kann dies gelernt werden? Als die Entdeckerin und Begründerin der Christlichen Wissenschaft sich geheilt hatte durch das Verständniß des Königlichen Gesetzes der Liebe, und als sie dann andere geheilt hatte, lehrte sie sie dieses Gesetz der Liebe zu verstehen. Dann verschloß sie diese Entdeckung nicht in sich, sondern sie machte diese Kenntniß klar und deutlich für alle, indem sie der ganzen Welt das Textbuch dieser Kirchen-Gemeinschaft gab: "Science and Health with Key to the Scriptures"; auf Deutsch: „Wissenschaft und Gesundheit mit dem Schlüssel zu der Heiligen Schrift." Dieses Buch befindet sich in vielen öffentlichen Bibliotheken des Landes, und jedes Mitglied dieser Kirche wird gerne denjenigen sein Buch leihen, die das Verständniß wirklich suchen.

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Heimath der Begründerin und Entdeckerin der Christlichen Wissenschaft zu wohnen. Von den dortigen Leuten und von andern, welche ich traf, erfuhr ich ihre Lebensgeschichte. Sie wurde von frommen und gläubigen Eltern geboren. Ihre Kindheit war so fromm und rein, daß ein frommer Prediger sagte, daß sie geweiht sei, ehe sie geboren wurde. Sie war immer eine eifrige Forscherin der Bibel und auf der Mutter Schooß wurde es sie gelehrt, daß Gebet zu Gott die Kranken und Sündigen heilt. Schon in ihrer Kindheit vertrieb sie Krankheit dadurch, daß sie ihren Himmlischen Vater anrief. Als sie aufwuchs, waren ihre Gedanken von Gott und dem Dienste der Barmherzigkeit erfüllt. Ich lernte jemand kennen, die sie in den ersten Jahren ihrer Ehe kannte, und sie sagte mir, daß es Freude und Trost bringe, Frau Eddy in jenen Tagen zu besuchen und durch ihre liebreiche Gegenwart gesegnet zu werden. Ich traf noch jemand, der sie später kannte, ehe sie die Christliche Wissenschaft entdeckte; aber ihre Gedanken waren immer darauf gerichtet andern zu helfen, und sie vernichtete den Schmerz und brachte diesen Leidenden Linderung durch ihre Liebe, die sie für Gott und Menschen hegte. Im Jahre 1866, als sie von einem Unfall betroffen wurde und von den Aerzten für unheilbar erklärt, wandte sie sich von der Erde zum Himmel. Sie öffnete ihre Bibel wo die Heilungsart [illegible] und die Christusmacht, welche die Kranken heilte, segnete auch sie, und sie erhob sich von ihrem Schmerzenslager geheilt und wohl. Sie sah, daß dieselbe Macht, welche sie geheilt hatte, auch andere heilen würde, und sie widmete sich drei Jahre ausschließlich dem Studium der Bibel, daß sie auch andere mit diesem Gesetz der Liebe bekannt machen könne. Sie versuchte nicht, das Geheimniß für sich selbst zu behalten, sondern es war ihr einziger Wunsch, auch andern diese Religion Christi deutlich zu erklären, diese Religion, die Krankheit und Sorge zu nichte macht und Freude und Gesundheit bringt. Sie ist die Führerin dieser mächtigen Bewegung, und dasselbe liebevolle Vertrauen auf Gott, welches sie in früheren Jahren auszeichnete, begleitet sie noch; dasselbe zarte Mitgefühl für die Leidenden fügt eine Schönheit und Huld zu ihren Jahren. Ihre ganze Tageszeit ist dem Heile der Menschheit gewidmet. Sie ist mißverstanden worden, aber sie hat nicht gezögert in ihrer Liebe zu Gott und in ihrer Treue gegen die Menschen.

Für diejenigen, welche die Religion Jesu in der Beleuchtung der Christlichen Wissenschaft studiert haben, ist dieselbe wahrlich das Königliche Gesetz der Liebe. Sie hat Schmerzen und Leiden verscheucht, sie hat die Kranken und die Sünder geheilt, und hat die beschmutzte Kleidung der Gefallenen weißgewaschen. Sie hat dem Menschen einen Stern der Hoffnung vorgelegt und ihn mit der ewigen Gegenwart des lebendigen Christus ermuntert.

Dann Bruder, schließe an dein Herz den Bruder;
Denn wo die Liebe wohnt — der Friede Gottes weilt.
Um Gott recht zu verehren, muß man einander lieben;
Jedes Lächeln ist eine Hymne; jede milde That ein Gebet.

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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.

SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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Items of Interest.

National.

The United States Government will spend $6,600,000 on the St. Louis Exposition. The first appropriation made by Congress was $5,000,000, which is to be returned out of the receipts of the exposition company before any dividends are paid to the stockholders. Four hundred and fifty thousand dollars was appropriated for the erection of a Government building, and the cost of installing and maintaining the exhibits will be upwards of one million dollars.

A bill has been introduced in the Senate which appropriates $250,000 for the erection in Paris of a building to be known as the American National Institute. Senator Depew says there is need of such a building in Paris where American prize students could carry on their studies under the supervision of our Government. This would facilitate their studies and at the same time keep them loyal to their native land.

President Roosevelt has selected Eugene F. Ware, a prominent lawyer and writer of Topeka, Kan., as the successor of Commissioner of Pensions Evans. It is understood that it is the President's desire to appoint Mr. Evans minister to Spain if Bellamy Storer, the present minister, resigns, but if Mr. Storer does not resign some other place of equal character will be offered to Commissioner Evans.

President Roosevelt and party visited the Charleston Exposition, Wednesday, April 9. The President's address at the auditorium was received with great enthusiasm. After his address the President presented a sword to Major Micah Jenkins of the Rough Riders—South Carolina's only representative in the famous regiment.

The Civil Service Commission will shortly institute a test system of annual examination of its employes, which may be extended to all branches of the Government service. Employes will be reduced in grade and pay if they fail to score 70 per cent in the examinations.

The Post Office Department is considering the question of placing on one of the postage stamps of the new issue, the head of some woman who is connected with the history of the country. Martha Washington will probably be the woman so honored.

Last week the post office appropriation bill passed the Senate in just fifty-eight minutes. The amount of the appropriation was $138,500,000, an increase of $14,000,000 over last year.

Congress has passed the bill granting an annual pension of five thousand dollars to Mrs. McKinley.

Foreign.

The Scandinavian Government has instituted a scheme for international co-operative study of the high seas. A central bureau will be established at Copenhagen or Christiana. Nansen, the explorer, says that oceanography is the latest science, and that civilized nations must undertake the exploration of the seas in the interest of their growing populations.

The Norwegian Parliament has decided that women may act as members of both petit and grand juries. Many concessions in the direction of suffrage and political office have been won by Norwegian women in the past six months. A year ago a bill was passed allowing municipal suffrage to all women who pay taxes on certain amount of property.

It is stated that the list of honors to be conferred by King Edward on the occasion of his coronation will fill four or five newspaper columns. The list will include a dukedom for Lord Salisbury.

The exhibition of the Vienna Academy of Art, which was opened last week, is the largest held in twenty years. Forty pictures by sixteen Americans are included in the works of foreign artists.

The son of Prince Ching will be the imperial envoy of China to the coronation of King Edward. He will return by way of the United States and will visit the principal cities in this country.

It is rumored in London that Lord Rosebery is going to South Africa to study the situation there, with a view of submitting his impressions to King Edward.

The Havre Chamber of Commerce has adopted resolutions in favor of a permanent treaty of arbitration between France and Great Britain.

King Christian of Norway celebrated his eighty-fourth birthday April 8. Sixty members of the Royal families were present.

Industrial and Commercial.

The cable, which the Commercial Cable Company will lay from the Pacific coast to Honolulu, is being manufactured at the rate of six hundred miles a month. It is expected the cable will be finished by August 1 and laid by November 1, according to contract. It has not been decided whether the cable will land at San Francisco or Monterey. The Navy Department recommends Monterey, but the company prefers San Francisco, as it is the metropolis of the coast.

Australian and New Zealand capitalists have subscribed $1,250,000 for the purpose of erecting large woolen mills at Seattle, Wash. The wool growers of Australia are anxious to find a market in the northern part of the United States for their raw product. Seattle will be made the distributing point, and a regular line of steamships will be started between the two colonies and that port.

The indications are that this year's wheat crop will be as large if not larger, than last year's. Last fall American farmers seeded 32,000,000 acres of winter wheat which was four million more than the preceding year. The increase in acreage will offset the damage done to the wheat crop by the long drought of the fall and winter.

The City Railway Company of Des Moines, Iowa, has voluntarily proposed to sell eight tickets for twenty-five cents, to be accepted as fares between 6 and 7 A.M. and 6 and 7 P.M. The fare will be restored to five cents if a franchise is granted to any other street railway company.

According to the last statement issued by the Treasury Bureau of Statistics the manufacturers of this country are now importing more than $1,000,000 worth of material for their shops every day in the year, and are exporting more than a million dollars' worth of their finished products each day.

General.

Two years ago there was but one daily paper in America printed in the Chinese tongue. Now there are four dailies in San Francisco alone. Instead of twenty-six letters, as in the English alphabet, the Chinese typesetter must make his selection from eleven thousand different characters. So extensive is the space occupied by the cases holding the characters that ten hours is required to set up three thousand words, and the typesetter would walk about four miles among the cases.

The world's conference of the Young Men's Christian Association, which meets every four years, will be held this year in Christiana, Norway, from August 20 to 24. The Storthing, or parliament of Norway, has made a government appropriation for this conference. The international committee of the Y. M. C. A. has secured special rates for those who may attend the conference and wish to make long or short summer tours in Europe.

Rev. William H. Heard of Atlanta, Ga., former United States minister to Liberia, Africa, and president of the Colored National Emigration Association, is interested in the work of establishing a steamship company among negroes to ply between the United States and Liberia, Africa. Rev. Heard strongly favors negro emigration to Liberia.

Cornelius Van Ness, the octogenarian millionaire of Port Jervis, N. Y., has recently been baptized in the River Jordan. Together with his wife and a ministerial friend he took a trip to the Orient in order to gratify the desire he had had for years to be baptized in the Jordan.

The Maryland Legislature has passed a bill admitting women to the bar. The bill was introduced in the interest of Miss Etta Maddox, who was graduated from a Baltimore law school last year, but was debarred by decision of the courts from practising in the State.

Rear Admiral Schley has been invited to deliver the Memorial Day address in Bangor, Maine. It is expected he will be accompanied by General Miles.

Miss Ellen M. Stone, the American missionary, who was held in captivity for nearly six months by Bulgarian brigands, arrived in Boston April 10.

Rev. T. Dewitt Talmage, the eminent divine and pulpit orator, passed away at his home in Washington, D. C., Saturday, April 12, 1902.

Secretary of the Navy John D. Long says that personally he favors the christening of the new cruiser Denver with water instead of wine.

Arthur Snedley Green of Greenwich, Conn., has started a movement for the purchase of the Holy Land by Christian people.

The New York Chamber of Commerce has extended an invitation to the Prince of Wales to visit the United States.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Is Christian Science Humane?

STRANGE as it may seem, there has always been opposition to Christian healing, whereas people would naturally think it would be a welcome visitor, an angel guest. Jesus was constantly persecuted, and finally nailed to the cross. A great insurrection arose at Ephesus, because of Paul's preaching, accompanied by Christian healing; John was put in the boiling oil, many were torn to pieces by wild beasts, and others burned at the stake, and this was because they advocated a religion that not only reformed the sinner but healed the sick.

In our "land of the free," one would declare this could not be, yet on the contrary, within the past few years we find bills have been introduced in the different legislatures which, if enacted and enforced, would prevent the sick from being healed except by the licensed physicians, thus ruling out Christ's method and substituting man's.

To be humane is to be kind. The teachings of Jesus are the most humane ever given to the world, and if practised will bring the greatest blessings to mankind. This is the rock upon which Christian Science is founded. It stands for good government and sound morals; it is opposed to everything that would "torture, torment, cruelly or unlawfully punish" individuals, or deprive them of "necessary food, clothing, or shelter." Its medicine is the divine Mind, or spiritual means, such as Jesus practised and taught his followers, and it has proved in thousands of instances superior to material remedies. Hear what parents have to say, and then judge for yourself whether it can justly be called "inhumane." These parents are willing to make affidavit to the testimonies appended, and their names can be secured at any time.

A father and mother make the following statement of the healing of their daughter: "Our daughter, thirteen years of age, was confined to her bed with what our physician called hip-joint disease. At times her pain was intense. After being five months in this condition, the physician who attended the case told me he could do no more, that his medicine failed to act, and he feared the result. We then sought aid from Christian Science. The second day she sat up without much pain, the third day stayed up all day free from pain, and she is now well, without medicine, and in our opinion this state is wholly due to Christian Science."

A father said: "My eldest daughter, eight years ago, fell and dislocated her hip, being then only five years old. The doctor treated her for some time until finally there appeared an abscess, then two more. The child suffered pain constantly, so we sent for other doctors, and while under their care she became no better. For three years she had to walk with crutches, having no use of her limb. We heard of Christian Science, and placed her under treatment. She soon discarded her crutches, the abscesses healed, and she is now in perfect health. She puts her weight on her limb, which was impossible while under the physician's care.

"My little boy, then a baby, after having the measles was taken with brain and spinal fever. He was given up by the physician, who said he could do nothing more for him, or if by chance he should get better, he would be an idiot. I placed him under Christian Science treatment. He soon recovered, and is as bright a boy as any. He was a year and a half old when this happened. I give Christian Science credit for all."

A mother said: "Three years ago our little daughter was taken very sick. We called in a doctor, who had the reputation of being one of the best in this city. He examined her, and told me he was very sorry to say that one of her lungs was gone, and the other affected. He also said she had softening of the spine, and this would cause her to be a cripple. He told me that even if he could overcome the lung trouble, the condition of her spine was such it would be necessary for her to wear a plaster-of-paris jacket. My heart was almost broken when he told me this, as I had a niece who wore three such jackets and there was no end to her torture and suffering until she passed away. The doctor remarked that he could not tell much about her until the third day, and when this day came her feet and limbs were badly swollen, so much so that I thought they would burst. If we walked across the room she would scream with pain. When the doctor came I asked him what he thought of her, and his reply was that he had very little hope. Then the thought came to me, God is her Life, and why not try Christian Science. This we did. I saw a change after the first treatment; after the second treatment the swelling left her feet, and she had no more pain; after the third treatment she got up and took dinner with us, and was as well and hearty as if nothing had ever ailed her. I thank God for Christian Science, for to-day she is in perfect health, strong and straight as an arrow."

With joy, a father and mother state: "We cannot find words to express our gratitude for what Christian Science has done for our little girl, Grace, six years old. She was taken with what the doctors called bone scrofula. For about a year she was under the best medical treatment, but grew worse all the time. Her suffering was intense, and she was unable to walk, owing to the pain, the enlargement of the knee-joint, and the drawn condition of the limb. The physicians and surgeons whom we consulted, thought the limb would have to be amputated above the knee. We could not think of submitting to such an operation, and as a last resort concluded to try Christian Science. After the first treatment, the pain and fever left, and in a very short time the enlargement of the knee began to go down, and the limb straightened. To-day she is perfectly well, all these conditions are gone, she enjoys the best of health, and runs everywhere. We cannot say too much in praise of Christian Science, which has saved our child from suffering, surgery, and being a cripple for life."

A mother said: "Our little boy was a great sufferer from what the doctors called a carious and ulcerated condition of the jaw-bone. There were twenty open sores on the neck. The doctors thought it would be necessary to remove a portion of the bone and insert a silver plate. In this

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hopeless condition we turned to Christian Science for help. In a few weeks he was again in school, the jaw-bone restored to perfect health, and the ulcers healed."

These are only a few of thousands of instances of healing occurring daily under Christian Science treatment; and its fruits, not only of physical healing but of moral reformation, prove that it is "humane," and Christian.

Dayton (O.) *Herald.*

Influence of Mind upon the Body.

To the Editor of *The Mail and Express.*

Sir:—In the issue of *The Mail and Express* for last Saturday there appeared an article dealing with the interesting experiments of Dr. William G. Anderson, of Yale University, which prove the remarkable influence of mind upon the body. The writer of this article states of the deduction drawn from these experiments:—

"It is the same idea which Mrs. Eddy reduces to absurdity in Science and Health, when she says the blacksmith's biceps are not produced by his wielding of the hammer, but by his belief in the muscular effect of the blows."

If the actual words which Mrs. Eddy uses in this connection are examined, and her terms properly understood, it will be found that she throws new light on this subject, instead of committing any "absurdity."

"Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less-used arm must be weak. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and strike the anvil, it might be thought true that hammering would enlarge the muscles. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because nobody believes that mind is producing that result on the hammer.

"Muscles are not self-acting. If mortal mind moves them not, they are motionless. Hence the fact that this so-called mind enlarges and strengthens them through its mandate,—through its own demand for and supply of power. Not because of muscular exercise, but by reason of the blacksmith's faith in muscle, his arm becomes stronger" (Science and Health with Key to the Scriptures, pp. 198, 199, Rev. Ed.).

It is important to understand the meaning of the term "mortal mind," as it is used in Mrs. Eddy's writings. According to my understanding, it does not mean any individual or human mind, but the general human consciousness of all mankind. Used in this sense, it will be found that "the blacksmith's faith" is an expression of the general human consciousness, and that it follows the beliefs of that consciousness. As a matter of fact, the further the experiments of the natural scientists are carried into the analysis of matter, the more certainly they lead into a realm which can only be described as that of mind.

Thanking you for your courtesy, I remain,

W. D. McCRACKAN.

In *The Mail and Express,* New York, N. Y.

Why do I dare love all mankind?
'T is not because each face, each form,
Is comely, for it is not so:
Nor is it that each soul is warm
With any God-like glow.
Yet there's no one to whom's not given
Some little lineament of heaven,
Some partial symbol, at the least, in sign
Of what should be, if it is not, within,
Reminding of the death of sin
And life of the Divine.

HENRY SEPTIMUS SUTTON.

The Lectures.

At Howard, Kan.

First Church of Christ, Scientist, of Howard, Kan., is glad to report through the *Sentinel* their pleasure in giving to the people of this vicinity an opportunity to hear a lecture on Christian Science by Mr. Edward A. Kimball of Chicago. The *Howard Citizen* referred to the lecture as follows:—

The lecture at the Opera House Thursday evening, March 13, by Edward A. Kimball of Chicago, was a very able one. The gentleman is a very pleasant speaker and presented the doctrine of Christian Science in a plain, honest, and able manner. It is safe to say that Mr. Kimball left upon his audience a higher opinion of the doctrine he advocates than they had before hearing him. A large number of people from out of town were present.

Mr. Kimball was introduced by Mr. S. C. Hanna in the following words:—

Ladies and Gentlemen:—Christian Science, as an accepted faith, is a religion of comparatively recent origin. It was first brought to the attention of the world in 1866 by Mrs. Mary Baker Eddy. Founded on the Bible and the teachings of Christ, it is, nevertheless, a radical departure from the old traditional beliefs. Like every advance in religious thought, Christian Science has to contend with ridicule and prejudice, and the religious intolerance that is born of creeds and dogmas. But in so far as it appeals to the reason and intelligence of humanity, it will reach, and is reaching, thousands that cannot accept the old beliefs.

Personally, I am thoroughly impressed with the idea that the religious instinct in human nature is an inborn principle of the human soul, and that its highest development is but the outgrowth of our spiritual natures, and is in no manner dependent on confessions of faith or human creeds.

Paul condensed the Golden Rule and the practical essence of all religion into the one word "Charity." And I would remind some of our orthodox Christian friends that charity is the virtue that "never faileth." I would remind them that though they may have the gift of prophecy, and though they may understand all mysteries and all knowledge, and though they may have the faith that can remove mountains, if they have not charity they are nothing.

Although I may have no proper understanding of Christian Science, and may be sceptical as to its power to cure diseases, I cannot ignore the fact that many thousands of sincere and intelligent people have testified to its healing and saving power. Unable to understand it, or to explain it on scientific or spiritual grounds, I do not doubt that the faith of the Christian Scientist carries with it a healing virtue. I do not doubt that through its wonderful power human suffering has been alleviated, human despair has been displaced by faith and hope, and human souls have been awakened to a new realization of their spiritual natures.

I therefore bespeak for the lecturer to-night a candid hearing, and that charitable tolerance of opinion so essential to the practice of that noble virtue which, greater than faith or hope, is the essence of all true religion, and I take pleasure in introducing the lecturer, Mr. Edward A. Kimball of Chicago, who will now address you.

Correspondence.

At Houston, Tex.

An audience that filled Bryan Hall to its capacity gathered last evening (March 28) and listened to an interesting discourse on the subject of Christian Science, delivered by Edward A. Kimball, C.S.D., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass. The lecturer was introduced by Hon. John H. Kirby as follows:—

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More than one hundred years ago, when our forefathers established the most perfect civil government ever instituted among men, they laid deep and broad the foundation of religious liberty. The Constitution itself, the magna charta of American liberties, guarantees to every man freedom of speech and the liberty to worship God according to the dictates of his own conscience. The immeasurable comprehensiveness of the religion of Jesus Christ, its infinite wealth of truth and love, its incomprehensible glory and perfection, have led to the division of Christians into many sects and organizations, each claiming to hold the true faith and to have the correct interpretation of the wondrous wisdom of the Scriptures.

Christian Scientists are earnest and sincere in their faith, but they have no quarrel with any other church. They are pleased to have their religion examined and are much gratified at your presence to-night, believing that your investigation of the tenets of Christian Science will lead you to a better understanding of God.

I shall not undertake to tell you what that faith is. I am not one of them myself, but I attend their services and have been much encouraged and strengthened by the aids and wholesome benefits which association with this band of happy-hearted and beaming Christians has brought me.

There are those who deride their faith and belittle their claims to Christian practices, but they are not angered or discouraged. With a charity Christ-like in its patience and love, they pursue their steady course of peace and contentment, ignoring the assaults and jibes of their brethren of other churches.

Why should we fight them? If their faith is the truth it will prevail. If not the truth it will die the death that comes to all pretence and falsehood.

Christian Science is a religion of works and not of words only. One must not only watch and pray, but he must think and act. To the Scientist all causation is mental; sin and disease are healed through a correct understanding of God and obedience to His law. Whether this be true or not, we find among us here a happy, healthful, harmonious congregation, who love God and their neighbor and who are daily giving living examples in themselves of the beauty of perfect health, the charm and contagion of happy hearts, the unselfishness of Christian love, and the purity, peace, and piety of unbounded faith in God.

The speaker of the evening is an earnest and devout Christian. He voluntarily retired from the activities of commercial life to take up what he regarded as the nobler work of spreading the gospel of Christian Science. The Mother Church, The First Church of Christ, Scientist, of Boston, Mass., to the end that other churches throughout the land, may have the faith expounded by those who are capable, has constituted a Board of Lectureship composed of those who are learned in this Science, and on the application of First Church of Christ, Scientist, of this city, this Board has sent here the lecturer of the evening.

Ladies and gentlemen, it is my pleasure to present to you Mr. Edward A. Kimball of Chicago.

The Houston (Tex.) *Chronicle.*

At Stillwater, Okla.

Mr. Edward A. Kimball, C.S.D., of Chicago, delivered a lecture on Christian Science at the Grand Opera House on Friday evening, March 21, to a large audience, all the seats on the lower floor being taken and a number in the gallery. The lecturer was introduced by President A. C. Scott, of the Agricultural and Mechanical College, who said in part:—

Ladies and Gentlemen:—When the committee having charge of this lecture did me the honor—and I esteem it an honor—to ask me to introduce the speaker of the evening, I said to them,—and I think it only fair to myself to say so here,—that I would do so on one condition, to which they promptly agreed; viz., that I am not to be considered a supporter of the principles or the practices of Christian Science, as I understand them. Nevertheless, I trust I shall never grow so narrow as to shut my ears against the sincere and reputable advocacy of any creed or propaganda that is not on its face repugnant to good morals and good sense. A scientific age is a tolerant age; a scientific spirit is a liberal spirit. We are living in a scientific age; let us try to catch the scientific spirit,—the spirit that commands us always to keep our eyes open to the truth and our ears attuned to it, from whatsoever source it may come or however surprising or revolutionary it may be. The speaker of the evening comes with such abundant vouching from other committees, from Christian Science societies, and from great institutions of learning before which he has spoken, that I feel well assured that, whether in the end our opinions shall be changed or unchanged, we shall at least have listened to a courteous and able exposition of the subject under consideration. I have pleasure in introducing to you Mr. Edward A. Kimball of Chicago.

Correspondence.

At Nebraska City, Neb.

March 25 will long be remembered by the little band of Christian Scientists in Nebraska City. On that date Judge William G. Ewing of Chicago lectured here on Christian Science, and our hearts have since been full of gratitude and thanksgiving for the many blessings we received.

Judge Ewing was introduced to the audience by Mr. John W. Steinhart, cashier of the Otoe County National Bank, who spoke as follows:—

Ladies and Gentlemen:—The present world but faintly realizes that we are from day to day makers of history; it is only in the retrospect, and when the strong points, as brought out in our daily lives, are outlined as mountain peaks and are the historical facts of record, that we are brought to a realization of this fact.

From time immemorial people have had presented to them new facts, new truths, new religions; as a matter of history we can see the past effects, the feeble beginnings, the efforts, and the results. We, however, are apt to overlook the tiny shoots, as they present themselves along our daily pathway; the fact must be presented strongly to gain our recognition.

We have heard much of late of Christian Science; we are anxious to hear more. To furnish the information, to carry it from place to place, to reach out into the wilderness, as it were, requires sturdy character, strong resolves, and determination. A pioneer was never made of weak material. The Christian Scientists of to-day are the pioneers of their history, they are blazing a pathway for others to follow in, and it is with great pleasure that I have the honor to present this evening Judge Ewing of Chicago, one of their ablest exponents.—*Correspondence.*

The Daily Tribune published the lecture in full and editorially referred to it in the following kindly manner:—

"We invite the careful attention of our readers to Judge Ewing's statement of the principles of Christian Science, found on another page. This will be a good thing to lay aside to read to-morrow. All of us who are inclined at first sight to make light of Christian Science will admit that we don't know much about it. What seems certain is that it cannot be an absolute absurdity, or so many of the best and wisest would not have dropped everything else for it. Anything reasonable in the way of a new religion, or an improvement or further explanation of the old ones, deserves a respectful hearing.

"There are many religiously-minded men and women who do not find satisfaction in the accepted teachings, and this new system seems to have brought mental rest and comfort to a very great number."

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At Austin, Tex.

The lecture given last evening (March 24) on Christian Science at the Board of Trade Hall by Mr. Edward A. Kimball of Chicago, under the auspices of First Church of Christ, Scientist, was largely attended, and will long be remembered by those who availed themselves of the opportunity of being present. The speaker was introduced to the audience by Colonel A. P. Wooldridge in a short but very appropriate address. Colonel Wooldridge said:—

I take great pleasure in introducing to this audience the speaker of the evening. I had an interview with him this morning, and I believe him to be an able man and teacher. As to the teaching of Christian Science, I know nothing at all, but I hope I am susceptible to the truth. Christian Science may not be all it claims, but it is approachable, and makes a man better, intellectually, morally, and physically. Allow me to introduce to you Mr. Edward A. Kimball.—*Austin* (Tex.) *Statesman.*

At Phoenix, Ariz.

Dr. F. J. Fluno of Oakland, Cal., lectured Friday night (March 28) on the subject of Christian Science, in Dorris Theatre. The lecturer was introduced by Miss Lulu B. Hall, the First Reader of the local Christian Science Church who said in substance:—

In behalf of First Church of Christ, Scientist, of this city, I bid you welcome. Many of you no doubt have formed your opinion of what Christian Science is, and possibly some of your views are far from being correct. To give you a better understanding of Christian Science, we have invited a member of the Christian Science Board of Lectureship of the Mother Church, Boston, to address you. It is with pleasure that I introduce to you Dr. F. J. Fluno of Oakland, Cal., whose subject is, "Christian Science *versus* Finite Sense."

The Arizona Republican, Phœnix, Ariz.

At Lewiston, Idaho.

Judge Ewing of Chicago delivered a lecture on Christian Science at the Court House last night (March 13), and was greeted by a large audience. The speaker was introduced by Judge Edgar C. Steele of the Superior Court of Idaho. Judge Steele stated that he himself knew nothing whatever about the principles of Christian Science, and was not present for the purpose of either instructing or entertaining the magnificent audience; that he hoped and believed Judge Ewing would receive an unprejudiced hearing, and that whatever he stated would be given proper consideration.

Judge Ewing found a very intelligent and appreciative audience and his discourse was received with marked attention, his graceful presentation of the subject being especially forceful.—*Lewiston* (Idaho) *Tribune.*

At Parsons, Kan.

The lecture of Mr. Edward A. Kimball of Chicago at the Opera House, yesterday afternoon (March 9), drew a very interested audience, and they were given an address worthy of their attention and thoughtful consideration. The speaker was pleasantly introduced by Mr. I. N. Sedgwick, General Attorney of the Missouri, Kansas, and Texas Railroad.

Mr. Kimball in his portrayal of the virtues of Christian Science made many friends for his cause, and the little church here cannot help but be benefited by his visit. He left a most pleasing impression upon his audience, and his visit here will be a topic of conversation for some time to come among those who had the pleasure of listening to him.

Parsons (Kan.) *Herald.*

Wednesday Night Meeting at Ottawa, Ill.

ONE of the most pleasant and satisfactory meetings we have enjoyed during the winter was that of February 12. Among the testimonials offered was that of a gentleman who said:—

"There is a prevailing opinion among business men that Christian Science may be good enough for women and children, and for various types of imaginary troubles, but that it is of no value to the every-day business man or for the so-called real physical troubles. I am pleased to testify that Christian Science *is* of great value to the business man and for so-called physical ills. There is no business transaction or enterprise into which a man may enter, but that he can be greatly benefited by the principles of Christian Science, and he is consequently a better man in every respect, as a business man, physically, mentally, and morally."

Another gentleman spoke of his gratitude for a demonstration that occurred in his family a week ago that night. His daughter was lifting from the stove a jug of boiling water; the confined steam forced the cork out and the water struck her full in the face, burning her quite severely. The pain was destroyed promptly through Science. She rested comfortably through the night and had not suffered with it since. She was present at the meeting with no apparent effects but the redness of the new skin.

A lady testified that through Christian Science she was able to overcome a disposition to take cold. Previous to this year she had had five or six bad colds each winter. Through the understanding of Science as taught by Mrs. Eddy in Science and Health she was able to overcome it and is now entirely free from such troubles, for which she is very thankful. The same lady read extracts from a letter received from a neighboring city stating that a lady who had been afflicted with a severe chronic trouble had been entirely cured by simply reading Science and Health.

Another lady said: "At this time of the year (February), when the weather is considered conducive to lung troubles, it is such a comfort to feel that we have something that disarms us of fear and teaches us that the lungs are no more a vital part of man than his hands or his feet. I know of one case this week where a man had a severe cold, and it was feared he would have pneumonia. One afternoon he was attacked with severe pains in his chest and was unable to sit up without coughing; he asked for help in Science. The next morning he was down town and at noon took the train for a neighboring town to resume his work as carpenter."

Another lady spoke of her gratitude for being led into Christian Science, for through it she had been healed of stomach troubles of long standing, as well as liver and nervous troubles. She was a slave to drugs, and the doctors told her she would always have to take medicine. When Christian Science proved to her that God is the healing power, drugs never afterwards tempted her. She said she was also thankful to Christian Science for a religion as she had never found that which satisfied a hungering desire for the whole of Truth until she read Science and Health, and found the religion the Master taught.

Another lady said: "Two years ago this winter I was healed of pleuro-pneumonia in one treatment through Christian Science. The third day I was out calling and walked twenty blocks. Three years previous to this attack, I had the same disease and employed a physician, and was sick two weeks or more. Since coming into Science I have been entirely free from such troubles, and I am grateful for the physical healing, but the one thing I am most grateful for in Christian Science is that it shows me a *way* out of all difficulties, whether physical, moral, or financial. I used to be melancholy, discouraged, and hopeless; in fact, I felt as though I were in the midst of a shoreless ocean, tempest-

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tossed, driven hither and thither, perfectly helpless. Now I have found a haven of rest, a hope in the good that is substantial, a God that is everywhere present and all powerful."—ARTHUR W. MOULTON.

You are always as Young as you Feel.

People grow old by thinking themselves old. When they reach the age of forty, fifty, or sixty, they imagine that they look like others of the same age, and that they soon will be useless, unfit for work, and unable to perform their wonted duties. As surely as they think this, it will come true, for thought is creative. How many of us can say, with Job, "The thing which I greatly feared is come upon me."

The time will come when children will not be allowed to celebrate their birthdays; when they will know that, by thinking themselves young, they will remain young, and that they will cease to grow old when they cease to believe in old age. The body is built up of beliefs, and our convictions are stamped upon every fibre of our beings. What we believe, what we think, that we are; so people who remain young in spirit never grow old.

Not one of a hundred students, of whom the writer was one, under Oliver Wendell Holmes, at Harvard, ever thought of him as an old man, although he had then passed his eightieth birthday. His spirit was so young, and he was so buoyant, so fresh and full of life, that we always thought of him as one of ourselves. His vivacity and joyousness were contagious. You could not be in his presence five minutes without feeling brighter and better for it. The genial doctor never practised medicine, yet he did more to relieve human suffering than many practising physicians. His presence was a tonic; it was a perpetual delight to be near him.—*Success.*

Notices.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
Twelve or more to one address, each	3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form of invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the Clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

German Supplement to the Sentinel.

The lecture on "Christian Science, the Christianity of Christ" by Rev. Irving C. Tomlinson, which was issued as a supplement to our last issue, may be purchased in any quantity desired. The supplement is printed in German and meets the long-felt need of authorized Christian Science literature in the German language.

The price is the same as for other supplements to the *Sentinel.* 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.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '02, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

New Edition of the Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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 Baltimore Branches.

WE recently published an account of the movement for a unification of the two branch churches in Baltimore, Md. The movement has happily been consummated as the following from the *Baltimore News* shows:—

"At a joint business meeting of the members of First and Second Churches of Christ, Scientist, of Baltimore, held at the chapel, on Mount Royal Plaza, last night (April 3), the final legal steps were taken in the union of the two churches and an amendment to the charter was adopted.

"Immediately thereafter the election of officers was held and the reports of the work for the past year were read. The officers elected were as follows:—

"First Reader, Mr. Edward H. Hammond, C.S.D.; Second Reader, Miss Ellen E. Cross, C.S.D.; Trustees, Mr. Edward H. Hammond, Miss Ellen E. Cross, Mr. Hermann S. Hering, Mrs. Marian W. Hering, Mr. Otto C. Nordhoff, Miss Katharine E. West, Mr. John A. Carroll, Miss Mary G. Gover, and Mrs. Ella Leib Darby."

Through Mr. Tomlinson our Leader thus heartily expresses her approval of this act of brotherly love and Christian fellowship on the part of the Baltimore Scientists:—

Pleasant View, Concord, N. H.

To the Christian Scientists of Baltimore, Md.

Dearly Beloved Brethren:—Our Mother in Israel asks me to reply to your glad letters containing the joyful news of the spirit of Unity manifest in her Baltimore children. When your Easter anthems reached her she called us to her to hear the good news. And as she read to us your Christian correspondence, which so rejoiced her mother heart, tears of gladness glistened in her eyes.

These signs of the risen Christ, betoken the coming fulfilment of our great Master's prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Our revered Mother wishes those beloved students to know that their obedience has brought her much joy.

Your brother in divine Love,

IRVING C. TOMLINSON.

April 7, 1902.

Photographs of Mrs. Eddy's Birthplace.

WE are reliably informed that spurious pictures of our revered Leader's birthplace are in circulation. In at least one instance the photograph of a barn has been sent out as the place of her birth. It is generally known that the only authentic and authorized reproduction of the Baker homestead, as it appeared in Mrs. Eddy's girlhood, is that from an original drawing by Rufus H. Baker, Esq., Concord, N. H., reproduced by the aid of Mrs. Eddy's information. No other pictures of our Leader's birthplace are approved or genuine.

We have recently noted the commendable action by the citizens of Lynn, Mass., in buying and setting apart as a memorial of her, Mrs. Eddy's former residence, in which she finished writing "Science and Health with Key to the Scriptures."

Through the kindness of Mrs. Eddy, photographs of this estate, as it appeared when she was the owner of the property, are now to be had of Concord's well-known photographer, W. G. C. Kimball. Pictures of the birthplace can be obtained either of Mr. Baker or Mr. Kimball.

It is apparent that all history in any way related to the Discoverer and Founder of Christian Science should be absolutely *correct*, and such only as is unquestionable.

Mr. McKenzie's Lecture.

THE semi-annual lecture under the auspices of the Mother Church, which was given by the Rev. William P. McKenzie, C.S.B., in Symphony Hall, Thursday, April 10, was an able, well-considered, and thoughtful presentation of the phases of Christian Science to which the lecturer addressed himself. His subject was, "Christian Science and the Freedom of Man." The capacious and beautiful hall was well filled, though not entirely so, there being a number of empty seats in the rear. The platform was occupied by Christian Scientists, amongst whom were Judge Ewing and Mr. Carol Norton, who were fortunately present to hear their brother of the Lecture Board. The presence of these two faithful and effective lecturers at large added greatly to the interest of the occasion.

Mr. McKenzie was introduced by the First Reader of the Mother Church as follows:—

"*Ladies and Gentlemen:*—Every Christian believes that the religion of Christ is the supreme need of the world. All sincere Christian effort lends itself to that idea. Even outside the ranks of technical Christianity there is an ever-increasing trend toward the religion of Christ, for in principle and in essence, this religion embraces all religions. The world is looking more than ever for a practical unification of nations and of individuals. Such unity can be found only in the religion of Christ. This religion is knowledge of God. The whole mission of Jesus was to teach men of God. He proved his unity with the Father in his life, his death, and his resurrection. His one purpose was to show man's unity with God. Unity with God is the only true freedom. Of this freedom our brother who is to address you will tell you. A Christian unity implies a Scientific unity. The Science of Christianity is one because the God of Christianity is One. Therefore there are not Christian sciences, but there is a Christian Science. Jesus was *the* Christian Scientist of the ages, because he was the founder of a Scientific religion. So, in effect, says she who presented Christian Science to this age. Mrs. Eddy distinctly says that Christian Science is as ancient as the Ancient of Days. And so it must be, for its essence is divine Love, and divine Love has always existed.

"Christian Science is not new any more than astronomy was new when it was discovered, or than any other discovery of an old fact is new. We may well say that a discovery of an old fact is a revelation. Those to whom the revelation came were either inherently fit for the reception of the revelation, or they made themselves fit by study and devotion to an idea, a purpose. As with this kind of revelation, so with spiritual revelation. By some means there was a fitness for it or the revelation had not come. The fact that a revelation has come through a given person, carries with it the connate fact of a fitness therefor.

"If Christian Science, then, is a spiritual revelation, it follows that its revelator was the fit instrument thereof: otherwise it had not come through her. The wonderful works thus far accomplished by Christian Science are sufficient evidence to all who are familiar with them that it is a spiritual revelation. To those who are not thus familiar, the revelation is yet to come.

"Those who look upon Christian Science as the invention

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of a person merely, unwittingly, no doubt, exalt Mrs. Eddy's personality far above any claim she makes for herself. She declares herself to be but an instrument in God's hands for the work which has been accomplished by her. She modestly and meekly says she still sits a willing disciple at the feet of Christ.

"Meantime we who have taken the name of Christian Science, while recognizing in due measure all personal achievement, join with Mrs. Eddy in giving the final glory to the omnipotent and omnipresent God, for to Him it belongs.

"To you who are Christian Scientists the brother who is to address you needs no introduction. To those who are not I will say that he is a member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., under whose auspices he lectures. His subject is 'Christian Science and the Freedom of Man.' It is now my pleasure to introduce the Rev. William P. McKenzie, C.S.B."

We republish from *The Boston Herald* the following extract of the lecture:—

"Men are held as slaves by tradition, custom, and the fear of man, because of the answer of their own hearts given by superstition, vanity, and cowardice. Hence, it is with the character of men that we must work if liberty is to be achieved. The Puritan tried to develop righteousness without joy, and the Cavalier sought for pleasure without righteousness. 'The glorious liberty of the children of God' implies relief from all that hinders normal development in both righteousness and happiness; and to gain it there is not required the strenuous life of contest and warfare whereby hitherto the world has been deluged with blood, but rather that patient labor of self-purification whereby healing may be given to the world.

"Christian Science reveals the way to liberty, in self-government under law. Anarchy means government by selfishness, but the way of law and Science leads to the ultimate fact that for man the only true freedom is in goodness—in release from evil and its modes of deception; whereas license is unhindered action in evil. Apply anarchic doctrines to a class in mathematics and then each indolent scholar could claim for his wrong solution the place and reward to which only right solutions are entitled. But liberty through anarchy is impossible; for the scholar can gain it only as he understands and obeys the science of numbers. Liberty for him is freedom from errors, and fellowship with those who are emancipated through knowledge. In this light we can understand the words of Jesus, 'Ye shall know the truth, and the truth shall make you free.' Men of his day believed that they were controlled by an external force and will which they could not comprehend. But he came to make the truth about God known. By his works of healing he revealed the character of God to be love, and by his teaching he made it clear that God was not incomprehensible force, but Intelligence, or Mind, to be comprehended and loved as the heavenly Father of man. Christian Science brings to us the known God once more, offering proof and teaching that we may gain the freedom which truth always establishes. It liberates men on every plane, and shows its results through every manifestation of life, physical, mental, and moral.

"By healing them, Christian Science ransoms men from the tyranny of superstition and the anarchic misrule of fear. The history of the sufferings to which the sick have been subjected in all lands has some grewsome chapters. The list of compositions, nauseating and unclean, which have been used for medicine, is long indeed. Consider the fears which invade like a conquering army the mind of a sufferer as his advisers give utterance to their forebodings and outline the pictures of disease; yet when they give up hope he knows no way to struggle against the unjust sentence whereby he is condemned to death. A large percentage of the avowed Christian Scientists come from those once sentenced to die, who have been redeemed from anticipation of the fear and darkness of death and given back to usefulness and new life. A gospel which does not include healing is not good news enough, seeing that the need for relief from sickness is so great. How can the term Christian be applied to a doctrine if it fails to include the proof whereupon Jesus builded his teachings and established his ministry as from God?

"By reforming them, Christian Science redeems men from the anarchy of passions and appetites. Men who consciously choose sin are gnawed by the worm of remorse until their love of sin is destroyed. But it is possible, by coming to a right sense of God, to lose the tendency to sin, and this good way is the scientific way. Thousands of slaves to evil habits and low desires have been healed through treatment, or through reading the Christian Science text-book by Mrs. Eddy, 'Science and Health with Key to the Scriptures.' They have been redeemed from the misrule of appetite and brought to understand the government and beneficent action of divine law, which manifests God as Love, healing and saving man.

"By renewing the mind men are redeemed from the anarchy of false logic and baseless tradition. It was a saying of Frederick the Great that, from the time of Constantine to the date of the Reformation, the whole world seemed to have been insane. There were ten million victims of religious persecution. Something of the insanity of the Middle Ages remains in the terror-inspiring doctrines whereby men even yet are held in fear of God, and in the belief that cruelty is legitimate in dealing with men. Release from the fear of eternal punishment through the true witness concerning God that is borne by Christian Science has frequently brought immediate release from suffering of body and has restored the insane. When thought was transformed by the truth, the healing came, even as when Christ Jesus bore witness to his and our God and Father, and the sick responded to the truth and became well.

"The sorrowful tradition from the past, when men were governed by imagination, fear, and superstition, rather than by Science, is the theory of God as the infinite image and likeness of human personality, and, therefore, changeable, vindictive, merciless to enemies, and capable of jealousy and favoritism. When the mind is renewed it is seen that, as 'God is light, and in Him is no darkness at all,' so God is Love and in Him is nothing loveless or unlovely at all. Christian Science sets forth man's right to be in harmony with the true beauty of reason, and so redeems him from credulity, frees his mind from that which is illogical, and his heart from any fear of an unloving God or an unjust heavenly Father.

"Christianity should reveal life to man—the potency of ever-abiding good and the joy of love upspringing like a never-failing fountain of water. The church of Christ is the body in which the mind of Christ acts, governing all the members, as intelligence controls the body and produces unified effort. From the true church of Christ should emanate love that saves men from error, and satisfies their deep longing for good. It should be a living force in the world, fulfilling the beneficent offices which men seek to fulfil by their thousands of benevolent societies. But how shall this be until men are individually free by knowing the truth and obeying its present impulse. The doctors and teachers of Jesus' day were letter-wise in regard to the traditions of the past, but with him was the present light and wisdom of the Spirit. They could shut the sick out from human intercourse, and condemn, injure, and punish the sinful; but Jesus could make the sick well and release the sinful from motives for sin, and so from sin and its consequences; and this healing and redemption is the life-force of Christianity which may have its resurrection in every heart, through Christian Science to-day.

"It may legitimately be asked, How may healing, reforma-

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tion and renewing of the mind be wrought out? The solution to the problem of life is found when freedom is gained through self-government by divine Principle, manifest in health, righteousness, and kindness.

"Obedience to the convention of time, the science of numbers, the principle of beauty, serves to illustrate how obedience can be rendered to that universal Principle for the present life of man, 'that same Mind which was also in Christ Jesus.' He distinctly indicated what the power was whereby his work of redeeming was done when he said, 'The Father that dwelleth in me, He doeth the works.' He evidently meant that his healing work revealed a divine Principle, and did not infer personal causation. A teacher correcting a mathematical error does not claim to be the potency, but only to reveal the truth which is the potency. So Jesus Christ continually declared that he was revealing the Father, and bearing testimony to that power which sent him; and to this power Christian Science is to-day bearing witness, by proving the healing efficacy of divine Love.

"Common theological teaching represents man as governed from without; Christian Science teaches how he is to be governed by divine Principle within. A visiting prince from Germany wondered at the good behavior of crowds in this land, and noticed that they were self-controlled. In many lands external control by the military is necessary; but such control is needless when men are self-governed by a law of right. Self-government in Science requires recognition of one God, one Principle or divine Mind, and is that control by divine Mind which establishes good in character and unselfish love in conduct.

"When half a century is gone, and men look back to this time, it will be deemed a thing incredible that the Discoverer of Christian Science, Mary Baker Eddy, the Founder of an emancipation movement not merely for a nation, but for all minds in the world—that this benefactor of man should ever have met with misrepresentation. Like other prophets of liberty to man, she had to struggle alone with the perplexities of the untried way. Loving retirement, she had to face publicity. A modest and gentle woman, she had to face the rudeness of ungoverned and ignorant men. But by gentleness she has conquered ill will; by blessing enemies she has changed them to friends, and by praying for those who would like to despitefully use and persecute her, she has preserved her sense of God's nearness and love. This sense of the abiding presence of divine Principle, and her achieved self-government by God, make her a wise friend to the race and revelator of the way of peace for man through Science. Indeed, if to be servant of all is to be greatest of all, this greatness of loving service is hers, for the ministry is not as the transient usefulness of a political chief, not as the momentary benefit of a partial reform, not like an invention superseded in a day, but it is the ministry of Truth to abide with men forever."

Among the Churches.

The Work in Cripple Creek, Col.

I am reminded by one of our church members who lives in Nova Scotia, that it has been a long time since she has seen any word in the *Sentinel* from Cripple Creek. It seems strange that we are unready to give when we are so thankful for the receiving, for we do appreciate those faithful workers at headquarters who are ceaselessly laboring to send us such helpful words through those ever-welcome friends the *Journal, Sentinel,* and *Quarterly*. And just at this time when our ever-faithful, loving, tireless Leader has given us this new revision of "Science and Health with Key to the Scriptures" to make clearer and brighter this heavenward way, we are filled with earnest longings to express our loving appreciation; and how better can we do it, than to be more earnest in our endeavors, more wide-awake, obedient, according to "Miscellaneous Writings," p. 117: "Never absent from your post, never off guard, never ill-humored, never unready to work for God,"—being "faithful over a few things,"—the few things given *us* to do?

The coming and going of the ordinary mining camp makes us feel at times that our growth numerically is slow; but this teaches us to look to God more, and certainly this is a helpful lesson. Our membership at organization in July, 1896, was 14; admitted to membership, 52; dismissed, 15; making our present membership, 51.

The first money given for our building fund was in February, 1899. We purchased a most desirable lot, and completed the reading room, or front of the church proper, and have been holding our services there since October, 1900. We have completed the stone foundation for the auditorium at a total expense of over five thousand dollars, all paid, and we hope to enclose the whole this year.

If mortal mind had been listened to we should never have attempted any church building; but truly, if God be for us, who or what can be against us? Our church completed will cost over ten thousand dollars. We feel that we have proven that God can "furnish a table in the wilderness," and in Cripple Creek. Our expenses are quite large each month, but are promptly met. We have a very happy Sabbath School of about forty members in six classes. They contributed one hundred dollars to the building fund. We have many good workers.

At our Wednesday evening meeting, March 5, the following testimonies were given. One lady had overcome her intense fear of burns. On coming into Science she threw away all medicines except one for burns. One day her little girl scalded her arm very badly; she made the demonstration, destroyed the fear, then threw away the medicine, and was free.

A healer had been called to a patient suffering intense pain. She had been told by the doctors that there was no help for her without an operation. The first treatment stopped the pain, and the next day she walked to the healer's house, and in a few days was entirely well.

Another lady told of a case of healing after the third stroke of paralysis.

A gentleman said he had the grip five years before, and was left an invalid. He was under different doctors' care all the time for five years, with no relief. Becoming tired of this he decided to try Christian Science. After reading Science and Health through once, he forgot to swear, also forgot to call for his beer. Although many said one could not be healed by reading the book, he knew to the contrary by experience. He was a traveling man, and had seen happy results from little seed sown as he went about. He had several men under him, and the change in their lives had been marvelous; not one drank, only two or three smoked, and not one used profane language.

Another gentleman had been thrown from a horse, there was no one near, and he was unconscious for an hour. He finally became semi-conscious; could form no idea where he was or what had happened; but he did have a clear conception of his relation to God, and was soon restored and able to go on his way.

A case of heart trouble was healed in one treatment. The patient said he felt as though his old heart had been taken out and a new one put in.

Another told of the transformation of a neighbor who had, through Christian Science, given up his belief in a literal hell; and of one who had never known God until she came into Christian Science. Another was very thankful for the spiritual light Christian Science had thrown upon the Bible.

The healing of two cases of chronic sick headache was related.

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A lady had been told by the doctors that she could never walk. Science had dispelled that illusion, and brought love into her heart, where hatred once reigned.

One told of a case of extreme deafness which was cured in one treatment.

We know that as a church we are learning daily more of this Love lesson, and that our one desire is to be more loving, obedient, and whole-souled in this blessed work.

JOSEPHINE T. MOORE, Cripple Creek, Col.

Progress at Joplin, Mo.

In August, 1899, First Church of Christ, Scientist, of Joplin, Mo., numbered seventeen members with an average attendance of about twelve. In February of the present year, we began holding services in our new audience room, with a membership of eighty, and an average attendance of about one hundred and ten; and it is with fervent thankfulness we can say that we have been blessed in all ways.

The need of a larger audience room was pressing, when the lease of the present one was offered, and to be secured must be accepted at once. In this quite an outlay was involved, as the room would have to be remodeled and furnished. Our disbursements having been large during the past year, we had no funds on hand; but we have a source of supply that never yet has failed us, and we accepted the lease. Again the supply sufficed, we were able to make all needed improvements in the room and buy the desired furniture. Our church is in arrears for nothing whatever, and an encouraging balance remains in the treasury. Thankful as we are for these signs of strength and growth, we are more grateful still for the spiritual power and unity which our church evinces.

It is with deepest love and thankfulness that we send this little message to our sister churches. Our hearts are full of gratitude to the Publishing Committee and the lecturers in the Field, who, by their earnest endeavor have made so much possible to us. To the dear Mother in Israel, through whose self-immolation and pure desires this great peace and rest has come to earth's tired children, we feel a thankfulness beyond the power of words.

EDITH C. O'NEILL, *Clerk pro tem.*

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly*. When the change is made in the *Quarterly*, references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

May 18, 1902.—*Subject:* SOUL AND BODY.

I.—223—11; 477—19 to 26; 478—4; 119—25.
II.—196—14 to 18; 404—30; 450—19 to 22; 404—3; 370—6.
III.—167—26; 319—3 to 6; 174—22; 251—15 to 24.
IV.—289—4; 14—5; 316—8; 9—15.
V.—249—31, 32; 250—7; 467—16 to 22; 215—6.
VI.—311—7 only, 14; 306—7 to 20; 191—24; 335—20.

I am displeased with the company of friends
To whom my bad qualities appear to be good;
They fancy my faults are virtues and perfection;
My thorns they believe to be rose and jessamine.
Say! where is the bold and quick enemy
To make me aware of my defects?

SAADI, A.D., 1190–1291.

From Our Contributors.

No Little Things.

BY MARY BARLING STREET.

THERE are no little things; the slightest word,
Unkind and thoughtless, whispered, scarcely heard,
Has in its way a mighty current stirred,
And as it passes loud and louder rings.
Oh friends! believe, there are no little things.

There are no useless things; what seems most weak
Perhaps the stronger voice will have to speak,
And what is humble-hearted, pure, and meek
Sometimes most helpfulness and comfort brings—
Proves to the world there are no little things.

In Bethlehem's manger lay a little one
Whose baby brow was crowned as with the sun;
Follow his steps, and do as he has done,
And you will find what life, what joy it brings.
His Love is full of great and glorious things.

The Knowledge of God.

BY A. S.

ONE of the great destructions, of the many made by Science and Health, is the destruction of the lean and hungry doubt that hung about my footsteps on my way to knowledge of the reality and immanence of God. In the old intellectual or rational thought (if one may so call it) a knowledge of God was based by most writers on evidence; inferences from nature in general, from the ethical nature of man, etc., which led up to a high probability at best. There was always the lurking doubt "perhaps," "perhaps;" and if a man would not face the "perhaps," then it was blind belief covered over with the hoary sophistries of the Egyptian priestcraft about "belief on authority." With Science and Health properly understood, however, God witnesses Himself to the consciousness by His immediate presence, more real, more definite, and more unmistakable than the presence of your dearest friend. How natural and simple this is.

If you desired your friend to know that you were near him you would not send dumb messengers who could only make signs to describe your appearance, your clothes, etc., so that your friend might infer that you were somewhere near, but you would go to him and talk with him and he would see you and no longer be left to inference, in which there was doubt, would now know you *in propria persona*. Yet the world all along has been giving God credit for less wisdom than the ordinary man in the street. And the certainty of this Divine Reality is from no mere disordered imagination, hazy and difficult to perceive, as some of the visions of the mystics, following fasting and agony, but natural and clear like the sunlight which streams into your window as the morning breaks through the night.

To deny personal sense therefore, to reject all sense of limitation to the power of the Divine to manifest himself to all, in any manner, and under all so-called material impossibilities, is to me the basic message of Science and Health; for once properly understood, God is the destruction of all disease, poverty, and unhappiness; and better than all, He is the destruction of that old miserable material consciousness that even when to material sense all was normal, perfect bodily health, all material wants supplied, friends in abundance and ambitions realized, still, in spite of all, held misery as its dearest friend. And why? We now know why. It was because it was itself misery; for belief in matter, howsoever glossed over, is the heir of misery and the Father of despair. This was a hard lesson to learn

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because there came the insidious ignorance of the mortal mind to say, "Well, matter is not all bad, it is simply its misuse that is wrong, and it can be an instrument for good and happiness if properly regarded." I tried to adapt this to the teaching of Science and Health. It seems to be the natural outlet of the folly of the passing mortal mind to try to add to the Truth. Of course I received a fool's wages for, matter adopted, discord immediately followed, then the mists and cloudiness of mind and the unending contradictions and absurdities of human metaphysics and physical science, and I felt "Chaos is come again." A little further reading of Science and Health, a radical stand on the Truth "that matter is a false concept of mortal mind," and that to-day is the Truth perfect without the aid of matter as through all eternity, and immediately the clouds and mists vanished, the discords were no more, and the reality of the only real enfolded my life.

I found also that the only way was to rely in all ways and at all times for everything and every thought on the knowledge gained through Science and Health, and that there was no need to look for a "lodge in some vast wilderness" wherein to meditate on this sweet Truth; but that the very best thing that could happen was to be pinned down to material limitations until in sheer despair one turned like a cornered fugitive and gave them battle, with the understanding of the reality of the good and unreality and triviality of the evil. Then the foes would go from day to day, destroyed, not feared and fled from, until in a short time, instead of having a lodge in the wilderness, one would have a house in the City of God.

We rejoice in the knowledge of the ever-living God who is all-powerful for good and answers every cry, not leaving men hollow-eyed from watching and unanswered prayers, but "Closer is He than breathing; nearer than hands and feet," as Tennyson saw, always answering the demands of the good even before they are expressed by us. The Truth revealed in Science and Health needs no commentary, no foot notes, no impossible emendations of erudite ignorance, but rather the child-like following, the cry to "attain ever attain" until "material beliefs," in the language of that practical book, "are seen to be a bald imposition."

Climbing the Mountain.

BY CAROLINE E. MILLER.

In the summer of 1900 I was one of a party to make the ascent of Mt. Hood. There was much in that experience to remind me of our work in gaining an understanding of Christian Science.

First of all it was necessary for us to have a guide, one in whom we had confidence. We did not try to go in a path of our own finding, but knew that if we would reach the top of the mountain, we must follow in the path of our guide. In that path was safety, but if we wandered and tried to climb our own way, we were in danger of being lost.

We were required to keep in line, and the poorest climbers were told that the closer they kept to the guide, the more easily they would make the ascent.

Each carried an alpenstock, the staff for the journey, also a cup from which to drink, and a little bag containing food for the day.

When we reached the most difficult places we could take only one step at a time, as the guide prepared the way. In these places, we were joined together by each holding to a strong rope, so that if one should slip the others could save him. Here also we were required to climb in absolute silence, that the vibrations of sound from our voices might not dislodge the loose masses of rock and snow, hanging on the face of the cliff around which we were journeying.

Some of the party seemed strong for the climb, were bright, cheery, and helpful. Others seemed to require help much of the time, but all, by yielding perfect obedience to the guide, reached the top of the mountain.

In our work as Christian Scientists, we rejoice that in our Leader, Mary Baker G. Eddy, we have a guide in whom we can place perfect confidence, and we know that if we would gain an understanding of Christian Science, it must be in the way which she is pointing out for us, not wandering away and trying to find another course.

As the staff for our journey, and food and drink along the way, we have the Bible, with all its precious promises, and "Science and Health with Key to the Scriptures" which throws new light on the Scriptures, and shows us that these promises are for us here and now.

We come to the difficult places, too, where we can take only one step at a time—do the duty of the hour—and wait in patience for the way to be prepared for the next one.

As the rope which bound us together was a protection to each, so the organizations in Christian Science are a safeguard to every Christian Scientist within them.

There are times when, as Scientists, we are required to work along in silence, always trusting the guide and knowing that while some seem strong and others seem to require much help, that all, by keeping in line and being obedient, will surely attain the height which we are striving to reach.

"A Little Child."

BY LILIAN C. FALES.

Such a sweet lesson came to me a few days ago, that I send it, hoping it may help some one as I was helped.

A littie child, hardly more than a baby, had strayed into our street, and though many people endeavored to ascertain his name, and some neighbors tried to take him in, he would not come; but stood soberly with both little feet firmly planted in the muddy water. One of our family had been among those who tried to befriend him; so my first thought on hearing of it was, I am sorry, but we have done our part.

Soon, however, came the thought, "Nothing is lost, surely not one of God's little ones; and Love must be able to make this child come to us."

A second attempt was made, with the result that we soon had a rather sober and frightened baby, who could not or would not tell his name or speak to us. I am sure we both had a very loving thought for him, and after what seemed quite a while he suddenly looked up with sweet eyes, and laughed, with some baby remark that had nothing to do with lost boys.

After that he might have been our own, and though he did not tell his name, things came about in such a way that in little more than two hours his father came for him.

Thinking it over, and being very glad for my second thought, these thoughts came to me:—

There was only Love here, and yet what a sober, frightened baby for so long.

Is not that the way we come to our Father's house, almost expecting evil, frightened, and lost, believing in sin, sickness, and death, and thinking that God cannot or will not heal our peculiar trouble; yet all the time, in that very hour, Love is there, and in Love we are safe?

Is not there a lesson, too, in the way that dear baby was perfectly contented when he felt the love around him, even though without his friends, or in the least knowing how or why these things were so?

Is not God to be trusted in just this way when we seem lost? Is not one day or one hour enough to see that God is with us?

It was a very simple lesson, but all who have seen a little frightened face changed to a happy one will know what it meant.

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A few days ago I heard the lecture, "Christian Science: the Gospel of Love." It seemed fairly radiant with Truth and Love; and I feel that I must express a little of my gratitude to God; that, though very young in Science, through it I can see so much of good, and may prove that "all things work together for good to them that love God."

I wish also to thank our dear Leader for her love and patience, and all who in any way are working for our precious Cause.

A Word from a Truth-seeker.

BY M. B. SMILEY.

PERHAPS a few thoughts from a Truth-seeker may find a welcome and a place in the *Sentinel*. A kind neighbor furnished me with a few copies of *The Christian Science Journal* and *Sentinel*, which I have been reading; and though not wholly converted to the Christian Science faith, I am free to admit that I find many very beautiful ideas in the writings which I can heartily accept, and nothing which could possibly make the believer or the world worse.

As well as my mind can grasp the Christian Science idea of God,—Good,—it is beautiful beyond comparison. It is Life, Truth, Love, and as time and eternity are passing, may we all be drawing nearer and getting a better understanding of what God is, and growing more like the great pattern which we are to imitate.

I have been reading Mrs. Kate Bangs' article in the *Sentinel* of January 2, and am surprised that members of any of the Christian churches should object to any of your articles of faith except that where all sin and sorrow shall be done away (God's purpose and Jesus' mission fulfilled). This is not orthodoxy, but to me it is a very beautiful thought; we are saved, not in our sins but from them. As I understand Mrs. Eddy's teaching, all God's children —sometime, somewhere—will be pure and happy, and if I can judge from what I see around me, I think the true Christian Scientist has made very good progress in the path that will end in the realm of purity and its resultant happy condition. If the tree is known by its fruit, I think Christian Science will have a very prominent place in the Master's vineyard.

I am an old man and not a member of any church, but I do observe carefully the effect of the different religious ideas on the dealings, daily walk, and lives of their votaries; and I know that the Christian Scientists will not suffer by comparison with any. I see them living pure, honest lives with hearts open to do good, trying to live above sin and sickness, and more than this, they live up to their profession in sickness as well as in health. They trust God to heal their diseases and feel that He is all the help needed, able and willing to care for them.

What do we Obey?

BY KATRINE KRUDOP.

IT is not so much a question of disobedience—as to *what are we obedient*. Every moment of our life we are obedient to some thought and impulse. And to whatever we yield our allegiance—*obedience*—from that source will our wages come, according to the coin of that realm. If fear, anger, duplicity, sin, the wages are after its kind, —sickness, dulness, stupidity, death. Obedience to Truth pays in courage, insight, hope, faith, understanding, that shows us but one realm and that *real*, the seeking of whose coin adds all other things unto us "for your heavenly Father knoweth that ye have need of all these things."

If you would advance in true holiness, you must aim steadily at perfection in little things.—ABBE GUILLORE.

Testimonies of Healing.

When Christian Science was presented to me two years ago it found me a frail old man, whose locks showed the frosts of seventy-six winters.

I was full of infirmities, such as deafness and very poor sight, so much so that I was obliged to give up my occupation as a builder. I had a rupture of forty years' standing, and a confirmed tobacco habit of forty years, also many other infirmities such as old persons are subject to. I was a complete wreck on the rocks of mortal mind and a confirmed infidel.

In this condition I commenced reading Science and Health by Mary B. G. Eddy. I had read but a few pages before I found the difference between the mortal and the immortal mind. Next I found what and where God was. What and where heaven (harmony) was, and what I was myself, and also my relation to my Creator.

At this time I found that many of my lesser infirmities began to disappear. This taught me that I had begun to perceive spiritually and I resolved to see more. I continued reading the book, and by the time I had finished it the second time all my infirmities had disappeared except my deafness; my hearing, though improved, is not so good as I could wish; but I have full faith that I will yet be completely healed, because Love and Truth always do a perfect work. I am to-day as elastic and vigorous as I was when the silver threads first appeared among my locks.

Previous to my healing, I was unable to read except coarse print, with the aid of very strong glasses and a perfect light. I now read with ease and comfort hour after hour, without glasses.

Though very thankful for these blessings, above and beyond them all is the joy that has come to me through the spiritual uplifting that the knowledge of Christian Science teachings has produced in my thought and daily walk.

I have lived more in the last two years than I did in the whole seventy-six years in the old thought, for I have found God and heaven (harmony) right here and now. "Behold, now is the day of salvation."

Like the prodigal son I returned to my Father's house. I have found how life, love, truth, and happiness can be attained this side of the gates of the so-called death of the mortal body.

The demonstrations to which I have referred were all made before I had ever attended any Christian Science service, my only guides being the Bible and Science and Health.

W. J. MCCAUSEY, Grand Rapids, Mich.

In July, 1898, I met with a very painful accident. It was said that I would be crippled for life, as the muscles had been torn from the knee. I recovered sufficiently to be able to push myself about the house in a chair, and nearly five months later Christian Science found me in that crippled condition, mentally rebellious and doubting.

A friend said to me, "I know two Christian Science women in town, and they say you can be cured. They will come to see you if you wish them to." The word Christian and the promise to cure me appealed to me, and I told her I would like to see them. I had proved the fruitlessness of material remedies.

The healer came first on Friday evening, and that night I had a very strange dream. I was walking a very pleasant road with friends who were dear, the sunshine all about me; then the road began to wind in and out among the trees, and they cast shadows around me. I crossed several streams, and at last was climbing a rough, dark mountain side—alone. Then I was brought to a sudden stop. In front of me, closing down on me, was the earth; back of me was darkness, and no discernible way, ahead,—not room enough to go on. I could see the light through a

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little opening in the ground, and just outside, a woman. I said to her, "Help me out." She replied, "I can't; but will give you a shovel and you can dig out." Then I heard the earth and rocks falling, just as I awoke.

My waking thought was, that the dream was strange, because I had thought there was nothing for me to do, only trust my case with the healer. That afternoon a neighbor brought me a copy of "Science and Health with Key to the Scriptures." I took the book gladly, little thinking I had the shovel in my hand with which to clear my way (remove error), nor did I know or have any thought of how deeply I was buried in error.

My healing was gradual, for which I am thankful now, though then I felt very impatient. I had been taking treatment about two weeks before I was conscious of a marked difference. The pain had been met and mastered, and in mastering it I knew I had found the Truth and that I must help clear my own way. In a month's time I was walking without the aid of crutches and was rejoicing in the knowledge that I had found God an ever-present help and very near. The Bible became a new book and a very dear one to me.

My little girl had weak lungs and hereditary stomach trouble, and was very delicate until these troubles were overcome in Science. Now she is strong and hearty, and has faith in God to supply her every need.

I feel that I have a great deal to be thankful for. First, for our beloved Leader and Teacher's efforts for the good of all. Second, for the many earnest, consecrated lives of those devoted to the healing, teaching, and lecturing. Third, for those in front, those walking by us, and the ones behind, all trying to live this Truth themselves and willing to help others.

I am daily using my shovel, and am conscious of the rock and earth (error, old beliefs, and wrong teachings) falling away from me. Knowing that Christian Science is the Truth, and that it can heal and save, I am trying to live it in Spirit and Truth.

ROSE BRANUM WILSON, Joplin, Mo.

I wish to express my heartfelt gratitude for the great help and encouragement afforded me by the *Journal* and *Sentinel*. I have read the *Journal* for several years and the *Sentinel* since it first appeared, and I feel I should try to say something that may be a help to others in return.

Christian Science has been no joke to me, and in struggling to leave the old way for the new, self has been crucified. Now, after four or five years of pegging on, studying, and demonstrating all I can (often seeming to fail), I think I am getting to the place where I can say I am glad of the past suffering, which to me was inevitable in order to reach a more wholesome mental state.

I am truly grateful to my kind healer who labored for me during weeks, seeming to meet with small return, also to help received after a severe bicycle accident, all traces of which disappeared within the week.

In my struggles with error, when it seems long in yielding to Truth, I remind myself that Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals" (Science and Health with Key to the Scriptures, p. 13), and that what Love has done before for mortals Love will and can do again, provided I do my work honestly.

A case of neuralgia yielded instantaneously the other day while riding through the scrub. We had a long day in the hot sun at a rapid pace over bad ground, but instant denial of the power of mortal mind law and the blessed knowledge of the One Law and action saved the sufferer, who was able to continue the ride in perfect comfort, though for a week or more she had suffered from neuralgia over the eyes at a certain hour daily, and was dreading the re-appearance of it at a moment when nerve and skill were required to steer safely and rapidly over the rough places.

A case of severe mental depression has also yielded to perfect contentment and happiness though the circumstances are not altered, showing the truth of the statement that "happiness is spiritual, born of Truth and Love" (Science and Health, p. 57). I am grateful to Mrs. Eddy and all true Scientists.—C. B. P., Buenos Ayres, S. A.

I have received much help, comfort, and encouragement from reading the many good testimonials given in our *Sentinel*, and perhaps my contribution may meet the need of some one who is looking for physical and other benefits through Christian Science.

In the winter of 1899–1900, I was attacked by an old claim of grip, and as I had been investigating Science previous to this attack, I thought it would be a good opportunity to prove what it would do in my case.

I went to the office of a practitioner in a collapsed condition, and after one present treatment I arose from a lounge on which I had been reclining, feeling like a new man. Several weeks after that, the error seemed to assert itself again, but this time it was handled by absent treatment and dispelled.

In the summer of 1900, one evening, after a very arduous day's work, I was very hungry and ate plentifully of most of what was on the dinner-table, including some cucumbers, and also drank some ice-cold milk. The belief was that I had a weak stomach, and that these things produced cholera morbus. The fear seized me and that night I was almost bent double with cramps, also had cold perspiration, although the thermometer stood about eighty-five. I tried to meet the trouble myself, but in the morning I concluded I had better have help. With one absent treatment I was restored and attended the Wednesday evening meeting that night and gave my testimonial.

For these and many other physical benefits received through Christian Science, I am grateful indeed, but more so for the great moral and spiritual enlightenment which I have received. I am also grateful for the privilege of class instruction from one of Mrs. Eddy's loyal students and that I am enabled to be a helper in spreading the gospel of this great Truth that heals.—G. A. D., Baltimore, Md.

I was raised from what was supposed to be my death-bed ten years ago, after all medical aid had failed. When a Christian Scientist was called to my bedside I told her I wished to be left alone to die. She said, "With God there is no death." What these words meant to me, only eternity can tell, and the only way for me to show my gratitude is to prove it in my life's practice in overcoming everything that does not belong to God.

I asked my healer why it was that my own prayers were not heard. She said, "You asked and had not, because you asked amiss." I said, "Oh, how could that be possible when I prayed so earnestly and sometimes all night?" She replied, "You asked God to serve you. In Christian Science we learn how to serve Him." I knew at once that this was the Truth, and it awakened in me a desire to know how to pray. I have learned since that it is indeed the righteous prayer that heals the sick, and causes us to be as little children willing to be led, and with a constant desire of the heart asking daily for God to show us the way.

I thank God daily for the wonderful Truth that is unfolding to us through that blessed book, "Science and Health with Key to the Scriptures." God bless our dear Mother, and all her dear, loyal students who are working so faithfully to make the way clearer for all those following.—MRS. AMANDA E. LAY, Burlington, Ia.

God is all to thee: if thou be hungry, He is bread; if thirsty, He is water; if in darkness, He is light; if naked, He is a robe of immortality.—SAINT AUGUSTINE.

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Religious Items.

Frank Sprague in *The Standard* says:—

"Two things we must admit as necessary to the Christian life, these are grace and knowledge. The first constitutes that favor of God which is essential to the new life, and includes also our exercise of that grace which is Christlike. The second indicates such an acquaintance with the purpose and will of God as saves from blindness and ignorance. Grace and knowledge, however, are something more than simple acquisitions to be secured, labeled, and laid away in our life upon some professional shelf for reference as trophies we have won. They are in the realm of the spiritual what they are in the relations of social and intellectual life. Grace and knowledge become valuable as they become the means for increase in grace and knowledge. One can no more have grace without its growing than he can have knowledge by ceasing to learn. Growth in the spiritual is as essential to the spiritual as growth in the physical is essential to a full-grown life.

"The grace of God and a knowledge of God, when first acquired, are germinal, and require the law of growth to perfect them. If you ask how growth is to be secured, we answer, the same here as in nature; conditions must be favorable. To grow in knowledge, one must live in the atmosphere of truth. To grow in grace, we must breathe in the pure, sweet air of heavenly grace. There must also be adequate rootage in sincerity and love, grounded in desire, in order to secure desirable fruitage."

The doing of good in the service of others is not only the fulfilment of the Christian's duty, but also a means of grace to the one thus employed. It is a well-known law that increase is by use, and it holds good in the upbuilding of Christian character. If the saintly life comes by saintly nurture and prayer, it comes not less by the saintly practice. When one of the anxious Evangelicals asked the great and good Wilberforce, "how it was with his soul," and the latter replied that he had been so busy that day in his work for the slave that he had forgotten he had a soul, he was on a not less sure path to the heavenly life than was the inquisitor who was so anxious as to the salvation of the philanthropist and statesman. It will do even to forget our souls for a little if we forget them in their high offices. The practice of the virtues is the pathway to the exalted life and character. It is the presence of noble ideas in the mind and soul, and their daily bearing and practice, that keeps the fair principles of Christianity conspicuous and makes them impressive. These are the appointed paths by which heaven moves into our earth, and lives become sweet and noble.—*The Universalist Leader.*

One cannot juggle with the name of Jesus. Do we not often call upon this holy name with idle mind and careless heart? Do we not sometimes preach, pray, and work in the name of Jesus without any good result? The blind do not see. The deaf do not hear. The dumb do not sing. Unclean spirits are not cast out. The dead sleep on. Why is it so? It is not because the name of Jesus has lost its power, but because the life of Jesus is not in those who preach and pray. It is a great sin to make promises and raise expectations in the name of Jesus which are not to be fulfilled. When we go out to fight against the evils of this world with the name of Jesus inscribed on our banners, and return from the fight defeated, with our banners trailing in the dust, we are verily guilty of a great sin. Take the name of Jesus with you, but take it in your heart and not in your mouth alone.

The Christian Advocate.

If religion is revised, if Christianity ever marches at the head of human aspiration again, if the Gospel of Jesus is to dominate the spiritual life of humanity, it will not be under the leadership of those who join churches from "convenience," or stay in them for comfort, or are loyal to them as "machines." Nor will it be under the leadership of those churches or institutions which encourage this kind of hypocrisy. The fate of the Gospel on earth, the future of its influence, rests with those, however few in numbers they may be, who have found a form of worship and a system of religious thought into which they may pour without reservation and without fear of consequences, the free, full, enthusiastic expression of their genuine convictions and their honest thoughts. Without such union and identity of one's private and one's public opinions and acts, there can be no power and no leadership in the Christian life.

The Universalist Leader.

The Church Standard, edited by Rev. Dr. John Fulton, as able a canonist and journalist as the Protestant Episcopal Church has, in a discussion of the historic episcopate, now says, after alluding to the new light from the Didache of the Twelve Apostles and the investigations of Hatch and Harnack: "No one now maintains the unfounded theory that our Lord himself, during the great forty days, gave minute instructions to the eleven apostles concerning the order and organization which he desired them to adopt for the government of the church. No one now pretends that the apostles themselves, designedly or even consciously, devised a ministerial constitution for the government of a universal church throughout all ages."

The Congregationalist and Christian World.

There is a kind of Bible study which causes more doubt than it cures. Some men bring to the study of the Bible an intellectual pride and self-sufficiency which effectually closes the door against spiritual impressions. If we are to come to a knowledge of God we must do so through the heart. The channel of the intellect does not reach God. Science cannot reveal God. Who by searching can find out the Almighty to perfection?

The Greek and Hebrew lexicon and grammar are good for those who know how to use them. But they will not give much help in the effort to find out God. They will not open the spiritual element in the word of God. This Gospel is a great fruit-bearing tree. Taste the fruit and see whether it be good.—*The Christian Advocate.*

Rev. John Clarence Lee, D.D., says in *The Universalist Leader:* "There can be no question that the busy world needs the benefit that comes from religious meditation. Spiritual truth requires spiritual discernment. It comes to view after long and patient thinking. Much of the obscurity that clouds many minds in regard to religious questions would pass away if time were taken for thought, under the guidance of the Holy Spirit. The inner light is revealed to those who seek it. Out of the deep well of thought come clear convictions of truth, to sustain and refresh the soul. The world is passing through a great transition in its religious ideas. It is peculiarly a time for earnest thinking, in order that the continuity of true faith may abide unbroken."

Hammers and fossils and scalpels and retorts and microscopes and telescopes—all these may yield a rich harvest of result when applied to material things, but there is no reason to conclude that they will necessarily lead to the discovery of an Infinite mind and heart. Just here is the stumbling-point of modern science as regards religious truth. With coarse, dull, heavy physical instruments it is trying to find a spiritual and inscrutable God. Science, if it is ignorant of God, is so, not because He does not exist, not because it is impossible for man to know Him, but because its methods and instruments are not adapted to discover an infinite, spiritual being.

DR. J. R. THOMPSON.

Socrates charged the Athenians with "doing business with the gods." "You give them," said he, "sacrifices; and then by your prayers you demand recompense. You expect to get an equivalent for what you give. Trading with Jove is not piety." But there is a stage lower than that taken by the Grecians. It is when a Christian gives nothing to God, but asks for everything,—assuming the position of a professional beggar. This subject of teasing God needs much more careful analysis and study. We doubt if prayer be not often an expression of selfishness; and we are confident that we have heard such prayers offered in Christian churches.—*The Christian Register.*

Bishop Lawrence has said: "We are told that it is conditions that tell in the career of a man. Let all the inhabitants of Boston abandon the city and it would crumble to ruins. Let the buildings of the city be destroyed by fire, and they would soon be rebuilt. Spiritual power overcomes conditions, and a true man may be superior to his surroundings. If life is to be lived, let it be lived handsomely. There are many whose religion is dull, dry, and conventional. It seems to me that the one power needed to unconventionalize men is religion. The age needs strength, grace, and romance, and the church is necessary for all these things."

Dr. Herrick Johnson says in *The Ram's Horn:* "Christianity is nothing if not a spirit. The Kingdom of God is nowhere to us, if not within us. We shall enter on no heaven that is not already begun in our hearts. We shall find no hell that does not have its prophecy in the experiences and possibilities of our inner life. The mind is its own place, and can itself be hell. The most awful depths of anguish are the agonies of a wrathful conscience. Where is nothing; what is everything. Form is nothing; life is everything. Place is nothing; character is everything."

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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.

National.

The executive council of the American Federation of Labor had a conference with President Roosevelt last week in which the President stated that he was in sympathy with the demands of labor as to an eight hour bill and a prison labor bill. The President said there had been a great deal of misunderstanding as to the order issued by him relating to Government employes taking part in efforts to secure an increase of pay. The order, he explained, did not refer to the effort of organizations as bodies.

Secretary Long requests the committee on naval affairs to provide for the construction of three battleships, two armoured cruisers, and several smaller ships. He disapproves of building warships in Government yards, and gives as his reason that the cost would be about twenty-five per cent greater, and that it would have a tendency to build up political organizations at the navy yards.

The Senate passed the Chinese exclusion bill last week. Senator Hoar of Massachusetts, who is opposed to Chinese exclusion, except by express treaty arrangement between the United States and China, and is personally opposed to any exclusion on the ground of race or color, was the only Senator who voted against the bill.

The Senate has agreed upon an amendment to the post-office appropriation bill which provides for the appropriation of $500,000 for the transmission of mail by pneumatic tubes and other similar devices. The tubes will be set in operation July 1, in New York, Brooklyn, Boston, and Philadelphia.

Secretary Root is in Cuba arranging for the transfer of the islands to the Cuban Government. The secretary is inclined to favor complete evacuation by the army if it is practicable. President Roosevelt is anxious that this shall be accomplished.

Arguments in the case of the State of Washington *v.* the Northern Securities Company and the Northern Pacific and Great Northern Railroads, involving the merger of the two roads, were heard last week by the United States Supreme Court.

The House of Representatives passed the Cuban reciprocity bill last week. The bill provides for a twenty per cent reduction in the duty on all imports from Cuba.

Thomas Estrada Palma, president-elect of Cuba, sailed from New York for Cuba, April 16.

Foreign.

The Vanderbilt-Webb syndicate has made application for power to construct, maintain, and operate a subway under the St. Lawrence between the South Shore and Montreal. According to the plans the subway will be the largest in the world. It will have two tubes, each twenty-seven feet wide and twenty-one feet high. That for cars, passengers and freight will be double tracked. The second will be for teams and pedestrians, having drives and footways. The cost is estimated at from $4,000,000 to $6,000,000.

A bill recently introduced for the same interests for permission to construct a bridge over the St. Lawrence did not get through, and this has caused a change of plans to the subway scheme.

Count René de Rochambeau and Count Gaston Sahune de Lafayette have accepted invitations to be present at the inauguration of the Rochambeau monument at Washington, May 24. The monument was a gift to the United States from France.

Great Britain has accepted Germany's proposition for an international conference to regulate the use of wireless telegraphy. The United States has not responded, but the officials at Berlin confidently expect a favorable answer.

Owing to the scarcity of provisions on the Atlantic coast of Nicaragua, President Zelaya has issued a decree providing for the admission, free of duty, in that section of the country, of flour, wheat, beans, rice, and lard.

April 15 a matinee performance was given in Paris in aid of the fund for a memorial to President McKinley at Canton, O. The affair was a grand artistic and financial success. The fund now exceeds $10,000.

President Loubet has signed the decree providing for the participation of France at the St. Louis Exposition. M. Michel Lagrave has been appointed commissioner-general of the French section.

By a vote of 84 to 64, the Chamber of Representatives rejected the proposal to revise the Belgian constitution so as to provide for universal suffrage.

It is said that Spain will be among the first of the foreign governments to recognize and enter into diplomatic relations with the new Cuban government.

Industrial and Commercial.

The executive council of the American Federation of Labor which met in Washington last week, adopted an address to all the wage workers of America, from which the following is an extract:—

"We recommend to all organized workers that at their public celebrations on May 1, July 4, and September 1, 1902, they concentrate their attention to a discussion of the abolition of the injunctions in labor disputes, and the passage of resolutions, demanding at the hands of Congress and the Legislatures of their respective States, the enactment of laws conforming to that purpose."

J. Pierpont Morgan has succeeded in bringing together in close working agreement seven of the biggest British and American trans-atlantic lines, while two of the great German lines have agreed to co-operate. The lines in the new combination are the White Star, Dominion, Leyland, Atlantic Transport, American (International and Navigation Company), Cunard Steamship Company, and Red Star. The German lines are the Hamburg-American and the North German Lloyd.

"The World's Sugar Production and Consumption, 1800–1900," is the title of a monograph just issued by the Treasury Bureau of Statistics. The world's sugar production has grown from 1,150,000 tons in 1840 to 8,800,000 tons in 1900. The consumption of sugar in the United States was twenty-two pounds per capita in 1850 and sixty-eight pounds per capita in 1901. In 1840 the per cent of sugar manufactured from beets was 4.35 per cent, and in 1900 it was 67.71 per cent.

The United States Steel corporation will build a steel tube plant at Lorain, O. It will cost ten million dollars and employ eight thousand men.

General.

A great movement to the gold camps at Cape Nome is expected during the spring and early summer. Twenty steamships and sailing vessels have been announced for service in Nome trade during the season. These vessels have an aggregate freight carrying capacity of forty thousand tons, and will furnish accommodations for seven thousand passengers. Shipping men are confident that every available passage will be taken long before steamers commence to sail.

The Southern Negro Conference will meet in Galveston July 1–5. The first session of the conference was held about a year ago at Jackson, Miss. About six hundred delegates will be present, among them some of the most prominent negroes of the Southern States. The object of the organization is to create a better feeling between the races and to foster any move for the uplifting of the race.

Dr. Nicholas Murray Butler was installed as president of Columbia University, Saturday, April 19. Many prominent educators and other notables were present, among whom were President Roosevelt, Governor Odell of New York, and Hon. Seth M. Low, mayor of Greater New York, former president of Columbia College. Addresses were made by President Eliot of Harvard and President Hadley of Yale.

Miss Ellen M. Stone, the ransomed missionary, made her first public address, Tuesday evening, April 15, in her old Church, the First Congregational Church, Chelsea, Mass. She talked to her hearers in a simple manner, speaking as easily as to a roomful of friends.

Chester B. Jordan, Governor of New Hampshire, has issued a proclamation appointing Saturday, April 26, 1902, Arbor Day. The State Grange has offered prizes to the subordinate granges setting out the most trees on that day.

Dr. William R. Brooks, director of Smith Observatory and professor of astronomy at Hobart College, has discovered a new comet in the constellation Pegasus. This is the twenty-third comet Dr. Brooks has discovered.

After a stormy voyage the German imperial yacht Meteor III. arrived at Southampton April 17. She left New York April 1 and was expected to make the trip in sixteen days.

An Indiana glass manufacturer claims to have discovered the method of making malleable glass, which has long been considered one of the lost arts.

A new divorce law in Rhode Island requires a residence of two years in the State before application for divorce can lawfully be made.

The first book on short-hand writing was published by John Willis in 1602.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

A Communication.

To the Editor of *The Standard.*

Sir:—My attention has just been called to a question in your issue of February 22, which was asked by F. W. Higgins, after listening to an address on Christian Science, recently delivered in your city. Inasmuch as the question and its answer are calculated to bring out the essential difference between Christian Science and various beliefs which are sometimes confounded with it, I beg leave to add some words to the excellent editorial reply which appeared in your paper.

The question was, in substance, whether any one using mental means for healing would lose the power to heal, if he were given a medical education. In this connection the phrase was used "with unbounded faith in his own powers." This phrase cannot be applied to Christian Scientists, for they know that they themselves do not heal, but that the healing comes from the realization of God's omnipotence over all evil, whether appearing as sin or sickness.

So, too, the following sentence from your reply does not exactly describe the attitude of Christian Scientists: "Natural and peculiar qualifications enable some persons to accomplish results in this direction—often in ignorance of what the power is which they exert."

Christian Scientists do not profess to have any peculiar qualifications for the healing work which are not equally accessible to all sincere searchers. It is one of the blessed results of Christian Science that it reveals the glorious possibilities in all men, and thus breaks down any Pharisaism, or artificial sense of better-than-thou, which tries to separate them. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, says on this point:—

"Having one God, one Mind, establishes the brotherhood of man, and fulfils the divine laws: 'Thou shalt have no other gods before Me,' and 'Love thy neighbor as thyself.' When these divine commands are understood they unfold the principle of brotherhood, wherein one mind is not at war with another, but all have one Mind, one Soul, one God, one intelligent Source, in accordance with the Scriptural command: 'Let this Mind be in you, which was also in Christ Jesus.' Man and his Maker are correlated in divine Science, and consciousness is cognizant only of the things of God" (Rev. Ed. p. 276).

Moreover, Christian Scientists are very certain of the power which works through them, and they know that it is benign and blessed, bearing healing on its wings, for St. John tells us that "God is Love."

If I may be permitted, then, to answer the questioner in a general way, I should say that so far as Christian Scientists are concerned, they do not practise medicine for themselves or for others, but they are careful not to interfere with those who desire to acquire a medical education, or to receive medical assistance. As far as I am acquainted with Christian Scientists, they have not found a knowledge of medicine any help in realizing that God is omnipotent. Mrs. Eddy once replied, when asked:—

"Do you sometimes find it advisable to use medicine to assist in producing a cure, when it is difficult to start the patient's recovery?"

"You only weaken your power to heal through Mind, by any compromise with matter; which is virtually acknowledging that under difficulties the former is not equal to the latter. He that resorts to physics, seeks what is below instead of above the standard of metaphysics; showing his ignorance of the meaning of the term and of Christian Science" (Miscellaneous Writings, p. 53).

I hope that this brief explanation will be of service to those who are trying, like the questioner in your issue of February 22, to reach a satisfactory understanding of the subject of mental healing.

Yours truly,
W. D. McCRACKAN.
In the *Cortland* (N. Y.) *Standard.*

Christian Science Discussion.

Editor of *The Union and Advertiser.*

Little good comes from a discussion of any question unless it is carried on in the spirit of a fair search for truth, rather than a controversial desire to carry a point. As this latter seemed to be the tone of a criticism signed "John Henry," published in your columns a couple of weeks since, it seemed wise to make no reply. A number of requests that have come from different sources, however, indicate the need of a further word.

Christian Science is attracting, or rather compelling, the world's attention to-day, not by what it is saying, but by what it is doing. The critic who assumes that this movement is simply the progress of a theory, and that this theory is founded on an argument or on some special interpretation of Scripture only, has taken a position that renders him manifestly incompetent to contribute anything having any real bearing on the question. Christian Science is presenting these phenomena to-day: the sick are healed, the sinner is reformed and regenerated, the sorrowing are comforted. These works stand as irrefutable witnesses. They are facts that cannot be brushed aside by mere assertion.

Let some of our critics, speaking from the point of view of outsiders and disbelievers, bear testimony. In an article published in *Everybody's Magazine* recently, Prof. T. J. Hudson, the psychologist, says that Christian Scientists "have healed the sick by hundreds of thousands" and "have poured the balm of religious consolation into many a stricken heart."

Prof. T. G. Ladd of Yale University, in a published article, asks: "Do they not perform cures?" and then answers himself: "Undoubtedly they do."

The Rev. W. H. P. Faunce, D.D., now president of Brown University, a noted Baptist divine, in March, 1898, made this public statement: "It is absolutely certain that hundreds of men and women in this country have received in the healing of their diseases a demonstration that there is a fundamental truth in Christian Science."

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Speaking before the Episcopal congress in Providence in November, 1900, the Rev. E. Winchester Donald, successor to Phillips Brooks as rector of Trinity Church in Boston, said: "Is Christian Science leading men out of the darkness of unbelief into the light of God? Yes, it is, it is; there can be no doubt about that. You and I know too many Christian Scientists whose lives are blameless, to doubt that."

Some three years since in an article in the *Christian Inquirer*, a Baptist organ, the well-known Baptist clergyman, the Rev. Edwin T. Hiscock, D.D., of Brooklyn, said:—

"Circumstances have made it convenient for me to examine their teaching with some care, and I have also compared it with the lives of the few personally known to me. As a result of this examination I do not hesitate to say, that if they are fair specimens of the whole body, the modern church would be elevated to a much higher plane of Christian living than it now occupies if it were to follow them.

"Now I am unable to believe all that they profess to believe, but I cannot say they have no religion, that they are not Christians, that they have only a system of stupid blundering, because I am profoundly convinced that the great need of all our churches is more of the religion I have seen in the lives of the Christian Scientists whom I know."

Such testimony from equally prominent sources, from those who are not Christian Scientists might be given *ad libitum*. Such testimony can be gathered from hundreds of humbler people right here in Rochester.

Now if Christian Science is accomplishing such a work, the question will press itself, How is the work done? And the answer is this: that God is understood to be the only Cause. Now Christian Science denies the reality of matter because it does not appear how anything of matter or evil can be in the effect if it is not in the cause, and it is conceded that if the conditions of matter or evil exist in God, He is not infinite. Hence the Christian Scientist's position, as stated by Mrs. Eddy in Science and Health, "All is infinite Mind and its infinite manifestation, for God is All in all." This statement does not stand or fall by argument. It is the central truth involved in all the work of Christian Science. It is a thought that can be so explained as to be grasped by any one, and by any one can be demonstrated in positive results.

It is evident that such an understanding of spiritual things must be spiritual in its nature. To think to attain this understanding through processes of reasoning along ordinary lines, would be as absurd as to think to understand music by the cold process of intellectual analysis. A real knowledge of music can come only as musical feeling and perception is awakened and is guided into a true expression. So an understanding of spiritual things must be dependent on an awakening of the spiritual sense, and the unfolding and expression of this spiritual sense in the lines of spiritual law. This spiritual sense is the very heart of all Christian experience, of which Christian Scientists have and claim no monopoly. Christian Science has brought a broader vision of the resources that are open to us in this world of spiritual resources, and an understanding of the law by which they can be demonstrated. What Christian Science does for its followers is to lead the awakened consciousness beyond faith in our spiritual resources into an understanding of those resources. This awakened spiritual sense is an insight, an intuition of spiritual good. It is neither vague nor mysterious, and can only seem so to the thought that insists on explaining all things according to the physical senses. These are the things which Paul says can be known only as they are "spiritually discerned." These are the things which Jesus saw might be "hidden from the wise and prudent" and "revealed unto babes." These are the things that stand revealed in a system that is to-day a demonstrable science, and is manifested in a movement that is entirely the outcome of a practical experience of its blessings; and that cannot be swept away by either argument or invective.

Yours truly,

ARTHUR R. VOSBURGH.

In *The Union and Advertiser*, Rochester, N. Y.

A Word in Favor of Christian Science.

WE clip the following testimony for Christian Science from the editorial columns of *The Evening Wisconsin*.

Plunkett Greene, the baritone engaged for the second Pfister recital, is said to be a warm advocate of Christian Science. A story is told relating to his last visit to Milwaukee and his sympathy for the cause of the Science. It was at a supper given in his honor following his last concert here, at which a number of leading German gentlemen and their wives were present. Some one mentioned the absence of the wife of a prominent guest, upon which the latter said she had gone to a Christian Science meeting and expressed much wonder that the madam should have sacrificed a delightful evening so foolishly. The remarks of the guest created considerable merriment, when suddenly Mr. Greene said, with much warmth: "I never hear Christian Science mentioned that I do not feel called upon to speak in its defence. I was cured of a bad throat trouble through the treatment of Christian Science alone, and I want to say that my sympathies are entirely with the lady who is absent this evening—she did well to go to the meeting." The husband of the absent lady was completely squelched. "I never felt smaller than at that moment," he said afterward, "and I have never made fun of my wife's faith in the Science since. I liked Mr. Greene for his loyalty, and felt ashamed that I had dared to speak lightly of that which I did not at all understand."

Notes from a Busy Man's Desk.

WHEN we find ourselves wishing for more money for "the good we could do with it," it is well to ask ourselves if we are doing all the good we can with what we have.

A sick business needs the same mental regimen as a sick body. Neither can permanently manifest harmony, if fear, greed, envy, or deceit is allowed to control.

To avoid disappointment there is one recipe that never fails. It is to make God's way our way in whatever we do or think, and to learn to say "Thy will be done" before the fact as well as afterwards.

There is no more virtue in poverty, than there is sin in plenty. The danger we must guard against lies in giving undue power to either condition. It is not money, but the love of it that is "the root of all evil."

A few minutes of silent talk with God in the whirl of a busy hour is like a mountain breeze on a stifling day. It invigorates physically and elevates mentally. It corrects wrong motives, clears our vision, and turns our thoughts into right channels.

Every honest transaction of business, no matter how simple or complex it may be, can be made to work for the glory of God if the desire for personal gain or advancement is subordinated to the willingness to "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

To submit promptly and cheerfully to God's laws is the scientist's privilege as well as duty, and brings freedom and blessings untold. Submission that is reluctant or rebellious brings bondage and misery. It is like the imprisoned bird that beats its breast against the bars of its cage when the open door is just behind it.

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Testimonies from Leavenworth, Kan.

AT a Wednesday evening meeting of recent date, in Leavenworth, Kan., the following testimonies were related:

The first speaker was a gentleman who told how winter cholera, which had been so prevalent in his locality, had been overcome.

A lady testified to being healed of rheumatism, from which she had been a great sufferer. She was also enabled to lay aside her glasses, and is able to do the finest needle-work, often working at night.

A gentleman told of a visit to an aged aunt, eighty-four years old. In former years, he had known her as an invalid, and was much surprised to find her in the best of health. In relating to him the cause of her cure, she said, "Christian Science has done it all."

The leader of the meeting, then told of a case of healing of typhoid fever, where the patient had been given up by the physician. The wife decided to have Christian Science treatment for her husband. There were no Scientists there, and they lived nine miles from a telegraph office; but she had her father take a message, and before he returned, the patient began to improve and in a few days was entirely well.

A lady told of going to a neighbor's for a basket of peaches. She said that all the morning she had a marked realization of Love, and as she entered the neighbor's yard she noticed a large dog lying by the walk, but thought nothing of it. As she approached him, he manifested anger and she stood still. He then jumped and caught the basket. Without moving, she realized God's ever-presence. Again the dog jumped and tore the basket. Still without fear, she continued to know the Truth, when, all at once the dog walked quietly off and lay down without doing her any harm. She said that never for one moment did she doubt the protecting power of Love.

A lady told of a man being healed by reading Science and Health. Having tried all the remedies he knew, his wife went to a Scientist, asked for some literature, and made inquiries as to what Christian Science was. The Scientist loaned her a copy of Science and Health, and told her to have her husband read it. He seemed to improve at once. In a short time he was able to be at his work, and in such an improved condition that the men at the office spoke of the change.

A gentleman said that a few days previous he was suffering, and although he worked as best he could in his office, he did not get relief, and had decided to go to a Scientist for help as soon as he left the desk. In a few minutes, one of the men came to him, and asked for a remedy for some ailment. The gentleman began telling him of Christian Science, and ended his talk by saying that he knew of no medicine but divine Mind. When he ceased talking, he realized his pain was all gone, and he was perfectly well and harmonious.

An engineer said that for several years he had been troubled with a fear of breakdowns on his engine. He said he would do all he could to make his trips safely and on time, yet every little while he would meet with some breakage which would cause delay and send him before the officials for investigation. These conditions were extremely annoying to him and he was under a constant dread. One day having an accident, and knowing he must appear before his superior with an explanation, and having a great fear of his displeasure and the sharp reprimand which usually followed one of these visits, he asked for treatment that this fear might be destroyed. The result was he went to the office perfectly calm, was pleasantly received by the official, and his explanation was kindly listened to and received without reprimand. Since then (four years ago) he has had no more trouble with his engine.

These testimonies were readily given and the meeting was a very interesting and profitable one to all present.—J. K. G.

Carpets.

A PAPER carpet, the first of its kind on record, was invented in 1806 by Francis Guy. It quickly proved a financial failure, and was intended for "summer use," to quote one of the inventor's advertisements which appeared at the time. Francis Guy was quite well known in his day as the proprietor of two large hotels, one in Philadelphia and the other in Baltimore.

The natives of Brazil long ago adorned their homes with feather mats, which they hung on the walls of their dwellings and occasionally placed before the doors of their houses, though they invariably placed a common mat by the side of the handsome one for use. These mats and hangings were made from the plumage of tropical birds, and the brilliant natural hues produced a handsome effect. The birds were caught in nets and slaughtered by the hundred, after which the feathers were dried in the sun.

A retired ship's captain is the proud possessor of a curious rug, made of seven ostrich skins, with the feathers entire, sewed together with catcut strings. The owner procured this valuable article on one of his voyages to Patagonia. The color effect is quite unique, and the ignorant native who put the skins together must have been a natural artist. It would be next to impossible to place a valuation on this rug, which is probably the only one of its kind in existence.

In 1888 a company was formed in New York for the purpose of manufacturing matting from rushes which grow wild in Georgetown County, S. C.

During the past year there have been several attempts to produce floor coverings from unusual materials. Late in the summer of 1900 an inventor by the name of Rosewig obtained the right to cut all the cat-tail plants in several counties of the State of New Jersey, where they grow in immense quantities. It was Mr. Rosewig's plan to weave the stems of the plants into a sort of matting.

One of the most curious fibres that has been used for weaving carpets is peat. A man bearing the euphonious title of Zschorner, of Vienna, after much experimenting, succeeded in producing some novel results. At the exhibition in Vienna one of the buildings was completely furnished from top to bottom with the products of peat. The carpets on the floors, the curtains at the windows, and the coverings on the walls were all made of this peculiar substance. Mr. Zschorner's experiments tend to prove that, while the properties of weeds and grasses that constitute peat are somewhat altered by decomposition, the fibre still remains intact, and possesses great toughness and durability. Peat is also, to a certain extent, elastic, non-combustible, and a non-conductor of heat.

Peat has also been made use of in Ireland in very much the same manner as described above, and with some degree of success.

A new process of producing floor coverings from wood was employed first in 1885. The first step was to reduce the wood to a flour, then to the consistence of pulp, and then to press it between rollers which forced out all moisture and removed all lumps from it. This was then mixed with oil and rolled into sheets, which were then ornamented by printing designs upon the surface. A coat of shellac or varnish was added to give a smooth surface, impervious to water.

In 1887 there was a firm that made mats 30x24 inches in size from fine wooden strips or shavings woven together with a stout warp. These mats were finished in a bright-colored border and presented quite an attractive appearance. They were shown at some of the stores and a number of them were sold, but the idea was soon abandoned as impractical.

In the fall of 1884 a novelty was introduced in brussels and extra super ingrain carpeting by weaving gold and silver tinsel into the fabric. This gave the carpet a bright

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and rich appearance, but the tinsel was soon found to wear off. For the time being, however, these glistening carpets sold for about ten cents a yard more than the ordinary patterns.

A gentleman who makes a practice of dreaming queer things to print in the papers had a particularly joyful nightmare one balmy evening last summer. He wrote an article on how to make "beautiful, novel, artistic, and inexpensive rugs" out of lampwicks.

About eight years ago there appeared on the scene, or rather on the floors of some of the large buildings of New York and Philadelphia, a new kind of mat made from leather pieces from shoe factories. These very unique mats consisted of little disks of old leather cut into various shapes and fastened together with long wire staples.

Waste cork from the big factories that turn out the various products of this material is utilized in the making of linoleum.

An innovation in the construction of floors was invented by one Otto Kraner of Chemnitz, Germany, in 1896. It was a special preparation of paper pulp, which the inventor called papyrolith. It was prepared as a dry powder, which was to be mixed with water. When this mixture was spread on a foundation of stone, cement, or wood, it dried in a short time, after which it was planed and polished down to a smooth surface.

Six or seven years ago a party of men in Lowell, Mass., conducted some experiments with a process for making metallic yarns for use in weaving carpets. The aim of this invention was to increase the durability of the fabric, not ornamentation, as the tinsel effect already mentioned. The yarn was coated with metallic solution of aluminum, borax, alum, litharge, and wax, mixed with white lead. These produced a metallic coating that was fairly flexible and soft, while its appearance much resembled pure aluminum.

Undoubtedly the star innovation in carpet floor covering was that made by a manufacturer who was originally a maker of straw goods in Boston, when he tried to introduce in 1892 a fabric which he termed "Oriental carpetings." This fabric was woven to all intents and purposes after the manner of ordinary carpeting, but instead of the warp being of wool or jute fibre it was made of twisted tissue paper. The opposition which this fabric met in the beginning was exceedingly strong and persistent, but after years of laborious and expensive experimenting the inventor was able to produce a fibre from which he has since successfully made rugs and carpetings which were durable, sanitary, and very sightly.

Twines, mats, rugs, carpet-lining and other products are made from the wild grasses that grow so abundantly on the marshes of that state. This grass is treated by patent process and is utilized now in making many articles of furniture. Mats and matting made of grass twine are becoming more and more popular as summer furnishings, as they are light, cool, and durable, and have a pleasant "woody" odor. Furniture made from this material is much used on piazzas. At the Paris fair the American building was decorated with the grass-twine products.

Besides the uses already mentioned, this substance is used as a wall covering, and it would be quite possible to furnish an entire room with the articles now manufactured from grass fibre.

At one time, a little over ten years ago, it was proposed to use cow's hair in making carpets. The process was described by its enthusiastic promoters as a cheap one, and the product as better than the ordinary woolen carpets. It was claimed that the new industry would prove a great benefit to cattle raisers by providing a new market for the hair.

Woven rugs in imitation of the natural sheepskin mats have been made. A suitable, partly spun yarn was woven into a backing in such a manner as to leave loops which when cut gave the desired length and appearance. After the wool used in these rugs had been dyed, it was curled a little in order to impart to it the wavy appearance of the natural fleece.

In 1883 a California woman produced a carpeting from rags and wool shreds that was said to possess a resemblance to the Axminster fabric. It was never woven commercially.

A few years ago there was some discussion as to whether it were possible to make a carpet from the pith of the cornstalk. It never went any further than discussion, however.

Years ago in the southern states there was quite a trade done in paper oilcloth. This material very nearly corresponded to the samples which the big oilcloth manufacturers get out yearly, and was printed on a very heavy quality of tough paper from the same blocks that the genuine cloth was printed from. The principal demand for paper oilcloth was naturally from the poorest element, as the price was much lower than the genuine article.

American Carpet and Upholstery Journal.

Electric Generators for Canadian Power Co.

THE Canadian Niagara Power Company, it is announced by the *Electrical World and Engineer*, has just awarded to the General Electric Company contracts for three immense units of ten thousand horse-power each. This contract marks the beginning of the development of plans for the utilization of the immense power on the Canadian side of Niagara. The new machines will be the largest electric generators ever built. These gigantic generators are but the first units in a plant which will probably reach an aggregate of two hundred thousand horse-power or more within a very few years. The power-house is to be situated on the flat land adjacent to the Dufferin Islands near the river, less than a quarter of a mile above the Horseshoe Falls. A wheel-pit is being excavated in the rock, which will be connected by a tunnel tail-race to the gorge below the falls. The dynamos will be placed at the surface level as before, being connected to the turbines by long, vertical shafts, which extend to the bottom of the pit, where the turbines will be situated.

The machines are also remarkable on account of the high speed at which they will operate,—two hundred and fifty revolutions per minute, the same as that now used with the smaller five thousand horse-power generators on the American side. A design has been provided which affords the best electrical conditions and a very compact form. The external diameter of these machines will be not quite eighteen feet, and the total weight of each about four hundred thousand pounds. They will return ninety-eight per cent of the shaft horse-power in the form of current, and the inherent regulation will be such that the voltage variations will not exceed eight per cent, with maximum possible changes of load. Two very important elements, are that the machines will have internal revolving fields, while the older smaller machines have external fields; and that they will not depend on transformers for raising the pressure of the current from twenty-two hundred to about five times that figure for the line, but will generate themselves current at the tremendous potential of twelve thousand volts, thus dispensing entirely with expensive transforming apparatus.

The adoption of these enormous units in place of the large five thousand horse-power generators previously the standard at Niagara Falls, is the result of recommendations made by the General Electric Company's engineers, and effects an immense saving in the cost of this power development. It reduces the wheel-pit in excavation and the size of the power-house to about one half, causes a very large reduction in the cost of electrical apparatus per horse-power, and sacrifices absolutely nothing in reliability or efficiency.

This is the third large contract for generators at Niagara Falls which has been awarded to the General Electric Com-

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pany during the past twelve months, including six of the earlier type of five thousand horse-power machines for the second American power-house; five of five thousand horse-power of a new type for the same plant, and now these huge ten thousand horse-power generators for the Canadian side. — *Boston Transcript.*

Don't Talk Hard Times.

I never knew a man to be successful who was always talking about business being bad. Never allow yourself to dwell on the dark side of anything. You should refuse to talk about depressed markets or hard times. Learn to talk up, not down. Many business men become chronic grumblers and fault-finders. Times are always hard with them. Other men get into a pessimistic rut, and never see brightness or success in anything. It is impossible for such people to prosper. Success is a delicate plant, and requires encouragement and sunshine.

Regard yourself as superior to the evils which surround you. Learn to dominate your environment, to rise above depressing influences. Look for the bright side of things, not the dark and gloomy side.

The world likes sunny, hopeful, buoyant characters; it shuns lugubrious prophets, who see only failure and disaster everywhere. The hopeful, cheerful men and women, who see success and longevity in their callings, are the ones who are sought after. It is as natural to try to avoid disagreeable, unpleasant people, as it is to try to escape from the clouds and shadows into the sunlight.—*Success.*

The famous battles of this world
Resound in loudest tone,
But hardest battles to be fought
Each man must fight alone.

RICHARD T. HOBSON.

Notices.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
Twelve or more to one address, each	3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." which contain *any form of invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the Clerk on or before May 20, 1902.

Applications for membership with the Mother Church It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

The German Supplement.

The lecture on "Christian Science: the Christianity of Christ," by Rev. Irving C. Tomlinson, which was recently issued as a supplement to the *Sentinel,* is printed in German *only.* The object of its publication was to meet, in part at least, the long-felt need of authorized Christian Science literature in the German language. There have been many calls for such literature and doubtless most of our readers know of some German friend to whom the supplement would be very acceptable.

When ordering literature it will be well to bear in mind that this is the only German supplement, and is not printed in English. For list and price of supplements see page 551.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '02, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

New Edition of the Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members. One copy, $1.50 six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Notice.

THE churches of the Christian Science denomination will hold religious services, on days set apart by our government for religious worship,—such as Thanksgiving, and Fast. MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 16, 1902.

Spead v. Tomlinson.

IN the *Sentinel* of October 24, 1901, we published a somewhat lengthy account of the case of Jennie A. Spead *v.* Irving C. Tomlinson, which was tried at the October term of the Superior Court at Concord, N. H., the trial resulting in a disagreement of the jury.

The plaintiff pushed the case to trial again, and it was reached and the trial entered upon Monday, April 14, before Judge Peaslee and a jury.

Briefly stated, the suit was brought by Mrs. Spead to recover damages for alleged malpractice in the treatment of a case of appendicitis. Following was the plea and statement of Mr. Tomlinson, the defendant:—

Merrimack ss. Superior Court.
October Term, 1901.

Jennie A. Spead *v.* Irving C. Tomlinson.
Defendant's plea and brief statement.

The defendant says that he is not guilty as the plaintiff has alleged and of this he puts himself on trial.

By his attorneys, STREETER & HOLLIS.

And the plaintiff doth the like.

The defendant makes the following brief statement of defense under the above issue:—

(1) The defendant has never held himself out to the plaintiff or to the public as a physician or surgeon, or advertised as such, or used the title of M.D. or Dr., or any title which has shown or tended to show that he is a practitioner of any of the branches of medicine, and with reference to the treatment of sickness and disease the defendant says that he teaches and practises according to the faith of the Christian religion as revealed in the Holy Scriptures, as exemplified and practised by Christ Jesus.

(2) That as a Christian Scientist, the defendant, in the treatment of sickness and disease, relies solely upon the power of God, sought by prayer, to effect relief; that in seeking to obtain relief from sickness or disease for those who may desire his help, he uses spiritual means alone and makes no use of drugs, instruments or material means of any kind whatsoever; that he has never represented or claimed to the plaintiff or the public that he has any knowledge of the science or methods of medicine or surgery as those terms are generally used and understood, or that he has ever attempted to make use of those methods in seeking to bring relief to those in sickness or disease.

(3) That the defendant since January, 1899, has been and now is First Reader or pastor of First Church of Christ, Scientist, in Concord, N. H.; and that the foregoing method of treating sickness and disease by the power of God alone, through prayer, is a part of the religious belief and practice of the defendant and other Christian Scientists, and is the only method taught at the religious services of said church or elsewhere as used by the defendant or other members of the denomination; and that the plaintiff for some months prior to November 15, 1899, was a regular attendant upon such religious services, and was fully informed as to the foregoing religious teachings and practice of the defendant in the treatment of sickness and disease as a part of his religious faith.

(4) That the plaintiff, with full knowledge of all the foregoing facts, voluntarily sought the aid of the defendant, and the defendant thereupon, at her request, treated her solely in accordance with the foregoing method taught by the religion of Christian Science and practised by the defendant as a follower of that religion.

(5) That upon the foregoing statement the plaintiff has no legal cause of action against the defendant.

By his attorneys,
STREETER & HOLLIS.

The trial continued all day Monday and part of Tuesday. At the conclusion of the plaintiff's evidence, Mr. Streeter, of counsel for the defendant, moved that the court direct a verdict for the defendant Tomlinson. After argument the court sustained Mr. Streeter's motion, the case was taken from the jury, and the jury discharged.

Thus this case ended in a victory for Mr. Tomlinson and the cause he represented; a just and righteous judgment.

In connection with this case we feel constrained to republish the Hon. Frank S. Streeter's able and convincing argument upon the subject of healing through prayer delivered to the jury at the former trial of the case. The following is in part what Mr. Streeter is reported to have said:—

"I understand that there are but two questions which are to claim the attention of the jury. First, whether this defendant was negligent; and second, whether he made any false representations knowingly.

"Why was this suit brought? Was it brought for damages, or for making an attack on a religion which to-day has one million followers?

"The attack is an attack upon the theory that disease may be cured by prayer.

"From the time of Mrs. Spead's first attack until Mr. Tomlinson's services were first requested, she was under the general care of Dr. McMurphy. This term of treatment amounts to six hundred and sixty days.

"Mr. Tomlinson treated her four days. She paid him one dollar, and now wants this jury to award her damages in the sum of six thousand dollars, because a Christian minister for four days sent up his prayers to Almighty God on her behalf.

"I ask you with all candor where did she get her hurt during the four days that Mr. Tomlinson was treating her? She tells you she was so sick on one night that she could not reach a glass of water that was near her bedside, and yet that her mother left her alone that night. Do you believe, gentlemen, that a mother would leave a daughter that way?

"If Mrs. Spead was in that deplorable condition, why is it that her mother and sister have not been here to testify to that fact? Why are they silent here, and why were nearly twenty-four hours allowed to elapse between the discharge of Mr. Tomlinson and the call for Dr. Walker?

"The fundamental thing which Mr. Tomlinson taught her was that he relied solely on the power of God, sought by prayer, to effect relief; and that in trying to help those who seek his services he uses spiritual means alone. She was fully informed that he made no pretensions to the knowledge and skill of the ordinary medical practitioner.

"Was this man sincere in his belief? He has stood here, in the face of this court, jury, and public, and endeavored

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to state his belief. This woman has not dropped a single suggestion that his character as a Christian gentleman is not above reproach. So far as any evidence that has been offered she stands to day a believer in the absolute sincerity of these people.

"In my belief this woman is no more a factor in this litigation than is the gilded dome of the state house a factor in making our laws. This is an assault on the Christian religion. Mr. Tomlinson may be wrong. I don't know. Do you?

"You will be asked to say that prayer is fraud.

"Didn't she know exactly what kind of thing she was going to get? Was there the slightest delusion on her part or deceit on his?

"Take the proposition which these two counsel say is a lie. Mr. Tomlinson's proposition is that the power of God can cure sickness through prayer. I don't envy the condition of mind of men who stand up and say it is a lie. That the power of God can't heal. I don't envy these gentlemen the honor of standing before the courts of New Hampshire and a jury and charging that when a Christian man says the power of God can be invoked to cure disease, he is not right; that such a man is a fraud, a humbug, a cheat, a charlatan, and a quack, just because he claims that prayers will cure. They are welcome to the glory they might get out of the establishment of such a statement. We might as well meet the issue now as any time, and the people who support these churches might as well have the case decided as to whether a man who believes in prayer is a hypocrite; who believes that prayer will heal is a fool.

"Before guilt can be placed on this man you must find that he knew he was fathering false teachings. What evidence is there of this? Not a syllable, gesture, or inference. Is this man a cheat because he believes that prayer will cure the sick? Then you have got to declare against the Christian ministers who stand in the pulpits in these United States.

"But they say Mr. Tomlinson took money. Do they want to sneer at payment for Christian service? Then they sneer at the Supreme and Superior Courts who engage clergymen to open their sessions with prayer. When President McKinley was stricken down, almost every head in the broad land was bowed in prayer, and are you prepared to say that those who prayed are humbugs?

"I tell you, gentlemen, there is something in me that rebels against an assault of this exercise which I cannot help regarding as sacred. Within recent years we have had our state advertised as a place of abandoned farms; then later we were pictured as decaying fast religiously, our rural religion being held up as most deplorable.

"But one more thing need be added, and that would be to have a jury of New Hampshire citizens say that the man who believes in prayer to God is a cheat, and that the corner-stone of the Christian religion is a fraud."

In connection with the above we publish the following congratulatory message to Mrs. Eddy:—

CONGRATULATORY MESSAGE.

The following message was sent to the Reverend Mary Baker Eddy by the visiting Christian Scientists who were present at the recent unsuccessful attack in the New Hampshire courts upon this Christian denomination:—

Christian Science Hall, Concord, N. H., April 15, 1902.
To the Reverend Mary Baker Eddy.

Our Beloved Mother and Teacher:—Your loving children and students assembled rejoice with you that the distinguished court, through the time-honored laws of your native state, has conceded the constitutional rights of individuals, and maintained the acknowledged dignity of Christian Science by thwarting the unjust attack of its opponents.

We congratulate you that our Cause has, in your esteemed friend, General Frank S. Streeter, the honored president of the New Hampshire Bar Association, so able and conscientious a defender and counselor.

It is our hope and prayer that we may ever be ready to defend, protect, and honor the Cause which your loving sacrifice has established; and we earnestly desire to emulate your excellent example, to be worthy of the divine favor which you have gained, and thus to be found your consistent disciples.

With tenderest sympathy and love, your children and students,

WILLIAM B. JOHNSON, C.S.B.,
ALFRED FARLOW, C.S.D.,
JAMES A. NEAL, C.S.D.,
Committee.
The Daily Patriot.

Among the Churches.

Literature for Malden, Mass., Library.

A copy of "Science and Health with Key to the Scriptures" has been in constant use in the Malden Public Library for two or three years. Soon after the revised edition was issued the following letter was addressed to the librarian:—

Malden, Mass., March 8, 1902.
Librarian Malden Public Library.

Dear Madam:—A revised edition of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, has just been published, with important changes from the edition which is now in use in the Public Library.

If you will place it upon your shelves for the use of patrons of the library, First Church of Christ, Scientist, in Malden, will be glad to donate a copy of this new edition, together with a copy of "Miscellaneous Writings," by the same author.

FIRST CHURCH OF CHRIST, SCIENTIST, IN MALDEN.

The librarian replied that they would be pleased to receive the books and would place them on the shelves properly marked and catalogued, and would do whatever else was necessary to bring them to the attention of the readers. The books were sent and the president returned a grateful acknowledgment for the same.

CHARLES H. GLIDDEN, *Clerk.*

hurch to be Erected at Salem, Ore.

The Second Church of Christ, Scientist, of this city, has taken the initial steps for the erection of a church in Salem. They have for some time been setting aside their regular collections of the first Sunday of each month for a church fund, which has netted them a neat sum. Recently it was decided to purchase the vacant lot just west of the city hall on Chemeketa Street, that being considered the most desirable of several locations offered. The price was eight hundred dollars, and on the following Sunday an announcement was made that at the Wednesday evening meeting an opportunity would be given to make an offering for this purpose. After the usual service on that evening sums were offered by all who were so disposed, and the total amount, with what has since been handed in, covers the amount needed.

It seems to be an unwritten law of Christian Scientists not to go outside their congregations for financial aid, and, never to go in debt for church property, which is certainly commendable. This church has been organized about three years, and has a membership of about forty. They hold regular services Sunday mornings and evenings and on Wednesday evenings, besides maintaining an open reading room every afternoon in the week, all at No. 299 Liberty

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Street. These services are in accordance with the universal custom of Christian Scientists. A prominent Scientist was interviewed on the subject of their new church, and he said:

"It is not the expectation to build a church right away, but our society had the feeling that a start should be made towards that end, and this purchase of a lot is the result. Again our collections of the first Sunday in the month will be set aside for a church fund, and when the need is fully felt the funds will be forthcoming, and a church will be built. Christian Scientist churches are all independent in their government, and receive no financial aid from the mother organization. They pay as they go, and do not resort to any other methods of raising funds than the voluntary contributions of their congregations. They hold no entertainments, fairs or bazaars, dinners, sociables or suppers for that purpose. Scientists everywhere are building the most artistic churches of the day, and, while it is not expected that Salem will have anything elaborate in this line, it will be ample to meet our needs, and will be a credit to the Capital City."—*The Daily Journal,* Salem, Ore.

Location for Church at Sharon, Pa.

The congregation of First Church of Christ, Scientist, of this place, has purchased a lot on the corner of A Street and South Irvine Avenue, from William McIntyre & Sons for three thousand dollars, on which they expect to erect a church edifice in the near future. No definite plans, however, are under consideration at present.

The Scientists may consider themselves fortunate in securing this property, which is excellently located for the purpose desired, being convenient of access, on the street-car line and close to several of the other churches.

Sharon Daily Telegraph.

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly.* When the change is made in the *Quarterly,* references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

May 25, 1902.—*Subject:* ANCIENT AND MODERN NECROMANCY; OR, MESMERISM AND HYPNOTISM.

I.—526—26 to 5 next page; 538—15 to 17; 567—28 only; 528—9 to 19, 31 to 3 next page; 178—18.
II.—583—26; 594—1 to 4; 103—18.
III.—84—3; 85—15; 121—7; 102—12; 78—21.
IV.—454—14 to 18; 466—23; 451—19 to 4 next page; 145—21 to 30.
V.—349—3 to 10; 104—13; 441—14; 256—1 to 5.
VI.—567—18 to 23; 301—28; 230—4.
VII.—568—24 to 32; 569—12; 570—18; 571—22 to 31.

June 1, 1902.—*Subject:* GOD THE ONLY CAUSE AND CREATOR.

I.—170—22; 207—21 to 24; 331—5 to 20.
II.—255—6; 262—30; 551—1; 114—23 to 29.
III.—195—12 to 17; 204—3 to 22; 286—21 to 26; 337—25.
IV.—263—20; 295—5 to 11; 209—5 to 25.
V.—502—27; 503—9; 263—32 to 10 next page; 264—28.
VI.—516—4 to 14; 537—9 to 13; 301—3 to 19.

Religion is the best armor in the world, but the worst cloak.—BUNYAN.

The Lectures.

At Guthrie, Okla.

Having learned, a few weeks ago, that Mr. Kimball was to pass through Guthrie on his lecture tour through the south and west, our church unanimously voted to ask him to give us a date. The following Sunday, after service, blank slips of paper were passed through the audience, with the request that each one write the amount he or she desired to give toward the lecture fund. Eighty-two dollars and sixty-five cents was subscribed on that day. Later, other subscriptions were received, making an amount sufficient to defray all expenses and leave about nine dollars in the treasury. All subscriptions and money were given without solicitation.

As a result of this demonstration an intelligent and appreciative audience had the opportunity to hear Mr. Kimball on the evening of April 3 in First Church of Christ, Scientist. Visiting Scientists were present from Stillwater, El Reno, Oklahoma City, Hennessey, Perry, Mulhall, Perkins, Ripley, and Cushing.

The speaker was ably introduced by Hon. A. H. Huston of Guthrie, in part as follows:—

Ladies and Gentlemen:—In all ages, and in all climes, among all sorts and conditions of men, the people of the world have manifested a consciousness that all of life is not contained in the brief span of years which reaches but from the cradle to the grave. And while there have been individual advocates of bare materialism, yet among the masses of the people, be they educated or uneducated, civilized or uncivilized, there has been a general feeling that the great universe of God is not made up of material things alone, but that all around us are unseen worlds which may be discerned only by eyes spiritual. And so our old men dream dreams and our young men see visions—glimpses merely of those worlds which are beyond our human ken. And what of these things with which heaven and earth are teeming? Through all the cycles of the centuries the human mind has been reaching out, searching for knowledge and striving to pierce through the horizon of this material finite world into the boundless realms of the infinite.

Religions have grown up and flourished, as widely different as the poles in their teachings and beliefs, yet all based upon and nurtured by that natural hungering of the human heart for a taste of something of the divine. These teachings, varied as they are, have grown into fixed beliefs among a great many, and naturally teachers of new doctrines and truths in the past have not generally been very well received. In this age and day of the world new discoveries and the application of new principles have crowded upon one another so fast, and have so revolutionized and changed the old order of things, and have all so tended toward the development and the progress and the betterment of mankind in general, that the prejudice against new things has largely given way, and the old spirit of intolerance has been succeeded by a disposition and a desire to see the light and to know the truth.

Of late years, in this our own day and generation, a new doctrine has been promulgated; some have taken to it kindly, some have denounced it severely, and many regard it with indifference. Personally I have neither condemned nor approved it. I do not know enough about it to do either. However, I am willing, and glad of the opportunity, to hear this new doctrine discussed by one of its ablest advocates. We have with us to-night Mr. Edward A. Kimball of Chicago, who is a member of the Christian Science Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston, and, as a Christian Scientist, he speaks as one with authority. He comes to us with a reputation for sincerity and

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direct speaking, and I bespeak for him your good-will and earnest attention.

Ladies and gentlemen, I have the pleasure of introducing Mr. Kimball, who will now address you upon the subject of "The Cause and Scientific Cure of Disease."

Correspondence.

At Spokane, Wash.

On Sunday afternoon, March 16, Hon. William G. Ewing of Chicago, delivered a lecture on "Christian Science: Physician and Redeemer" at the Auditorium Theatre. Long before the appointed hour, the house was filled with a large and representative audience which listened to the lecturer with rapt attention over two hours.

The speaker was introduced by Judge G. W. Kellom, who spoke as follows:—

Ladies and Gentlemen:—I think it would be safe to assume that not even a majority of this audience are avowed believers in, or even students of, Christian Science. It is probably true that the most of us do not even know what Christian Science is or what it claims to be. But the very presence of this large audience of intelligent men and women, under such conditions, is at least an indication that we are willing to listen and to learn, if we can, something which we do not now know.

This world has been gradually learning—and very rapidly during the last fifty years—that it will no longer do for any man, no matter what may be his station or his profession, or his learning or his intelligence, to object without investigation, or to ridicule without argument any statement of fact, or any theory of science, simply because he himself has not yet apprehended such fact or comprehended such theory; that it will no longer do for any of us to refuse to open wide our eyes and if possible enlarge the horizon of our vision beyond our present thought or knowledge, lest we may discover something that might disturb the foundations of what we are now satisfied to think and believe.

This is emphatically an age of investigation, an age of positive, aggressive, and fearless thought and research. There are no longer any fields in any territory, either of physics or metaphysics, of things material or things spiritual, that are closed or ought to be closed against the honest explorer after fact and truth.

And so in this spirit of fair and honest investigation; in the spirit of a willingness to listen and to learn if you can, we welcome the distinguished speaker who is to address us this afternoon.

Of Judge Ewing, personally, I could say little more than you all know. His acknowledged learning as a scholar, his reputation as an able lawyer, and his eminent and protracted service as a judge, entitle him to an attentive and thoughtful hearing of what he has to say upon a subject which must be intrinsically interesting to us all, and to which he has given many years of earnest and careful study.

The widespread reputation of Judge Ewing renders entirely unnecessary any formal words of introduction in presenting him to any American audience. Judge Ewing of Chicago will now address you.—*Correspondence.*

At Manitowoc, Wis.

The North Side Opera House was filled to its capacity last evening (April 4), to listen to the lecture on Christian Science by Judge William G. Ewing of Chicago. The audience was composed of people of all sects and nationalities. They were interested, and the judge held their close attention for two hours. After the hall was filled a delegation of one hundred came in from Sheboygan, but they were cared for. Prominent members were also present from Chilton and Ironwood.

Judge Emil Bænsch introduced the speaker of the evening in the following address:—

Ladies and Gentlemen:—It appears to be a custom among Christian Scientists, in whose ranks we find so many of our friends and neighbors, when their doctrines are expounded from the public rostrum, to have their authorized lecturer introduced by an unbeliever. This custom is a pleasant index to the distinctive American trait of fair play.

To worship God according to the dictates of his own conscience is the guaranteed right of every person. It is written in the constitution. But better still, it is engraved upon the hearts of our people and is so firmly rooted in their character as to have earned the greater credit of making this "the land of the free."

We are fortunate that in our day and civilization we live in an atmosphere of fraternity and liberality such as never before settled upon the world. When the legations were beleaguered in Pekin by the riotous and rebellious Boxers of China, an allied army was sent to the rescue. It was kaleidoscopic in appearance, yet united in action. The natty cap of the French, the Pickelhaube of the German, the tchako of the Italian, the fur-trimmed turban of the Russian, the scarlet of the British, and the blue of the American, became but the insignia of different divisions of the same army. Varying in step, differing in discipline, under separate flags, they marched in unison, for they faced in the same direction. All won the gratitude of the world, for under each uniform there beat the heart of a true and loyal Christian soldier.

It is so in the realm of thought, where activities are ever progressively broadening. Sincerely and gladly do we greet those of every creed and belief, no matter what uniform they wear. If they bring truth, it will be like the rocks, firm and abiding. If there be error, it will be like the foam on the crest of the wave, evanescent and fleeting. Whatever makes for purer, nobler life, whatever tends to happiness and contentment, entitles the believer to a place in the ranks of that grand army whose banner is emblazoned with the inscription: The fatherhood of God, the brotherhood of man.

Highly privileged are we to-night to have with us a sage and seer of one of the constituent divisions of that army. Compeer and compatriot of Lincoln, rounding out an eminent career at the bar with a seat upon the bench, then entering upon a labor of love, traveling the wide world over speaking for the betterment and uplifting of mankind, he justly deserves these reverend titles. I now have the honor of introducing to you the speaker of the evening, Judge William G. Ewing of Chicago.

The Manitowoc (Wis.) *News.*

At Pueblo, Col.

The Grand Opera House was comfortably filled last night (April 7), to hear Edward A. Kimball, C.S.D., of Chicago, in his lecture on Christian Science. Mr. Kimball is a very pleasing and forceful speaker, and appealed to the Bible, reason, logic, and demonstrated facts to prove his statements.

His tribute to Mrs. Eddy was beautiful and touching, and bespoke the high esteem in which she is held by the Scientists all over the world.

The lecture was well received, and for two hours the speaker was listened to with unabated interest. Many invalids were present and hung upon the speaker's words of promise as a new road to health.

The local church, under whose auspices the lecture was given, has a large membership, many of whom are numbered among Pueblo's best citizens.

Pueblo (Col.) *Chieftain.*

The lecturer was introduced by Mrs. Mary F. Woodruff, First Reader of the local Christian Science Church, in the following words:—

Friends:—On behalf of First Church of Christ, Scientist, of Pueblo, I extend to you a cordial and hearty welcome.

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We are here to-night for the purpose of listening to a discourse upon a subject no longer new. The fruits of Christian Science have become an established fact. Through this new, yet old, religion, mankind is being made better morally, physically, and spiritually, and I feel that we are all desirous of learning a better way to help ourselves, and lend a helping hand to the heavy laden.

The Scripture says: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Through the untiring efforts of our beloved Leader, Mary Baker Eddy, Christian Science is giving food to the hungry, drink to the thirsty, and clothing man with an understanding which enables him to obey the commands of the Master, "Go ye into all the world and preach the Gospel to every creature," and "heal the sick."

I have the pleasure of introducing to you the lecturer of the evening, Mr. Edward A. Kimball of Chicago, a member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston, Mass., and I bespeak for him your earnest attention.—*Correspondence.*

At Exira, Ia.

The lecture given by Judge William G. Ewing, March 28, at the Knights of Pythias Hall, was listened to by a fair audience, who, almost without exception, expressed themselves as well pleased. E. C. Whitaker, pastor of the Christian Church, very pleasantly introduced the speaker.

The following from an editorial in the *Audubon County Journal* of this place, expresses very fairly the impression made by the lecture:—

Those who listened to the discourse of Judge Ewing of Chicago, last Friday evening, on the subject of Christian Science, and who expected to hear him open fire upon those who did not agree with the teachings of that church, came away agreeably disappointed. The Judge handles his subject in a clear, concise manner, yet not offending those who do not agree with him on the subject treated. The Scientists here who secured him for the lecture, may feel proud of obtaining such a man to expound their tenets publicly and for the edification of the public. A lecturer may change the belief of his hearers by fair argument, but never by vituperation, abuse, and ridicule; and we are happy to state that the speaker used none of the latter methods in his discourse before the people of Exira.—*Correspondence.*

At Denver, Col.

Hon. William G. Ewing of Chicago spoke to a large audience at the Broadway Theatre yesterday (March 23) on "Christian Science: Physician and Redeemer." Judge Ewing is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston.

Mrs. Frances Mack Mann, the First Reader of the Denver church, introduced the speaker as follows:—

"There has come to this age, through great tribulation, a message divine. To-day it encircles the earth with its glory, and is cleansing the heart of mankind from envy, malice, and hatred, from strifes, divisions, and wrongs, until now, here, in the present, we feel that God's kingdom on earth has begun. To speak of this glorious truth, we have with us to-day one well versed in the beauty and logic of Christian Science. I have the pleasure of introducing to you Hon. William G. Ewing, who will now address you."

The Denver (Col.) *Times.*

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill, and all things are not well, but all things shall be well, because this is God's world.—ROBERT BROWNING.

From our Contributors.

The True Creation.

BY CARRIE J. BELL.

WHILE reading the article in the November *Journal* on "Man's True Relation to the Universe," I was deeply impressed with this sentence: "In individual consciousness the work of creation is constantly going on." I questioned where I was in consciousness in regard to this work of creation. I reflected on my lifelong yearning to know God; to be at rest from the perplexing questions that, in spite of a constant, earnest endeavor to be satisfied with the teachings of creeds and dogmas, would not be quieted. Then I realized that, in the midst of this chaos and night of mortal mind, divine Love had answered my prayers for Truth, conscious and unconscious, saying, "Let there be light." Musing still, I remembered that when this heavenly vision came to me, it brought with it such joy, such inspiration, such wholeness of body,—for I had from my earliest childhood been a sufferer from an inherited disease,—as caused me to see all things good.

Then came the descent from Pisgah's height, as I began to see that before I could enter into this glorious Sabbath that remaineth to the children of God, there must be a great work of destruction,—the casting out of false beliefs; the overcoming of error in its myriad manifestations. The night following that wonderful day of revelation was very dark, yet through the gloom there shone the star of understanding, faintly, it is true. Still I followed the gleam, as it guided my faltering footsteps, until from out the conflicting evidence of the senses and the struggles of captive thought, the dawn of a new day appeared. Like the seventy who returned to Jesus, declaring with astonishment that even devils were subject to them, I was gradually, with surprise, learning that I could speak to error with authority and prove its nothingness.

As this "day" progressed I saw the waters of error recede, "Demons and shadows," calling themselves epileptic fits, rheumatism, sick headaches, catarrh, and curvature of the spine, fled before the Word. The firmament appeared. I knew that I stood on the Rock—Christ. Years ago, amid contradictions apparent on every side, while contemplating the mystery of godliness and the seeming and, at that time, unexplained power of evil, I decided to rest as patiently as possible on the promise, "I shall be satisfied, when I awake, with thy likeness," supposing this awakening would come after death. What then was my joy to learn through the study of "Science and Health with Key to the Scriptures" that now are we the image and likeness of God. Thus Love led me step by step to where I can truly say, I am satisfied to await the successive unfolding of the days and nights of God's creation. This I know: however dark the night, Truth is "a lamp unto my feet, and a light unto my path."

Purity.

BY S. E. C.

PEARLS—so significant of purity in their whiteness and modesty—stand, as we are told, as the gates of the New Jerusalem, or the Paradise of God. Only through purity can we enter into this celestial city or Heavenly consciousness wherein we find eternal life, for nothing enters this city "that defileth . . . or maketh a lie," and yet we learn that the gates are never closed.

The way of purity is always open and ready for us to enter in when we will, "and whosoever will" may come.

Impurity would naturally block the way to purity,—"Error excludes itself from harmony" (Science and Health, p. 537).

As the sharp and cutting pebble causes the formation of the pearl, so the sharp and bitter experiences resulting from

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the belief of life in matter finally cause us to form the pearls of character. The whiteness of the pearl is significant of purity, in that white reflects all color and absorbs none, and as we become pure and white, so are we good reflectors of God, reflecting the God qualities in their completeness.

Webster defines the word pure thus: "Free from mixture, absolute, clear, simple, real, genuine, clean, chaste." We call that pure, which contains nothing unlike itself. Then to be pure-minded we must know that Mind is not in matter. If we believe Mind to be in matter, and that matter is intelligent, we are not pure minded, for this would be a mixture of mind and matter, good and evil, rendering mind impure.

That life is pure which knows no life in matter, no life apart from God. Then to be pure we must have no other gods before Spirit, Mind, Life, and Love divine. Proceeding from the divine Mind are the pure thoughts of God, constantly flowing into man's consciousness. "Clear as crystal," is the thought that comes from the great "throne of God and of the Lamb."

"And on either side of the river, was there the tree of life, . . . and the leaves of the tree were for the healing of the nations." The current of clear thought that has but one God, that knows but one Life, and has but one Mind, waters the very roots of the tree of life and sustains its eternal growth. For the pure in heart shall see God, and to know God is eternal life.

A Thought on the Church.

BY G. M.

WHAT is the church that I should love it and be faithful and loyal to it? It certainly is not the structure of wood, brick, or stone to which we commonly apply the name. Is it the bands of people who organize themselves together in the name of Good—God—for the destruction of evil and the upbuilding of good? Yes, in one sense; but why is such an organization necessary?

The church is the expression of the unity of Mind. It is the visible symbol and token of the acknowledgment of this fact. Because the unity of Mind is not universally acknowledged, those who have recognized it naturally find themselves with one accord in one place; and these bands are like oases in the great desert of mortal mind. But the time will come when the desert itself shall blossom as the rose, when all shall acknowledge God, from the least even unto the greatest.

Will it not be then that the prophecy of our dear Mother in Israel shall be fulfilled: "But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it" (Miscellaneous Writings, p. 145). But for the present hour we must heed well the next sentence in the paragraph: "Till then, this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and Substance."

If I Could.

BY AGNES FLORIDA CHALMERS.

IF I could call my thoughts to me,
And read them over with the prayer,
That I might justly judge and see
If all these thoughts were true and fair;
If I could call my thoughts, and then,
Could read each slowly, one by one,
I wonder if I once again
Would send them out as I have done.
I wonder if there would not be
An added kindness, here and there,
When these thoughts went again from me,
If I could send them with a prayer.

Testimonies of Healing.

After the lapse of a year and a half, during which I have thoughtfully and conscientiously applied myself to the study of Christian Science, I am now prepared to affirm with all the truth of my being that I believe this message of Mrs. Eddy to be the "Light which shineth in darkness,"—the Gospel of Jesus Christ.

"By their works ye shall know them" was the promise of the Galilean prophet, and the works which have been wrought in me through this healing Truth are such that scepticism and infidelity must forever be silent before them.

When I left Cleveland two years ago last November to seek health in Colorado, I left with the understanding that I was never to return, the death sentence of *materia medica* had been pronounced upon me, and I must pass the remainder of my days an exile from home and friends. This was the decision of two of the most eminent lung specialists in Cleveland, who pronounced my case pulmonary tuberculosis.

I arrived in Colorado in November, 1899, and after stopping in Denver two weeks, I started for Florence. I spent the whole of that winter in Florence, but as the winter wore away my cherished hopes went with it. My condition was becoming more aggravated and I was growing worse.

All that winter I suffered from the ravages of a periodic fever, which I had known from boyhood. Not a month passed but it returned, and sometimes it left me completely prostrated. This fever had baffled every physician who treated me. One said it was lung fever, another said it was malarial poisoning, and another said it was malarial fever, but not one of them could do anything to avert it.

Things became more and more complicated. I was obliged to wear glasses. I tried every remedy and medicine the doctors thought would help me; but all to no avail. At last my courage failed, life was not worth living, and I wrote home that I had given up all hope and was coming back to Cleveland to wait for the end.

It was at this juncture that I was advised to try Christian Science. I resented it as nonsense at first, but having observed that the Scientists with whom I had become acquainted were exceptionally kind and unselfish in their lives, I finally consented, out of sheer desperation, to try it.

So long as I am able to express gratitude, I shall not forget the complete change which those four weeks of treatment wrought in me. At the end of the fifth day the fever was pronounced cured. This seemed incredible to me at the time, but this was not all. In less than two weeks I had laid aside my glasses, and in six weeks from the time I began treatment I was on my return trip to Cleveland, a new man in body and mind.

I was improved both physically and mentally and have been improving ever since. The ravages of disease and the clouds of despair have given place to the health and harmony of divine Science. The consciousness which before seemed framed for suffering and bitterness, now manifests some of that peace and joy which follows the understanding of Truth.

I have been at home a year and a half, and though it cost me many a bitter pang to take my stand for Christian Science in Cleveland, still I do not regret it. To give up all that one holds dear, to be turned out of the synagogues, to be accounted as an outcast and apostate for "His name's sake," are not pleasant experiences, as many Christian Scientists know too well. But these are only transitional periods, and no matter how great the struggle may seem, if we will just look to the evidences we have in body and mind, if we will reflect on the complete regeneration which has taken place in our whole being, our faith will be sufficient to sustain us, and no *seeming* power of earth can make us falter.—THOMAS F. MCDERMOTT, Cleveland, O.

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The numerous railroad accidents I have heard of lately, remind me of the experience I had a year ago last June.

I was on the Santa Fé train going from Kansas City to El Paso, when suddenly we felt a jar and heard a smashing of glass, etc. I was reading my *Journal* and immediately realized that Good was ever-present, whatever the manifestations of discord might be. Peace settled on me at once, and I thought I should be able to protect our carfull.

As I looked around I saw no one injured, but a lady made an outcry and I went to her at once, and put my arm around her, and asked her what was the matter. She said she had cut her head and wished me to feel the place. I answered her that her head was all right, and that we all had our heads knocked against the seats and ought to be thankful that we were not seriously hurt. I recognized the claim of hysteria, but the manifestation soon ceased.

Being satisfied that all in our car were safe, I started out to view the wreck, but was met by a physician, who said that I had better not just yet, as they had not taken the people from the wreck. "There is no one hurt?" I said. "I am afraid there is," he replied. "I hope not," I said, and went back to hear of the marvelous escape of a child who was riding on the back platform at the time of the collision. It seems we ran into a freight train that had been side-tracked for us to pass, and the switch left open. We ran into it at great speed, as we were making up time.

Our locomotive was turned over, the express, mail, and baggage cars smashed, and I do not know how many on the freight.

When I viewed the wreck, I saw a man sitting by the track as if exhausted, and asked him if he were hurt. A man by him spoke up and said, "It is the greatest miracle that he was not, for he has just crawled out from under that engine."

A mail clerk was the only one hurt on either train, and the surgeons said that no bones were broken, but he was badly shaken up.

When the relief train pulled in from Las Vegas and the doctors came out, the train men called out, "There is nothing for you fellows to do this time," as if it were an unusual occurrence.

People who saw the collision from outside, as well as those on the train after viewing the wreck, thought and said it was a miracle, and were very thankful to have escaped.

Mortal mind has since said that it just happened, and, I am ashamed to say, has prevented me from giving this demonstration, when I know that one person demonstrating the Truth may save many.

FANNY D. AUSTIN, Angus, New Mex.

In "Miscellaneous Writings" by Mrs. Eddy, she says, on page 219: "It is admitted that mortals think wickedly and act wickedly: it is beginning to be seen by thinkers, that mortals think also after a sickly fashion."

About six weeks ago I had the privilege of putting this logic to the test. I am now living in Seattle, my people are at Port Townsend, about four hours' journey, or a distance of thirty-nine miles. During the holidays I made a visit home. The weather had been quite stormy, but this particular morning the wind was blowing a gale and the sea was very rough. The boat rocked as it lay at the wharf. As the passengers came on board, they would say, especially the ladies, "Oh, I know I shall be seasick!" and begin to relate previous experiences of that nature, thus thinking after a sickly fashion. I found I had all I could do to correct in my own thought their assertions, and prevent their taking lodgement with me; for I, too, had always suffered from seasickness when on rough water.

This was the first time I had traveled when the water was very rough since studying Christian Science more than six years ago.

As we started the boat began to roll and pitch. The chair I sat in slid the width of the cabin. The dishes in the dining room crashed on the floor. The ladies had ceased to talk, some had sought the deck, but finally were conducted to staterooms. One other remained in the cabin, but was lying on the seats. I was able to sit through it all, not suffering in the least, and for the first time I actually enjoyed being tossed by the waves. It showed me the value of doing our work before the test or trial comes.

I was very thankful I had been able to keep my thoughts on Good,—God,—for it proved to me conclusively that what we are taught in "Science and Health with Key to the Scriptures," is a demonstrable truth.

GRACE PITCHER, Seattle, Wash.

Seven years ago I was healed in Christian Science, after having been given by the doctors but a few weeks to live. I had suffered many things of many physicians only to have my case pronounced incurable. I had been through a terrible operation in the hospital with the promise of being healed, but came out much worse in many respects than when I went in.

The trouble was a cancerous growth which had become so fastened to the internal organs as to make it impossible of removal, but in four weeks' treatment in Christian Science, with no faith whatever in it when I began treatment, I was healed. This seemed wonderful to me, and with a determination to know what it was that had performed this miracle, I began to study "Science and Health with Key to the Scriptures." A year or two after, I went through the class of one of the loyal teachers and have been enabled thereby to help many back to their rightful heritage—health.

I have seen insanity, curvature of the spine, consumption, asthma, gall-stones, and many other ills disappear.

Christian Science has not only restored me to health, but has, among many other blessings, brought me such a sense of love for my fellow-man as I never experienced before, and has taught me that God is Love and not a God of anger. I am every day realizing more and more what heaven is, that I need not die to reach heaven (harmony), but I can realize it here on earth just as fast as I overcome evil beliefs through the denial of error and the affirmation of God's allness. I am trying to prove by my works my appreciation of and gratitude to our beloved Leader for this beautiful revelation of the Truth which she has given to the world.—H. G. C., La Grange, Ill.

I have been a smoker for thirty-five years, and in that time I made several attempts to leave it off only to commence again because it made me nervous and I had nothing better to do. It made me nervous to smoke and it made me nervous not to smoke.

When I came to Christian Science I came seeking the Truth honestly and openly. I had read but a little in "Science and Health with Key to the Scriptures" when I came to these words in the preface: "but to reach the heights of Christian Science, man must live in obedience to its divine Principle." Then I felt that tobacco and I would have to part company. Within ten days after commencing to read Science and Health smoking left me. I did not leave smoking, smoking left me and took with it the desire. Now I account for this by being on a higher plane, in a clearer atmosphere, where tobacco cannot live or mingle. There is no room even for the desire. If you have not opened yourself sufficiently to receive this Truth, try it, and you will soon demonstrate how quickly you will rise to a thought so pure that the use of tobacco in any form will be repulsive to you.—S. A. BLASLAND, Boston, Mass.

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Religious Items.

In the wretched divisions of Christendom it is humiliating to think how pitiably and shamefully charity has been outraged and truth forgotten. Truth, full grown into its divinest form of charity, "thinketh no evil;" but what evil is there under the sun that Christian people of one church, sect, or denomination have not been ready to believe of another and openly to allege against it? In many an unchristian controversy the champions on either side have seemed to think that they would most surely prove the goodness of their own cause by charging all manner of evil against their adversaries. It is a good sign of the present epoch in the history of Christendom that this malicious and malignant disposition has become *disreputable*. A better spirit has appeared, a spirit of charity and candor, even in controversy, which can have been inspired by no other than the Spirit of Truth. We are a long way yet from healing the divisions of Christendom, or even the least and latest of them all. But hope is always a duty; and surely now, when Christian people of all names are learning, in spite of all divisions, to appreciate and recognize each other *as Christian people*, we may hope that Churches sects, and denominations may yet abandon the unwisdom of "measuring themselves by themselves and comparing themselves among themselves," until the universal Church, which, in spite of all contentions and disruptions, consists of *the whole body of baptized members of Christ*, shall be so filled "with the spirit of truth, unity, and concord," that they may at length be brought to dwell together in unity and godly love.—*The Church Standard.*

There is a sense in which every man should live in the present. It is the eventful hour, and the only period in which a man can live; but, on the other hand, no man can live well to-day who is not looking toward that which is before him. The prospect of a bright to-morrow makes to-day strong and beautiful. Hell is a man without a future. A bright future dwarfs an imperfect past and illumines an otherwise dreary present. So it was that Paul, with consummate wisdom forgetting the things that were behind, reached forth to the things that were before.

Every true man, then, must live not only in the present, but in the future as well. He must feel that his grandest day is not behind, but before him. There are unreached heights which he may gain. This feeling is the indispensable condition of all progress. The self-satisfied man is a failure. The happy, contented, dreamy, aspirationless brutes remain the same from age to age. It is the man full of dissatisfaction and unrest who knows that he has not already attained, nor is already perfect, who becomes the colonizer, the civilizer, and the saint. Only that man grows in grace who realizes his imperfections. We all need to feel that we are capable of unlimited approach to the divine. There is an enormous amount of undeveloped goodness and greatness in men. You can set no limit to the possibilities of progress in any human soul.

GEO. B. VOSBURGH, D.D.

It is not enough to give ourselves to Christ, to receive the pardon of our sins, to be numbered with the children of God through faith in the name of Jesus. These things mark our entrance upon the divine life; they are not the life itself. That life is a progress, an upward growth, a continual and progressive approximation to the likeness of Christ. Unless our religious life shows such a forward and upward tendency, we may very well question the genuineness of our conversion.

To grow in the grace of Christ is to be conformed more closely to his holy image, to partake more largely of his spirit, and to develop in us the qualities that made him, "holy, harmless, and undefiled." To grow in the knowledge of Christ is to learn more perfectly his will, to understand more clearly the truths he came to reveal, and to realize more completely what he was while on the earth, and what he is to-day, exalted to the right hand of God.

The acquisition of such grace and knowledge demands of us the humility and teachableness of the little child, and complete submission to the guidance of the Holy Spirit. It is a great attainment, worthy of the lifelong desire and effort alike of the wisest and the most unlearned of mankind.

The Examiner.

William L. Watkinson, D.D., LL.D., has this in *The Homiletic Review:*—

"If you are the light of the world, show it; show it in your character, 'living epistles,' known and read of all men.' You know there are men who cannot read literature, but they can read you. They have no time for reading, but they have time to read you. They are always taking stock of you, and finding that the assets are not always desirable. It is astonishing. A good many people have no taste for reading this Book; they have a taste for you, marvelous; you are of perennial interest to them. If you give some people a book they put it on the shelf; but they cannot put you on the shelf. You are never in the library, you are not; you are in circulation seven days a week. Mind that you are written over with the right characters, living epistles. Show forth the praises of Him who has called you out of darkness into His marvelous light.

"And not only let your character be so and your works be so; this world really judges by services to a vast extent. Mind you let them see in your character and in your works the divinity of your creed. You need not be troubled about logical definitions of Christianity if you have only got living apologies for it."

We need a return to the simple, earnest, and intense faith of the early disciples. The crucifixion and the resurrection were ever uppermost in their minds—the living and glorious realities to which they surrendered their hope and life with undying confidence. These fundamental facts are just as important to us, have the same significance for us as for them! but instead of beginning at the faith and the doctrine and resting in holy confidence in the fact and in the power of the truth, we begin at speculation, doubt, criticism, unbelief, and worldliness, and these dull the edge of truth and weaken our spiritual preception and obscure the light, until we fail to catch the inspiration or to receive the revelation of blessing they involve. To believe the resurrection fully without wavering or doubting, it is necessary to have an experimental knowledge of the truth.—*The Methodist Protestant.*

Professor Stuckenburg, D.D., LL.D., says in *The Homiletic Review:* "Christian Union occupies a prominent place on the programme for the achievements of the twentieth century. It is a reproach to Protestantism that its hosts occupy different camps and war among themselves, instead of fighting unitedly their common foes. The division is not only a source of weakness, but is even looked upon as a proof of failure. It certainly brings into greater prominence the unity, compactness, and solidarity of Catholicism. To the heathen world and to the unchristian public in Christian lands, the divisions of Protestants are an evidence that there must be something radically wrong in a system that inscribes Love on its banner and then promotes antagonism and dissension."

"Never before within a life-time past," says *The New York Evangelist*, "have the people been so occupied as now with the most pertinent and practical religious thinking." It may be added that never before have the people been so occupied in discussing religious questions heretofore regarded as beyond the domain of the understanding. It is now generally confessed that to set reason aside in any province, is to fall into that perilous plight spoken of in the Bible as the blind leading the blind. Every form of religion is at length invoking reason as its patron.—*The Universalist Leader.*

A growing Christian is a happy Christian. He is distinctly conscious of improvement. He is not satisfied with himself, nor with his attainments. He sees heights above to which he has not yet attained. But he also sees ground below which he has left behind. He is not what he wishes to be. He is not what he expects to be. But he is not what he once was. His strength is greater, his hope is brighter, his peace more constant, his love deeper, his doubts fewer, the fruits of his labors are more abundant.

The Christian Advocate.

At a recent session of the New York conference of the Methodist Episcopal Church the examination committee reported that Emmet Shaw, a candidate for full orders, had failed to pass his examination in psychology. "Oh, that's too bad," said the Rev. Dr. A. G. Palmer of Newberg. "It's really too bad he did not pass in psychology, indeed. I know in practice he has his psychology down fine. He took hold of our little church at Belledale and simply turned it upside down. I move that he be passed." The candidate was passed.

The Congregationalist and Christian World says: "Those who go through life looking only for the commonplace in their fellow-men appraise humanity as of little worth. Those who look for selfish motives and evil purposes live in a world where they see evidences of corruption everywhere. Those who believe in their fellow-men and expect the best from them are always making discoveries that delight them."

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Items of Interest.

National.

Oscar Fish of Valdez, Alaska, is the best-paid mail carrier in the world. He has just been awarded the contract of carrying the United States mails from Valzez to Eagle for another four years. He receives $35,000 a year. The distance between the two places is about 413 miles and he makes two trips a month. The mail is limited to three hundred pounds, and consists generally of letters only.

There is a disposition in the Senate to delay consideration of the canal question. It is possible that President Roosevelt will send a special message to Congress again inviting attention to the desirability of constructing an isthmian canal. The message will announce the negotiations which have been made with Colombia, Nicaragua, and Costa Rica by Secretary Hay.

Attorney General Philander C. Knox, has announced that injunction proceedings against the beef trust would be begun immediately in the United States courts at Chicago. President Roosevelt told the Attorney General he was gratified that the department had been so prompt, and had been so fortunate in collecting evidence.

Secretary Hay and Minister Concha signed a treaty regarding the Panama Canal, April 23. The treaty provides for a perpetual lease of a strip of land six miles wide for the purposes of a canal route, the lease to run by hundred year periods, and to be renewable at the option of the United States.

The Department of Justice has been asked whether or not the Morgan steamship merger is a combination or trust in violation of the United States laws. Persons who are interested take the ground that the Sherman anti-trust law can be made to reach the Morgan combination.

The State of Washington won a preliminary victory, April 21, when the United States Supreme Court granted leave to file an original bill for an injunction against the Great Northern Railroad Company and the Northern Securities Company.

President Roosevelt has named Rear Admiral Watson for special naval representative at the coronation of King Edward. Captain Charles E. Clarke, who was first named, declined the appointment.

The naval board on awards is considering the question of bestowing a medal on every officer and man who served in the West Indian naval campaign of the Spanish-American war.

The postal authorities have discovered counterfeit postal cards in the mails from almost all parts of the United States.

The Weather Bureau has developed a system of wireless telegraphy which is said to be superior to any now in use.

Foreign.

A despatch from Copenhagen dated April 23, says that the Landsthing (upper house) by a vote of thirty-four to thirty endorsed the treaty providing for the sale of the Danish West Indies to the United States. The treaty now goes back to the Folkesthing (lower house). Four hundred planters and merchants of the Danish West India islands sent telegrams urging the immediate ratification of the treaty.

According to reports, a new Boer republic has been established in the Langenburg country, between German Southwest Africa and Portuguese West Africa. Some Boers went there as early as 1885 and many Transvaal Boers have followed during the present war. This is the fifth trek taken by the Boers to escape British dominion.

A resolution has been introduced in the House of Commons at Ottawa, Ont., stating that while British supremacy should be maintained in South Africa "it is expedient to offer universal amnesty, as a condition of peace and submission to British control, to all persons in arms against British authority in South Africa."

Sir Charles Dilke, one of the best-informed members of the House of Commons, confidently expects to see peace established in South Africa before the coronation.

Portugal has adopted the Slaby-Arco system of wireless telegraphy and is erecting a station at the mouth of the River Tagus and another at Lisbon.

Industrial and Commercial.

The Department of Agriculture has issued a statement of the foreign trade of the United States in agricultural products. During the fiscal year 1901, foreign countries purchased American farm products to the amount of $952,000,000. This was the largest agricultural export in our history and was $100,000,000 more than in 1900. Our agricultural imports were $392,000,000, which was $28,000,000 less than in 1900.

A Treasury Department statistician says that the consumption of flour in the United States is about one barrel a year to every man, woman, and child in the country. Minnesota has 307 mills and can turn out about 120,000 barrels a day. The big mills of the city of Minneapolis produce over one-sixth of the flour consumed by our entire population.

The First National Bank and the Metropolitan National Bank, both of Chicago, will be consolidated May 31. The First National absorbs the Metropolitan, and will have a total of $8,000,000 capital stock, about $6,000,000 surplus and undivided profits, and about $100,000,000 in deposits.

The directors of the National City Bank of New York have voted to increase the capital stock from $10,000,000 to $25,000,000. The bank's capital and surplus will be larger than those of any other National bank in the country.

It is understood that the Canadian Pacific Railroad will at a very early date begin work on their vast irrigation project in the Northwest Territories.

General.

The Supreme Court of Nebraska has handed down a decision as to the taxation of corporations, which may be as far-reaching as that in the famous schoolteachers' case in Chicago. The section of the general revenue law under which corporations heretofore have deducted the amount of their bonded indebtedness from the value of their property for taxation, is declared unconstitutional. They must pay taxes in proportion to the value of the entire property.

Miss Ellen M. Stone, the noted American missionary, will deliver a series of one hundred lectures under the management of Major J. B. Pond. The first of the series was delivered in Tremont Temple, Boston, to an interested and enthusiastic audience which filled the Temple. In a simple and unaffected manner Miss Stone told the story of her capture by brigands in Macedonia and her long captivity in that mountainous region.

The Twelfth annual reunion of Confederate Veterans was held in Dallas, Tex., beginning April 22. It is probable that June 3, the anniversary of the birth of Jefferson Davis, will be selected as Confederate Day and Memorial Day for all the Southern States. There has been no Memorial Day that is generally observed throughout the South. Various days from April 6 to May 10, have been celebrated.

William G. Van Horn, an attorney of Salt Lake City, has been appointed judge of the Court of First Instance at Cairo, Egypt. The position is a life one. The Court of First Instance is an international body, maintained by the various maritime governments, and passes upon questions arising out of the Suez Canal traffic and kindred matters.

Work on the Marconi wireless telegraph station at Table Head, C. B., is progressing satisfactorily. There will be four towers, each two hundred feet high. Signor Marconi says the station will be completed before Coronation Day, and that the first message will be one of congratulation which he will send to King Edward on that day.

John D. Rockefeller gave $1,000,000 to the executive committee of the Southern Educational Conference which met at Athens, Ga., April 23. The money was not an endowment, of which the income only is to be spent, but is to be used outright as the general educational board sees fit.

Co-education is to be practically abandoned by the University of Chicago. A new women's college is to be erected on the University grounds. Pledges for $1,500,000 have been secured by President Harper for this work. It is said that Miss Helen Gould is one of the donors.

On April 21, 1852, George S. Boutwell, then Governor of Massachusetts, signed the charter of Tufts College. On the fiftieth anniversary of that date the college paid a beautiful tribute to the venerable scholar by conferring upon him the degree of LL.D.

Three hundred and fifty members of the various women's clubs in New England left Boston, April 23, to attend the sixth biennial of the general federation of women's clubs in Los Angeles, Cal.

Bradstreet says that two-thirds of all the letters which pass through the post-offices of the world are written by and sent to English speaking people.

Nearly fifteen hundred kindergarten teachers attended the ninth annual meeting of their international union which met in Boston last week.

April 23 was New York day at the Charleston Exposition. Governor Odell and staff were present.

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Selected Articles.

Christian Science and its Doctrines Explained.

ALFRED FARLOW of Boston, the authorized press agent of the Christian Scientists, has prepared an answer to the paper read before the Methodist Episcopal Ministerial Association of Pittsburg on March 17 on Christian Science, by the Rev. Dr. E. M. Wood, in which that doctrine was criticised. Mr. Farlow's reply, written for *The Pittsburg Sunday Press,* is as follows:—

Boston, Mass., March 20, 1902.

Editor of *The Pittsburg Press.*

In your issue of the 17th inst. you reported a discourse on Christian Science by the Rev. Dr. E. M. Wood, who declares that he has read every book published on this subject. After thirteen years' experience I desire to say that I have never yet seen an adverse criticism on the subject of Christian Science which contained a correct statement of it. This is because it is impossible to understand much of this Science without using it. Our good clergymen forget that this is indeed a science and must be so treated in order to be understood. What would be thought of one who attempted to expose mathematics with no qualification therefor except that he had read it and did not believe in it?

Even the students of this Science, as a rule, are not considered capable of entering the field as teachers until they have practised the healing art for at least three years to make sure that they understand it sufficiently. Yet here is one, posing as an expounder, who perhaps has never attempted to heal a patient through the teaching of this Science to prove even to himself that he understands it. We insist that no one who is not a practical Christian Scientist can express an intelligent opinion of its teaching.

Mr. Wood declares that Christian Science "is atheism and a fraud." I am sure he did not read it thus in the Christian Science text-book nor by reason of comparing the teaching of said book with the Holy Scriptures. This he has probably inferred from the numerous criticisms from which he has gathered his information.

He claims that Christian Scientists do not believe in a personal God. In "Science and Health with Key to the Scriptures," p. 331, Mrs. Eddy declares, "God is individual, incorporeal, the infinite Person, the Universal Cause, the only Creator, and there is no other causation." It may be that our critic has a sense of person differing from that of Mrs. Eddy. If so, he will do us a great kindness to define what he means by person as applied to God. Does he mean a corporeal body of flesh, a limited outlined being? Christian Scientists believe that God is individual, but that the individuality of God is infinite and is withal a rational, intelligent, all-knowing Being. Will our critic kindly show wherein Mrs. Eddy's definition of God differs from that of the fundamental lesson in Christianity which Jesus gave when he said, "God is Spirit"?

We would add here that this is likewise the fundamental lesson of Christian Science, and we challenge Mr. Wood to find a single statement in the Christian Science text-book which is not a consistent deduction from said premise. I have oftentimes heard clergymen find fault with the Christian Scientist's definition of a personal God, and though I have repeatedly asked them to define just what they mean by a personal God, I have never yet obtained such a definition from a critic.

Some remind me of the Irishman who contended against a proposed legislation before he knew the conditions of the bill. When his friend tried to explain to him that it was really in harmony with his own beliefs, he stoutly declared, "I don't care, I am agin it." Some people seem to have set themselves against Christian Science, and they are determined not to understand it as it is, lest they be converted.

Our critic declares, "The doctrines of the sect are waning and now draw most of their converts from invalids." It is no argument against the goodness of this Science that its converts come from that class who feel its need. Those who are already satisfied are not seeking something new and are perhaps not yet ready to give much heed to this Science.

As to the claim that this Science is waning and that the numbers of people who are interested in this subject are being exaggerated, I would say that two hundred and thirty-five thousand copies of Science and Health have been sold. Grant that each copy is being studied by the average family of five, we would have 1,105,000 people reading Science and Health. Divide this by two, to make sure we are not exaggerating, and we have over five hundred thousand people who are students of this Science. That nine thousand copies of the revised edition of Science and Health have been sold in a little over two months would indicate that the interest on this subject is not abating.

Even our clergymen cannot refrain from discussing it. Even to them this Science seems to be the most important subject of the age. By the way, is it not a little strange and inconsistent that after alleging that this Science is already waning and fading out, and that it is a "ludicrous teaching," our critic should feel that it needed any help from him in order that it might die a natural death?

He is correct in saying that Mrs. Eddy is a strong woman. She has withstood the storms of wrath which have been heaped upon her by ill-informed clergymen as well as other opposition, and has accomplished during a period of twenty-five years what no other religious teacher has ever been able to do. Like some other clergymen, who themselves receive a salary, Mr. Wood seems to be troubled because Mrs. Eddy has been somewhat compensated for her service. I oftentimes wonder if the readers of the press in general, as well as the Christian Scientists, are not sometimes led to ask the question, whose business is it what the Christian Scientists do with their own money?

If both parties to the contract by which Mrs. Eddy is remunerated for her inestimable service to her beneficiaries are satisfied, a third party could be nothing more nor less than a meddler. We regret to say that Mrs. Eddy is not "one of the wealthiest women in the country." If she had her just dues, she would be worth millions, but as it is she has so studiously thrust aside the legitimate opportunities of becoming rich that she has only saved a moderate fortune

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from the enormous sale of her books and the unparalleled demand for her inestimable service as a teacher.

Besides, she has already given away a very large portion of it and gives regularly one third of her income to charities. When she received patients she healed all manner of disease and refused to accept pay in every case except in one instance where justice demanded that she should do otherwise. While her church was poor she preached without a salary. In its more thrifty days, when her followers declined to accept her service in this line without compensating her, she accepted a small salary, she herself contributing one half of this amount. At present she gives two thirds of her time to her church and is the only unpaid officer in it. She closed her college at that period when Christian Science had become popular and when hundreds of applicants were clamoring for admission thereto and she could readily hear the coming of thousands who would be glad to pay the price of tuition. During her college work she accepted many worthy students who had nothing to pay. Husband and wife were always received for one tuition. She rejected many who were willing to pay the full price of tuition because she did not consider them prepared for the exalted position of students in her college.

Our critic refers to Mrs. Eddy's recovery from an accident through divine power previous to her formulation of Christian Science. A Lynn newspaper referred to this matter in the following words: "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, 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."

On February 24, 1900, I published in a Boston paper, the following: "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 turned 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."

Our critic declares, "Who could expect much that would be valuable from a person who had wandered from Presbyterianism to Faith Cure, to homœopathy, to Water Cure, to Mesmerism, to Christian Science?" Is it to be criticised that one should go from one remedy to another in search of health? The world to-day contains millions who have tried various things in the search for health, and thousands of these, after having exhausted all hope in other means, have found relief through this Science. Experimentation is an absolute necessity to "prove all things" and eventually "hold fast that which is good."

Mr. Wood declares that "Reduced to its last analysis it has two fundamentals: first, there is no such thing as matter—it is an illusion, nothingness; second, there is nothing but mind." He might also have added that the great founder of Christianity taught "It is the Spirit that quickeneth, the flesh profiteth nothing." Will our critic kindly inform us what must be the constituency of that which is altogether unprofitable? How much is nothing? Is there anything in that which profits nothing?

Is not this statement of the Master as radical as any contained in the Christian Science text-book? We would add that the abstract statement, "There is no matter," needs the extensive explanations given in the Christian Science text-book in order to be properly understood. This Science does not teach that the creation of God is an illusion, but that all things exist, from the least to the greatest, and are real in their true nature, but are not what they seem to the uneducated human mind. It is not the creation itself which is denied in this Science, but the false human concept thereof. The strong contention on this point on the part of non-believers is as a rule due to misapprehension.

Our critic is in error, however, when he declares that the fundamental premise of this Scripture is its declaration concerning matter, for this is a conclusion rather than a premise. The premise of this Science is, as we have above stated, the Scriptural teaching: "God is spirit." If our critic will indorse this statement and stick to his text, we will guarantee to convince him of all this Science teaches on the subject of matter, that is, provided he believes that Spirit is infinite, unchangeable, eternal, and absolutely good.

It is said that Christian Science teaches that Christ did not truly die, consequently he was not resurrected. Here again, our critic manifests his misapprehension. While they may differ in their interpretation of the "enemy" which is called death, yet the adherents of this faith recognize that sickness, sin, and death exist in human experience and must be grappled with and overcome through the application of divine power. We would here call attention to the fact that Jesus also differed from the usual definition of death. He declared, "Our friend Lazarus sleepeth," and repeated this; but when the disciples failed to comprehend his meaning, "Then told he them plainly, Lazarus is dead," as much as to say, if you cannot understand when I speak according to my understanding of death, I will use your term. He said, "The damsel is not dead but sleepeth," thus denying their sense of death and declaring it to be simply a dormant mental condition from which the damsel could be awakened.

If Jesus was dead in the ordinary sense, by what means was he resuscitated? for it is said that he came forth from the grave after three days. Christian Scientists believe that his death and resurrection were absolute essentials to Christianity because they illustrate his understanding of life as well as his unbounded love. Jesus said, in respect to the bread and wine, "This do ye, as oft as ye drink it, in remembrance of me, till I come." We believe that Christ has come again, not in the flesh, but as he said in the text, "If I go away the Comforter will come to you." We believe the first coming of Christ was in the form of the personal Jesus, who, understanding all truth, demonstrated it in the presence of mortals.

We believe the second coming is the coming to human consciousness of the spiritual Christ, the understanding which Jesus possessed and which governed his life and enabled him to overcome the world, the flesh, and the devil. Jesus foresaw that the going away of his person would usher into human consciousness an understanding of his spiritual individuality and reveal to the world the true relationship between the Father and Son, thus enabling all mankind to rise superior to sin, sickness, and death, even as the Master, our great exemplar, had done.

In allowing himself to be baptized by John, Jesus acknowledged the necessity of John's peculiar mission as leading up to the baptism which Jesus had come to offer; and yet it is understood that "Jesus himself baptized no man." His baptism was wholly spiritual. John the Baptist, said, "He will baptize with the Holy Ghost and with fire." His means of purification was to bring the fire of divine truth to bear upon human error to its utter destruction; that is, to bring it about that mortals should be gov-

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erned by truth and righteousness to such an extent that all sin and evil should cease in their lives. It must be conceded that one whose life conforms to the righteousness of God and to the fulfilment of the Master's injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," rises superior to the necessity of any forms or ceremonies. Material ordinances are poor substitutes for a consecrated life.

It is said, "Christian Science does not believe in vocal or audible prayer except an occasional repetition of the Lord's Prayer, and this, in the interpretation of Mrs. Eddy, is a perversion." Have not Christian Scientists the privilege which is granted to all other Christians, that of interpreting the word of God for themselves? Christian Scientists believe in unceasing prayer. They use the Lord's Prayer in all their public services and a by-law of this church requires its members to pray daily. The following I quote from the Christian Science Church Manual: "It shall be the duty of every member of this church to pray each day: 'Thy Kingdom come.' Let the reign of Truth and Love be established in me, rule me, and rule out of me all sin." It is a great injustice to this denomination to say that they do not believe in prayer.

While referring to the fact that Christian Scientists pray in secret with the exception of their use of the Lord's Prayer, our critic should also have added that such practice is in exact harmony with the teachings of the Master, for he said: "But thou, 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." Can it be possible that one who claims to be a faithful advocate of God's word and a follower of Jesus the Christ, is found condemning a denomination who have taken the Master at his word and therefore pray in secret? Why should men hear our prayers? Are we praying to men or to God? Does God hear better when we speak aloud?

Our critic makes the reckless statement, "Christian Science teaches there is no such thing as forgiveness of sin." We quote the following from Mrs. Eddy's chapter on prayer: "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." Again, "Sin is forgiven, only as it is destroyed by Christ—Truth and Love."

It is said, "Christian Science does not recognize preaching as a function of Christianity. She used to have preachers, but after she closed her college she went into seclusion, and she is now called pastor emeritus. She instructs her teachers that when they teach they must say this is taken from a certain section of Mrs. Eddy's work." Wherein is the objection to this practice? When a speaker quotes from the Bible, he usually gives the name of the book, with the verse and chapter. When he quotes from an author, if honest, he credits what he says to that author. Why should not the Christian Scientist, when he gives out quotations from Mrs. Eddy's works, attribute the same to her? To do this is not only honest, but is due to the hearers, since it enables them to know whose thought is being given forth.

If our critic will attend a Christian Science Sunday morning service he will find preachers in the pulpits of this denomination and a sermon delivered from the rostrum. It may not be the work of the one who delivers it, but it will be most heartily endorsed by him, and will be found a very truthful, helpful, and entertaining sermon. The Christian Scientists are proud of their preacher and would not exchange the Word of God, illuminated by the Christian Science text-book, for the opinions of the most brilliant orator in the world. Whatever our critic may say, we call this preaching the Gospel.

Our critic's allegation that "Christian Science comes dangerously close to free love," needs the strongest possible rebuke from the adherents of this faith, and is only worthy of contempt from the public. Even the Leader of this movement married after she had discovered and founded this Science. She refers to her union with Dr. Asa G. Eddy as most spiritual and happy. Marriages are common among Christian Scientists. Mrs. Eddy's instructions lead to legal public marriages, though she leaves students to the consummation of their own views on this point. Her chapter on "Marriage," in Science and Health, is universally admired for its chastity, its sound ethics, and practical value. It makes public this entire question. She declares: "Until time matures human growth, marriage and progeny will continue unprohibited in Christian Science." The Master declared: "The children of this world marry: . . . but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Should Mrs. Eddy be criticised for believing and teaching this same, in substance —that spiritual life without marriage is a more desirable condition than human existence with it? She leaves each individual to choose for himself as to how much of the spiritual life he is able to demonstrate, and how much of mortal practice he can indulge with profit to himself and to mankind in general. The members of this denomination, like those of all other Christian sects, are left to choose for themselves in respect to such matters. They are neither taught to marry nor not to marry.

Our critic quotes from Science and Health: "Divide the word Adam into two syllables and you have A Dam," leaving his hearers to infer that this she offers as a definition of the word Adam. Mrs. Eddy merely calls attention to the suggestiveness of the word Adam when divided into two syllables. She does not say that the literal meaning of the word is "a dam," but that when the word is divided into two parts it is suggestive of its purpose as a dam or obstruction.

Our critic also declares: "Failures in healing are never reported, while one supposed success is blazoned everywhere." The exact opposite is true. There has scarcely been a failure on the part of Christian Scientist practitioners which has not been heralded abroad, while almost nothing has been said specifically of the many cures which have been accomplished through this faith. Christian Scientists are not anxious to have their successes "blazoned abroad." They only ask to be treated fairly and justly, to have the same rights and privileges which are given to other schools of religion and medicine.

Pittsburg (Pa.) *Press.*

Christian Science as a Religion.

To the Editor of *The Evening Post.*

Sir:—A writer in your issue of March 8, reviewing the "Actes du Premier Congrès International d'Historie des Religions," professes to be surprised to find the name of Mary Baker G. Eddy enrolled among the members of that Congress. In the interests of historical accuracy, I beg to remind him that one of the most largely attended Congresses of the World's Parliament of Religions in Chicago was devoted to Christian Science.

Addressing this Congress, on September 20, 1894, the Hon. C. C. Bonney, referred to by your reviewer as the writer of "An Historical Sketch of the Chicago Congress of Religions," in the "Actes" under consideration, said to the great audience, filling the hall of Washington:—

"No more striking manifestation of the interposition of divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people which you represent, known as the Christian Scientists.

"We had come to the state of the world in which science was called infidel, although true science could never look otherwise than through nature up to Nature's God.

"The Christian Scientists were therefore called to declare and emphasize the real harmony between religion and sci-

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ence; and to restore the waning faith of many in the verities of the sacred Scriptures.

"To restore a living faith in the efficacy of the prayer—the fervent and effectual prayer of the righteous man which availeth much—to teach everywhere the supremacy of spiritual forces; to teach and emphasize the fact that in the presence of these spiritual forces all other forces are weak and inefficient—that I understand to be your mission."

Since the Paris Congress was, as your reviewer states, "in a sense an indirect result of the Chicago Parliament of Religions," it was only natural that Mrs. Eddy, the Discoverer and Founder of Christian Science and the author of its text-book, "Science and Health with Key to the Scriptures," should have been enrolled among the names of that Congress also.

Moreover, it would not be possible now to draw up a list of teachers representing modern religious thought without including Mrs. Eddy, whose teachings have gathered together a vast body of earnest men and women, united in a Christian denomination represented, on January 1, by 663 churches and societies, here and abroad, and showing a gain of eighty-one churches during the past year.

W. D. McCRACKAN.

In *The New York Evening Post.*

Among the Churches.

A Good Report from Roxbury, Mass.

When the call came to establish First Church of Christ, Scientist, Roxbury, Mass., there came also a recognition of the fact that through our dear Leader's self-sacrificing labors, a great and blessed privilege had come to us to work with renewed energy, and in a more general way for the Cause. We were to unite in bringing out more of the Love which has no sense of fear, and that "seeketh not her own," thus to establish in each heart the true foundation of Church. ("Our Church is built on the divine Principle, Love."—Science and Health, p. 35.)

We organized January 28, 1899, with one hundred members, all of whom were members of the Mother Church. Since that time others have been added, and to-day our total membership is two hundred and thirteen. Our first Sunday service was held February 12, 1899, in Fauntleroy Hall, Wenonah Street, Roxbury. Our seating capacity at that time was about two hundred and fifty. Our growth has been steady, and to meet the need of more room, the hall was enlarged a year ago, and will now hold between five and six hundred. This enlargement was made possible through the demonstration of the members of the church and the Sunday School scholars, in a few weeks, at a cost of about four thousand dollars.

Our Sunday School was started with a membership of seventeen pupils and four teachers. At the present time we have an interesting and flourishing school numbering ninety-five pupils, thirteen regular teachers, and six substitutes.

Our Wednesday evening meetings are well attended, and have resulted in bringing out many fruits of the Spirit.

On February 16, 1900, a reading room under the auspices of this church, was opened to the public at 54 Warren Street. This room is open daily (except Sunday), from 10 A.M. to 5 P.M., and on Tuesday and Friday until nine o'clock. During a period covering eight months, eighteen hundred and twenty-four calls from visitors were registered. The receipts from sale of literature at the church and reading room, from November 1, 1900, to December 1, 1901, was $1,886.43.

We desire to express our profound gratitude to God, and to our beloved Leader, Rev. Mary Baker G. Eddy, for all the many blessings and privileges which have come to us, through the unspeakable gift of Christian Science.

DORA W. STEPHENS, *Clerk.*

Corner-stone Laid at Denver, Col.

The corner-stone of the new Christian Science Church was laid yesterday afternoon [April 10] with simple ceremonies. The church will be built on the lots at the corner of Logan and Fourteenth Avenues. In order to give the business men and those employed in the daytime an opportunity to be present during the ceremony, the time for laying the stone was set at five o'clock in the afternoon.

The masons employed on the stone work of the building were entrusted with the job of placing the stone in position. During this work the church members stood with bared heads. William Griffith read five verses from the 90th Psalm and the whole of 145th Psalm. Mrs. Frances Mack Mann read a selection from the work of Mrs. Mary Baker Eddy, closing with a repetition of the Lord's Prayer in which the spectators joined. The choir sang "A Firm Foundation," and the services closed with a recital in concert of the Scientific Statement of Being, as contained in the Christian Science text-book.

Within the stone were placed a complete set of the works of Mrs. Mary Baker Eddy, a Bible, and the names of all the members of the Christian Science Church and of all members of the Sunday School. The corner-stone is a beautiful piece of Gunnison granite, although the structure is to be of lava from the Kerr quarries near Salida. The building was designed by Varian & Sterner. It will face on Logan Avenue, the front having six large white columns. The main auditorium is to seat sixteen hundred people and the smaller is to seat about three hundred.

The services yesterday were under the charge of the building committee, consisting of Mrs. Frances Mack Mann, Mrs. Jennie Griffith, Mrs. Nellie Kimball, M. J. Burns, William Griffith, O. W. McFarlane, Mrs. Thomas Kail, Lewis Kimball, George B. Wickersham, W. W. Booth, Mrs. Marrs, Robert Clark, Mrs. Sweet, Mr. Cameron, and Jacob Kail.—*Denver Republican.*

Christian Science Sunday School at Victor, Col.

As a member of the Christian Science Sunday School at Victor, Col., I should like to give to the Field some idea of the work Truth is doing in a Rocky Mountain mining camp.

There has been a society in Victor for some time. Last September they organized as a church with twelve charter members, and reorganized the Sunday School. There are five classes and an average attendance of twenty-six pupils.

In September, 1901, the school voted to give the amount in their treasury, some eighteen dollars, to the Cripple Creek church building fund. Our superintendent was so pleased with the demonstration over selfishness that he promised us fifty dollars for our treasury when we should have collected the same amount. Sunday, March 9, we had the amount and received the promised fifty dollars.

The Sunday School immediately gave the one hundred dollars to the church to make payment on a lot whereon to build First Church of Christ, Scientist, Victor, Col.

We left the Mother Church and our home in Boston and came to Colorado to live, fourteen months ago. I was a member of the Sunday School there and joined the church two years ago, I was then twelve years of age.

SARAH JOSPHINE BERRY.

From Mitchell, So. Dak.

In February, 1900, two persons who had been marvelously healed by Christian Science began reading the Lesson-Sermons each Sunday morning at the regular hour for service. A few others soon became interested and in December of the same year we organized as First Christian Science Society of Mitchell, S. D., with eight members. We continued holding service in our homes until March, 1901, when we rented the G. A. R. Hall, where we still meet with an attendance of from twelve to twenty or more.

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We had a lecture by Judge Ewing last July, which was well attended and we believe accomplished much good, especially in removing prejudice.

We now have over one hundred dollars subscribed for the purchase of a lot on which to erect a church, trusting that at the proper time we shall have a building of our own in which to hold public worship and open a reading room.

Though few in numbers we are gaining in understanding of the Truth, and believe that to be the growth we most need, and are encouraged to labor on, knowing the "yoke is easy" and the reward sure.

Working together harmoniously and unselfishly, only good results can follow every honest effort to reflect the blessed Truth, which all have so great need to see and hear.

Each one of our society has received wonderful benefits from Christian Science, and are proving to be faithful, loyal students of our precious text-book, Science and Health, for which God be praised. May infinite Love graciously sustain and protect its dear author from the darts of unjust criticism, and hasten the day when all will understand her mission and vast labor of love to this age.

We are doing the best we know in our endeavors to disseminate the doctrine of absolute Christian Science in this place.—MRS. ANNA G. FERGUSON.

Notices.

Communion Service and Annual Meeting.

The annual Communion Service of the Mother Church will be held Sunday, June 15. All are cordially invited.

The annual church meeting of the Mother Church will be held the following Wednesday, June 18. All the members are invited.

To afford room for all, both of these meetings will take place in Mechanics Hall, in the Merchants and Mechanics Building on Huntington Avenue.

Application for reduced railroad rates on account of these meetings has been made to the railroad companies, and notice will be given as soon as arrangements are completed.

To those who Approve and Countersign Applications.

Those who approve and countersign applications for membership with the Mother Church will assist the Clerk and also avoid disappointment to applicants if they will hold until after the semi-annual meeting, the applications which have been sent to them by applicants for their signature at a date too late to reach the Clerk before May 20, and notify them that their applications were too late to be entered.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form of invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the Clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid $4.00
Twelve or more to one address, each 3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '02, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

New Edition of the Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members. One copy, $1.50; six copies to one address, $7,00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

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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.

Important Information.

READERS of the *Sentinel* will find important information under the head of "Notices" on page 559, relating to admission of members to the Mother Church in June. Those who purpose to unite with the Mother Church at that time will see the importance of sending their applications to the Clerk at once.

Principle.

WE have received repeated requests to republish the number of the Christian Science Series containing the article entitled, "Principle." This was republished, with some changes, in *The Christian Science Journal* for July, 1893. In compliance with these requests we herewith republish the article with some additional changes.

Do Christian Scientists believe in God? This question is often asked us, and the reason for asking it is said to be that the inquirer has been told we do not believe in God. A Christian Scientist being once asked this question replied, "Why, I believe in nothing else!" This answer correctly reflects the belief of every one who can be said to believe in Christian Science, or who has the slightest right to claim the name. The fundamental truth of Christian Science is that God is *all*. That is, that He is omniscience, omnipotence, and omnipresence in the fullest and broadest possible conception of these words. Christian Science recognizes no other power, no other life, no other intelligence, than God, no other existence than God and His ideas. Its adherents take the Scriptural definition and conception of God, and labor to make them the practical and vital fact of their lives. No grander or more comprehensive conception of God can be put in the form of words than that set forth in "Science and Health with Key to the Scriptures," the text-book of Christian Science. Among numerous other definitions running all through said text-book, we extract the following from page 587:—

"GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence."

And again on page 465, He is further defined as "supreme incorporeal Being." It is again sometimes objected that these definitions imply an impersonal God, and we are charged with denying God's personality. This depends altogether upon what is meant by personality. If a personality of flesh, blood, and bones, is understood to constitute personality, we should have to plead guilty to the charge of not believing in a personal God. We distinguish between personality and corporeality. According to our conception corporeality implies fleshly embodiment, but personality does not so imply.

In the true, full sense of personality, we are the most uncompromising believers in a personal God. Let us briefly analyze the definition given in our text-book and see if from it we are not warranted in claiming to be such believers:—

1st. *Great I am.*—What greater I am can there be than the "great I AM"? This implies the greatest I AM, the highest possible personality,—in the sense that I constitutes personality.

2nd. *All-knowing.*—Can we conceive of a greater personality than one who possesses all knowledge, who knows everything which can or should be known? Can the finite mind conceive of a grander, better, or more satisfactory person than one who embraces Omniscience,—nay, who is Omniscience?

3d. *All-seeing.*—Can there be a better definition of a person, than one who can see all things, everything,—from the infinitesimal to the Infinite? All-seeing implies, as well, all-knowing, all-understanding.

4th. *All-acting.*—Think of the mighty depth of meaning implied in that term! What so grand, so powerful, so comprehensive and absolute, as that which is all-acting? Where shall we find a greater person than he who does all things, performs all acts?

5th. *All-loving.*—Again let us think, so far as we can think, of the overwhelming import of this term. Mr. Drummond in his analysis of Love, which he entitles, "The Greatest Thing in the World," gives this the chief and highest place. He estimates it above all other things; gives it more power, more activity, more wisdom, and more grandeur than anything or all things else. So does Paul: "Faith, hope, love; these three; but the greatest of these is love."

6th. *All-wise.*—There is, and can be, no greater wisdom than that which is *all* wisdom. Can there then be a greater person than He who possesses all wisdom?

7th. *Eternal.*—How shall we conceive of a greater or more glorious person than He who is Eternal, without beginning and without ending; one perfect, complete, everlasting entity? He who is eternal can be nothing less than perfect; and he who is perfect, can be nothing less than harmonious and glorious.

8th. (*a*) *Supreme, Incorporeal Being.*—Can there be a grander, nobler idea of personality than this language conveys? What an infinity of personality is here implied! That which is supreme, is higher and better than all else. No human form of expression can lift our thoughts above that which is supreme. The dictionary thus defines it: "Highest in authority; holding the highest place; highest, greatest, or most excellent, as supreme love, supreme glory, supreme degree."

(b) *Incorporeal.*—What does this word mean? Hear the lexicographer: "Not corporeal; not having a material body or form; not consisting of matter; immaterial; spiritual."

Compare the common definition of the word person with this definition of the word incorporeal, and see which suffers by the comparison. *Person:* From the Latin prefix *per* (through) and *sonare* (sound). Hence to sound through; a mask; the outward appearance, expression, etc.; especially a living human being; an individual of the human race, etc.

Which is the clearer or more satisfactory verbal declaration of the idea of God? God is distinctly and infinitely incorporeal; hence, in that sense, He is distinctly and infinitely personal.

(*c*) *Being.*—What does this word imply? It comprehends all of personality that is susceptible of comprehension. Again, hear Webster (we are now endeavoring to probe this question of personality to at least a sensible and rationalistic basis, and hence call the lexicographer to our aid at every turn): "Being.—Existing in a certain state; existence; a particular state or condition; existence as opposed to non-existence; state or sphere of existence; living existence as distinguished from a thing without life; spiritual being," etc. "Being" comprehends Life, Intelligence, Mind, Power,—in fact all the terms which go to make up the descriptive and definitional sum of Deity. Is it not a most expressive term to apply to true personality?

Take, then, the united signification of the three words, "Supreme, Incorporeal Being" (Science and Health), and where shall we find a more complete, powerful, or profound

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definition of God as personality? In this sense, Christian Science has no quarrel to make with believers in a personal God; and if the latter will but stop to consider what personality in its best and real sense means and is, they will have no quarrel to make with the Christian Science concept of God.

In an article entitled, "Conceptions of a Future Life" by the venerable Archdeacon Farrar, published in the March, 1893, number of the *North American Review,* is the following in relation to God's personality:—

"Since the days of Tertullian, or, at any rate, since those ignorant hermits of Thebaid, who thought that God had a body, heats, and passions,' no one has believed in a corporeal Deity. Even Voltaire held, as did Locke, that the existence of God is demonstrable by the cosmological and teleological arguments, and yet that God is a circle whose circumference is everywhere, its centre nowhere."

This declaration of the impersonality of God as coming from so eminent an ecclesiastic as Archdeacon Farrar, must be somewhat startling to those who still conceive of God as a corporeal personality. It is evident that Mr. Farrar makes a distinction between personality and corporeality. Herein he differs from many persons who conceive of God from the personal standpoint. When you speak to them of a personal God, you convey to their minds the conception of a corporeal being, or a being having an embodiment. Nay more, we should not go far amiss if we asserted that they have an indefinite sense of a God having an embodiment of flesh, blood, and bones.

We have never heard the distinction which Mr. Farrar here makes announced from any orthodox pulpit from which it has been our privilege to hear the Gospel preached. If the conception of those professors of theology to whom we have listened was in accord with that of Mr. Farrar, they failed to make themselves so understood. We think it a fair inference that there is no such distinction in the mind of the average layman who believes in God as a person, however it may be with the theologians. It may be that some theologians have such a distinction in mind, and this may account for a remark once made to the writer by one of his clerical friends: that "theology had a conception of God's personality which it was not deemed wise to give out from the pulpit, as the people were not ready for it."

It is nevertheless true that the majority of orthodox clergymen are preaching of God from the standpoint of personality in the sense of corporeality, and that too in the face of creedal definitions distinctly defining him as incorporeal. The Articles of Faith of the Methodist Episcopal Church thus define him:—

"There is but one living and true God, everlasting, *without body* or *parts,* of infinite goodness, the maker and preserver of all things visible and invisible."

The Westminster Confession of Faith thus defines him:—

"There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, *without body, parts,* or *passions,* immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute," etc.

We shall not stop to analyze this language in detail, but a glance at it will show any intelligent, impartial observer, that it describes and defines an incorporeal God as fully as does the Christian Science definition. It warrants precisely the distinction which Mr. Farrar makes, and is in full accord with all who believe in God as an incorporeal person.

We are at a loss, then, to see why Christian Scientists should be charged with being a godless people. They are not, except by persons who utterly misapprehend Christian Science teaching or who do not wish fairly to consider its claims.

The use of the word Principle as applied to Deity is also objected to by some persons. If the ground above taken is at all tenable, this also is a most apt and comprehensive term by which to convey a true conception of God. If the favorite name of the Master—Father—is understood to mean divine Principle instead of the limited personality of human conception, it will clear up the relations existing between Jesus and the "Father" as well as those existing between all the children of that Father, as no possible interpretation of God as ordinary personality can do.

Again let us turn to Webster for a definition of the word Principle:—

"Beginning; commencement; source or origin; that from which anything proceeds; fundamental substance or energy; primordial substance or indecomposable element."

Surely so far as there is a beginning, God is beginning. Being the First Cause or the Creator, He is the source of all, and is therefore Fundamental Substance or Energy. A very casual glance at the definitions of God as set forth in the Articles of Faith of the Orthodox churches referred to, will show that God is most clearly defined therein as Divine Principle. To object to the use of the most comprehensive terms known to language in attempts to convey to the human mind a true understanding of God, is irrational, and partakes of that spirit of the Middle Ages which would fence Deity within the walls of a particular church, or compass Infinity about with denominational predilection.

The more we can conceive of God as universal Principle rather than as circumscribed personality, the more we shall be able to adore and understand Him. It is easier to understand Principle than it is to understand human personality. What is there about mere personality that we should love it with all our heart, and with all our mind, and with all our strength? How can we thus love personality? If we could, what would it be but idolatry? All through the Scriptures we are warned against idolatry. Yet personal worship is of the very essence of idolatry. John tells us that God is Love, and that no man hath seen Him at any time. Why not? Because He is Love, and Love being divine Principle, it is impossible for mortal man, or the man of the flesh to see Him. It is elsewhere said that no man can see Him and live,—that is, live in the flesh or the material senses. If God is a person, as men are persons, why should man not see Him in the flesh?

If He is such a person and as such is our creator, we are each one of us but the decaying, temporal personality of the flesh instead of the immortality of the spiritual. If God and ourselves are personal in this sense, we shall never see Him, and are to be forever debarred His presence.

That conception of God as personality which would limit Him to a fixed habitation or place, would therefore defeat the longing hope and desire of every earnest Christian to see and know Him. It would annul the Scriptures, for the whole burden of their teaching is a knowledge of God. Jesus' whole earthly mission was to bring a knowledge of the "Father" down to human understanding.

We should, then, conceive of God as the all-pervading power and presence of infinite Love and supreme Wisdom.

Charge to Candidates.

THE charge given to the candidate for consecration to the office of bishop in the Methodist Episcopal Church contains, among others, the following admonitions: "Be to the flock of Christ a shepherd, not a wolf; feed them, deveour them not. Hold up the weak, *heal the sick,* bind up the broken, bring again the outcast, seek the lost." This charge was originally, as we understand, incorporated by Wesley into the formulary of consecration. It has been retained in it ever since. The revised book of Doctrines and Discipline of 1892 contains it. In view of this, is it improper for us to ask why that part of the charge which commands the healing of the sick has been, and still is, a dead letter? We are quite sure that Wesley was a firm believer in the power of God to heal the sick by direct means. Why then do not his followers so believe, and believing, exercise the

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power? Why, especially, do so many of them scout the possibility of divine healing now?

Even if the admonition in question means healing by indirect or material means, it none the less has been ignored. There seems to be no conception that the office of bishop and physician, or of priest and healer, is one and the same.

The Lectures.

At Florence, Col.

The Opera House was filled Sunday afternoon, April 6, with an audience of representative people to hear Mr. Edward A. Kimball, C.S.D., of Chicago, lecture on Christian Science. Mr. Kimball held the close attention of his hearers for nearly two hours and in a lucid and logical address presented some of the basic principles of his religion in a way that appealed to all who heard him. No attempt was made by the speaker to persuade or influence any to accept the teachings of Christian Science, but there were few who heard him who were not better for it. It was shown that Christian Science is in entire accord with the Scriptures, upon which it is based, and that the healing which follows the efforts of its adherents is of divine and not human origin. The wide gulf that separates Christian Science from hypnotism, mind cure, and similar mental phenomena was clearly defined. Mr. Kimball can be assured of a warm welcome in Florence, should he return at any time, although this is his second lecture here and the fourth that the Scientists have given to the public of Florence.

After the lecture a number of the Scientists went to their new church building on Second Street, the foundation of which is completed, and without formality or ceremony of any kind, witnessed the placing of the corner-stone.

The Citizen, Florence, Col.

Mr. Kimball was introduced by Mr. W. R. Rathvon, First Reader, who said in part:—

Every great religion the world has known has had as its founder and exemplar, one whose life has been the ideal of its followers. For centuries past, Christians have turned to the record of the works and words of Jesus the Christ, for light and inspiration; they have woven the ethics of his teachings into their lives generation after generation; they have in its defence been prompted to noble deeds of self-sacrifice and heroism; they have faced the dungeon, the rack, and the scaffold in their devotion to their religion and their church; they have preserved inviolate the integrity of the accepted record of Jesus' life, the Bible of our Fathers, and they have been abundantly blessed therefor; the Christian Church from the day of its birth has rightfully insisted upon its members accepting, not only a part, but all of Jesus' words and works and teachings and admonitions for their standard of living, and to-day it vigorously disciplines any within its enrolment who would repudiate the authenticity of any of the gospel narrative—and yet, for more than sixteen hundred years this same Church has wholly ignored in practice the one feature of Jesus' mission on earth which appeals, and has ever appealed most strongly, to suffering humanity,—his work of healing the sick.

By pulpit and pew we are told with inexplicable inconsistency that through the power of God, Spirit, alone can sin be overcome, and yet for sickness we are to turn to man-prescribed drugs. This was not the Master's way. Note how much of his time was given to the benign ministration of liberating his fellow-men from the twin evils—sickness and sin; note, too, how emphatically he enjoined upon his disciples, those with him and those to come after him, to "heal the sick" as well as the sinful. By what course of reasoning, then, can a professed Christian justify his turning to God to be healed of sin and to man to be healed of sickness?

It is to the contemplation of these things that Christian Science invites your thought. As you will learn from what will be told you this afternoon, it yields to no other denomination of religious belief first place in loyalty to all the teachings of Jesus. With extended hands it comes to all mankind, Christian and pagan, Jew and Gentile, rich and poor alike, offering the cure for both sin and sickness.

Correspondence.

At Cambridge, Mass.

Judge William G. Ewing of Chicago, spoke to a large audience at Union Hall, Tuesday night [April 15], on "Christian Science: Physician and Redeemer." Judge Ewing is a member of the Board of Lectureship of the Mother Church of Christian Science in Boston, and spoke here under the auspices of First Church of Christ, Scientist, of this city. The hall was crowded, and the audience held attentive for an hour and a quarter.

In introducing the speaker, Hon. A. S. Apsey said:—

Ladies and Gentlemen:—Time was, and is not so very far distant, when any man who advocated either in public or in private any doctrine in the arts, in the sciences, or even in religion, which differed from those generally accepted by people was classed as a charlatan and as a doer of evil works.

We fondly believe that to-day, in the dawn of this twentieth century, we have come to a new and a higher understanding of what is right and just and honorable and what is proper for reasoning and thinking human beings to believe in. Not much more than two centuries ago we, here in Massachusetts even, beheld the spectacle of judges in our courts condemning innocent and defenceless human beings to be hung because they were charged with witchery. We believe that that era in the development of the human race is past and gone forever. We believe that we can now give a fair hearing to any man who honestly advocates what he believes to be the truth either in science or art or religion.

I take it that we are met here to-night to listen to one who will in good faith present for our consideration doctrines which he believes, and which many of us believe, to contain the truth. Here in Cambridge—in this city of Cambridge, which for more than a century has been the abiding place of the greatest university of America, which has had upon its shield the one word "Truth,"—we should listen with peculiar attention to such a man who has to present to us what he believes to be at least a part of the truth.

It is my pleasure to present to you to-night a man whom most of you probably know by reputation at least, a man who for many years has been engaged in the same profession in which I myself am engaged, a man who is an official lecturer of The First Church of Christ, Scientist, of Boston, the Hon. William G. Ewing of Chicago.

The Cambridge (Mass.) *Chronicle.*

At Chicago, Ill.

A lecture on Christian Science was given by Judge William G. Ewing at Second Church of Christ, Scientist, Monday evening, April 7. The church was crowded and the audience was most attentive and appreciative. The introductory remarks of Judge Chetlain, who introduced the speaker, were in part as follows:—

Ladies and Gentlemen:—I have been accorded the somewhat unusual honor of introducing to you to-night a gentleman who needs no introduction to a Chicago audience. His charming personality, his ability as a jurist, and his eloquence on the platform are known to you all. Indeed, an introduction might seem useless formality were it not for the character of the man, the gravity of the theme.

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I take it for granted that in these days beginning the century we should all be earnest seekers for the truth, and be willing to give fair and patient hearing to every new cause, and welcome the discovery of new truths. As I look out upon the vast sea of faces beaming with intelligence, radiant with hope and faith and spiritual life, I cannot but feel that for you Christian Science is an inspiration. What it is I know not, but it seems to touch the heart and bring man into harmony with his better self and the universe. The realms of science in the *natural* world are being explored and discovery follows discovery in quick succession; everywhere in the broad domain of science we find progress and discovery. Is it unreasonable to believe that in the spiritual world new truths may dawn upon us to lift mankind into a higher and better life and develop attributes akin to the divine?

I am glad to be with you to-night. I look forward to the address of the evening with pleasurable anticipation, well knowing that the exposition of the subject by our able lecturer will be characterized by the depth of feeling, the sincerity of purpose, the mental grasp, and clear perception that distinguished his work upon the bench.

Ladies and gentlemen, I have the great pleasure of introducing to you the Hon. William G. Ewing of Chicago.

Correspondence.

At Colfax, Wash.

First Church of Christ, Scientist, of Colfax, Wash., is glad to report to the Field their pleasure in giving to the people of this vicinity an opportunity to hear a lecture on Christian Science. At the Court House, on Tuesday evening, March 11, Hon. William G. Ewing lectured to a large and interested audience. The room was filled, and close attention given to the entire lecture. Many students from other congregations were present.

Judge Ewing was introduced by Attorney R. L. McCroskey of this place in the following words:—

Ladies and Gentlemen:—In the year 1866, Mrs. Eddy promulgated a religious doctrine, founded, as she believed, upon the true principles transmitted by Christ to his apostles and followers as an eternal heritage. She called it Christian Science. To-day its thousands of followers, scattered over the whole civilized world, worship God in hundreds of temples, dedicated to Him in whose image man was made.

Among its followers are found those in high and lowly stations of life. And every day, in the crowded city, in the quiet country, the rich, the poor,—all who claim kinship with the Mother Church,—find consolation in their devotions to Him who called man his Son. Whether it is a doctrine that should be embraced, must be decided by each for himself. Certainly, the unobtrusive, unselfish Christian lives of those who worship at its shrine, its amelioration of the mental and physical ills of thousands of wretched human beings, its motto, "God is Love," should commend it to the most thoughtful consideration of all who believe in God, in His goodness and omnipotence.

It is with the greatest pleasure I am permitted to present to you this evening, one who, as lawyer, eminent jurist, and scholar, has made a profound study, not only of the great problems of life, but of Christian Science. He has made a practical test of its teachings. Ladies and gentlemen, I present Judge William G. Ewing.

Correspondence.

At Utica, N. Y.

In the Majestic Theatre yesterday afternoon [April 13], Hon. William G. Ewing of Chicago, spoke upon the subject of "Christian Science: Physician and Redeemer," under the auspices of First Church of Christ, Scientist, of this city. The attendance was large. All the seats on the lower floor were occupied and a number stood at the rail. In the balcony nearly all the seats were occupied. The audience was made up of fully as many men as women—a remarkable thing in a religious gathering. Throughout the address, which lasted over an hour, the most careful attention was given. Judge Ewing has a very quiet, pleasant, easy manner of delivery, and it was plain from the start that he is decidedly in earnest in his belief.

Judge Ewing was introduced by Professor Timothy L. Roberts, the supervisor of vocal music in the Utica schools, who, by way of preface, said:—

Eight years ago was organized in this city First Church of Christ, Scientist. The meetings of this church were then held in the parlors of the house 11 Rutger Street, and the congregation numbered twenty-five to thirty. Without dwelling upon the different stages of growth of this organization, which to the philosophical observer have been very interesting, let me come to my point at once and state that our congregations Wednesday evenings as well as Sundays come not far from filling the floor of the New Century Auditorium. What per cent of increase is this? One thousand to twelve hundred.

Christian Scientists know full well the cause of this wonderful growth, for they have received of its untold blessings. And that others may know of these blessings and learn how to secure them, these lectures are gladly provided.—*The Utica* (N. Y.) *Observer.*

At Dallas, Tex.

Edward A. Kimball, C.S.D., a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston, delivered an address on Christian Science at First Church of Christ, Scientist, in Dallas yesterday afternoon [March 30]. It was heard by many, who gave the speaker close attention. In introducing the speaker, Judge Gray said:—

Nearly a hundred years ago one of the foremost thinkers of this country, as the crowning act of his great life, established one of our foremost institutions of learning, nonsectarian and liberal, and over its portal caused to be inscribed these words from the gospel of St. John: "And ye shall know the truth, and the truth shall make you free." Upon this book and this sentiment has been built the faith of the ages. In all the magnificent triumphs of literature since then nothing yet produced has equaled the literary beauty or the dominant forcefulness of this book. Shakespeare's incredible genius will not, and the Institutes of Justinian, Bacon's Abridgement, and the Code Napoleon, though the works of masters, are distanced in comparison. I am, happily, I think, not a doctrinaire, and hence have the complete tolerance and liberality of Jefferson and yield to every man his heaven-born privilege of seeking truth and his freedom from a spiritual standpoint in whatsoever manner he may choose. If in his effort, be it new or radical, he lightens the burdens of life or brightens the way in front without violating the fixed sciences or the laws of his country, I freely bid him God-speed. I have the honor, ladies and gentlemen, and it is my distinguished pleasure, to introduce to you one of the leading advocates of Christian Science, Mr. Edward A. Kimball.

The Dallas (Tex.) *News.*

At Denison, Ia.

At the request of the local Christian Scientists on March 27, 1902, Mr. Carl F. Kuehule, a prominent attorney, introduced the lecturer, Hon. William G. Ewing of Chicago, member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, Boston. The Christian Scientists are very much encouraged, by the results of the lecture. Scientists from neighboring towns were well represented and all expressed themselves richly repaid. The *Denison Bulletin* said in part: "The Christian

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Science lecture by Judge Ewing at the Opera House last Thursday night was well attended by an intelligent and thoughtful congregation of people, and they listened to one of the most eloquent discourses ever delivered in Denison under any auspices."—*Correspondence.*

At Worcester, Mass.

Judge William G. Ewing of Chicago, spoke to a large audience last night [April 11] in Association Hall, on "Christian Science: Physician and Redeemer." Judge Ewing is a member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, and spoke in Worcester under the auspices of First Church of Christ, Scientist, of this city.

He was introduced by Rev. Dr. Moses H. Harris, pastor of All Souls Church.—*Worcester* (Mass.) *Telegram.*

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly*. When the change is made in the *Quarterly*, references will be published for both the revised and earlier editions, so that the convenience of all will be provided for.

June 8, 1902.—*Subject:* SACRAMENT.
I.—351—27; 202—3; 336—25; 114—10; 112—32.
II.—140—19; 559—24; 350—31; 566—1.
III.—33—18 to 21; 32—6 to 2 next page.
IV.—25—3; 31—12; 34—10.
V.—26—1, 21; 38—21.
VI.—241—27; 34—29 to 29 next page.

Judgment for Defendants.

At the time a libel suit was brought by Mrs. Woodbury against Mrs. Eddy, the Founder of Christian Science, suits were also brought against J. Armstrong, manager of The Christian Science Publishing Society; John W. Reeder; the trustees of the publishing society, W. P. McKenzie, Thomas Hatten, and Joseph Clark; the directors of The First Church of Christ, Scientist, Ira O. Knapp, Stephen A. Chase, J. Armstrong, and William B. Johnson; Judge Hanna, editor of *The Christian Science Journal*, and also against The First Church of Christ, Scientist. All of these cases have been finally disposed of, judgment having been entered in favor of the defendants.

The charge against Mrs. Eddy was dismissed nearly one year ago, the plaintiff having failed to establish a case.

Boston Herald.

The Unregretful Deeds.

So live to-day that, when to-morrow comes,
Thou shalt not cloud the sun with vain regret;
But let thy hand and heart commit those deeds
That love for man and faith in God beget.

OSGOOD ELLIOTT.

I understand that no man is living a Christian life who is not a Christian in the world, in the family, in the church, in his mind, in his soul, in the emotions and appetites of his nature, in his hand, in his foot, in his head—who is not a Christian everywhere and in everything in him. To take every faculty or power God has given you and bring it under divine influence and make it act right—that is being a Christian.—BEECHER.

From Our Contributors.

Reply to Mr. Plummer.

To the Editor of the *Sentinel.*

In answer to Rev. M. W. Plummer's attack upon Christian Science last Sunday evening as quoted in Monday's *Record,* I wish to say that Christian Science attacks no one, but, in all honesty, should defend itself when traducers assault its fortifications. It has pleased Mr. Plummer to use cheap sarcasm as argument (as quoted), a source never resorted to by any professional man unless he is without logical facts or substantial reasoning. Now as to a few recognized facts: Christian Science is not a fad, its members were not converted to its doctrines by oratory or excitement, but most of them were lifted from beds of pain and the depths of despair through the great principles of Christian Science as taught by Mrs. Eddy, and that after hearing their physician's verdict: "Past all human aid." I say to Mr. Plummer, Go ask some of the many thousands who have retraced their footsteps from the grave if Christian Science "is the most arrant and arrogant nonsense ever penned." It is plainly evident to any Christian Scientist that Mr. Plummer is totally blind and deaf to the great truths between the covers of "Science and Health with Key to the Scriptures." He may have eaten the words but he failed to assimilate their nutriment, and so fed upon husks. A man would have been called a crank or a fool but a few short months ago if he had prophesied that people would soon be talking hundreds of miles without any wires, yet it has come to pass. When John sent to Jesus to know if he were the Christ, the answer was, "Go tell John the blind see, the lame walk, and lepers are cleansed." That is the answer which Christian Science makes to the world with a record of over a million cases as I understand. Jesus did not use wordy argument to convince John that he was the one sent; he performed deeds before the gaze of a carping, jealous world. When he said preach the gospel, he also said heal the sick, and this was done for some three hundred years after his crucifixion. If he intended it only for his disciples or students, it would have disappeared with them instead of continuing for three centuries. Is it consistent for any one, especially a professor of Christianity, to tell God in prayer that He is All-powerful, All-love, and All-good, and reach out to the medicine tumbler for help in the same minute, thus admitting that they do not believe God to be as powerful as the doctor's prescription?

A strong man receives a telegram containing bad news; in a second of time he is weak and helpless as a baby. His muscles did not read the words but we see the effect produced by mind upon his body. Lip service has become a more fashionable way to worship the Creator than the performance of deeds in some cases, but is it the proper way? By their deeds ye shall know them. Words are meaningless when brought into the glare of the light of noble deeds. I have the highest respect for any one who is sincere in his politics or his religion. Each man must work out his own salvation; no one can possibly do it for him, and if one sick prefers to trust his case to the guidance of his Creator rather than to physicians, who has the right to say nay? One thing is certain, Christian Scientists practise what they preach, at least genuine ones; they take their own medicine, that is, none at all. Its members include as good brain, blood, and brawn as we have. They come from all walks of life. And they come because generally they are driven into the ranks from hopeless despair of help elsewhere. Our physicians as a whole are a noble class of men and doing God's work as they understand it, but the best of them admit that the practice of medicine is guesswork. Is it not possible that Jesus meant it to be truth when he said, "These signs shall follow them that believe; they shall lay hands on the sick and they shall

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recover." If teaching that God is Good, Love, All-powerful, omnipresent, reclaiming drunkards, reforming criminals, banishing pain and distress and despair, commanding "Love thy neighbor as thyself," putting purity in the place of vice, and deeds rather than words, installing joy where misery reigned, is "the most arrant and arrogant nonsense ever penned," then I say give us more of it, the world is badly in need of it.

Mr. Plummer, with others is furnishing the cup which Christian Scientists are drinking, and yet it is possible, as he must admit, that Christian Science is right and he wrong. If such be the case, what position is he occupying to-day, denouncing a religion that commands its followers to preach the gospel, heal the sick, and love their brother as themselves? Christian Science will go on down through the ages bringing joy and gladness to hearts in gloom even if it is not accepted by ministers and doctors. It is a tidal wave fast gathering magnitude and force, and must overflow the civilized portions of the globe. No weapon will ever be fashioned that will wound it more than slightly; its march will not be impeded; its banner is Truth, its ranks are welded by Love, and its commanders go forward under unchanging orders, never looking backward.

GEORGE A. BAKER.

West Dennis, Mass, April 21, 1902.

Law and Order.

BY IDA L. BAKER.

THE Christian Scientist knows that his God is a God of law and order.

One day, after I had returned from my school work, this question came up before me: What should be my standard of order, should there be any little irregularities in standing or sitting, in marching, or in the daily recitations?

My Bible lay on the table before me. I opened it, and turning to the twenty-fourth chapter of Numbers, I read Balaam's prophecy, and with the help of a few notes in explanation, I understand why Balaam could not pronounce a curse upon the Israelites.

Balaam saw that the Israelites were a highly organized people, that their tents were arranged in regular rows; he also saw, in comparison, the disordered array of tents in the camping ground of the Moabites; then turning to Israel, he breaks forth in these words, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Balaam had caught a glimpse of the divine Principle of order, and that Principle to him was greater than all the hosts of Balak. This illustration from the Bible gave me a clearer view of the perfect government under the one Mind. I saw, as never before, that there are not minds many but only one Mind.

The next day I returned to my school work with a higher standard, a higher idea of order, and this was attained through the light which Christian Science has shed for me on the Bible, making it a practical book, a guide-book full of wisdom and instruction.

Step by Step.

BY NELLY RUTH CRAMER.

STEP by step God's love will lead me,
In the way I am to go;
Step by step, His Truth beside me,
Change and chance I cannot know.

Step by step, each day more certain,
Till I falter not, nor fear
Error can reclaim dominion;
God is all and God is near.

Testimonies of Healing.

As I look back to my first experience in Christian Science, I wonder why I have been so slow to take advantage of its benefits. When I first heard of Christian Science, some ten years ago, we were boarding in the same house with one of Mrs. Eddy's loyal students. At that time my wife was an invalid suffering from rheumatism to such an extent that she had to be carried up and down stairs, and even on the level floor could not walk without assistance. She suffered night and day, and when she moved her knee joints one could hear a creaking sound across the room. Two of the best physicians in this part of the country, said she could not live in Chicago, and that we must move to California or some warmer climate, if we expected any relief. We then turned to Christian Science without any expectation of lasting results. I enquired about the manner of treatment, and felt that it would do no harm. After the first treatment my wife was able to go up and down stairs with a little assistance, and after the fifth treatment my wife and I went to a dancing party at the Ashland Club and she danced six or seven dances. From that day to this, she has had no indication of rheumatism, having been perfectly healed in five treatments.

One would suppose that this demonstration of the healing power of Christian Science was enough to start me in the investigation of the subject. We did buy "Science and Health with Key to the Scriptures," and read it through, but could not understand it. I felt, however, that I had found something which was better than medicine, and I felt that I could call in a healer whenever occasion required. I did not realize until five years later that Christian Science was something I required every hour of the day and something to be used practically in my business and home life.

I am grateful to Christian Science for the many blessings it has brought to my household, and I now see how much I might have had, had I accepted it when it was first brought to my attention by my wife's wonderful case of healing.—F. H. KILBOURN, Chicago, Ill.

I have long thought I ought to write something for the *Sentinel* and tell the great blessing Christian Science has been to me in making me contented. When it was first brought to my notice I was of all mortals most miserable in body and mind.

Without going into details, I will say that for thirty years I was a confirmed invalid. We had spent hundreds of dollars for help from material sources, employed physicians of various schools, and also tried many patent medicines recommended as a "sure cure," as it was said to help others, but all of no avail in my case. I would seem a little better for a time, only to become worse than ever. It was strange to me, that what seemed to help others did me no permanent good; and still stranger, that doctors did not agree as to what ailed me. Some told me I had heart disease, others said my heart was all right.

Some of the ills were dyspepsia, nervous prostration, kidney disease, and female trouble. Dizziness seemed my greatest foe, as the sensation of dizziness came on very suddenly, and left me quite weak and fearful. In fact, I was full of fear, even afraid of myself, afraid that I might lose my mind and do myself some injury if I were left alone. I was actually afraid to be alone, afraid to live, and afraid to die.

At last a time came when I thought I had to die. Paralysis caused my left arm to become helpless, and as my mother and grandmother had both died from that dread disease, I had great fears that it would be my inheritance, and like Job, the thing which I greatly feared had come upon me. The doctors then said they could do no more for me, as I had no constitution to build upon.

At this stage Christian Science was brought to my atten-

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tion by a dear friend who gave me some Christian Science Journals to read, and also loaned me "Science and Health with Key to the Scriptures." My only regret is, that I did not know of this precious book years ago. It would have saved me much suffering. It did not take me long to decide what to do. I had lost all faith in doctors and medicine, and I said, "Send for a Christian Science healer at once."

The healer came, and the first thing she said was, "God never made you sick." That was a new idea to me, and gave me hope. Thanks to the eternal builder and architect, I did have something to build upon,—the foundation of Truth whose builder and maker is God.

I now have better health than for years. I had often wondered why God punished me by causing me to suffer as I did, just when my children needed a mother's care. Now I know it was not God's will, but my own erroneous belief and ignorance of what God is to us.

Words cannot express my thankfulness for the understanding of this blessed Truth, and I am more than thankful to Mrs. Eddy for her helpful books. I was very slow in gaining an understanding of Science and Health. It was so foreign to anything I had ever read.

Let me add, that my healing was slow, and I have yet many things to overcome, but with God's help, I will strive, watch, and pray, to attain the end of all things; namely, perfection, and be satisfied.

My husband and myself are members of First Church of Christ, Scientist, Chicago, also members of the Mother Church, Boston. We have all of Mrs. Eddy's books also the *Journal* and *Sentinel*, and we are greatly helped by reading them.—Mrs. E. Fryant, Sault Ste. Marie, Can.

I have been wanting for a long time to write my demonstration to the *Sentinel*, to help fill the list of the proofs of God's power over error. This demonstration I am going to speak of was made last summer. My sister and I were out in the country, and we were going to get a drink at a wind-pump. The handle was unbolted, and in connecting the handle while the windmill was running, one of my fingers was caught under the handle and the joint was mashed. In a short time it was swollen twice its natural size. For a moment I thought of pain, and just as quick as I thought of Truth my finger stopped paining. My sister asked me if my finger hurt me; I said, "No, there is no pain in Truth." I then repeated the prayer in the Manual. When I got home error said there was sensation in matter, and I realized that God was an ever-present help in trouble. I forgot to say my finger was curved like a hook and was black and blue on both sides. I read Science and Health, and the swelling went down, but yet my finger was curved. This happened on Sunday, and on Wednesday Truth had done its work, for my finger was as straight as the other and there was not even a mark left. That proved to me that if we rely on God He will be an ever-present help in trouble.

I would like to speak of the children's Sunday School, which numbers about thirty earnest little workers for this Truth that makes us all free. My sister and brother and I have not missed our places in this little band for two years. We go a distance of two miles, and some of the children come six and ten miles. I give this, for I am always glad to hear from the children.

Lama Watkins, Lincoln, Neb.

My whole life had been a gloomy one, regularly despondent spells would come, making myself and all about me very unhappy. After years of poor health, nervous prostration came on, which caused great suffering for about three years. It is nearly four years since the Truth came into our home, that had been so filled with trouble and sickness; debts had accumulated, my husband and myself perfectly hopeless. Physicians said I could never be well. Now, I am a well woman; my housework and sewing taken up again; my three children kept well and happy. With them many cases of sickness have been quickly met, croup and measles among them. Other members of the family are receiving the benefits of this Truth.

We know that God is all, and we have only to acknowledge Him in all our ways to receive the blessing. We have our work to do that He has given us, "the strength is all His own." When ready to unite with the Christian Science Church, I asked dismissal from the Episcopal Church of Escanaba, Mich., of which I was a member and received a kindly letter in reply.

I truly desire to express my gratitude to our Leader, also to the Scientists here who have helped me up out of bondage "into the glorious liberty of the children of God."

Mrs. S. Corey, Green Bay, Wis.

Having read the *Sentinel* for many months, and having received so much help and encouragement from its pages, I feel it a pleasure to add a little to its columns by giving one or two demonstrations of the many benefits received from this blessed Truth, that grows dearer to me every day.

I had weak eyes. I had worn glasses at different times and for the last two years had worn them constantly. I consulted physicians and specialists, but received only temporary relief. Finally my eyes became so painful that I could scarcely endure it. I was advised to try Christian Science. I did not know anything about it, and only knew one person (my grandmother) who did. I went to see a healer and after the first treatment, I took off my glasses, and it was never necessary to wear them again. I was treated some time before being fully healed.

Another demonstration was that of spinal trouble. Two physicians told me that I would have to have an operation, and would probably be an invalid all my life. I was treated by the same faithful Scientist and was healed. I cannot express my gratitude to God .and to our Leader, Mrs. Eddy, who has shown me the way to Life, Truth, and Love.

Many other troubles have been met and each day makes its demands upon us.—Mrs. R. G. F., Bucyrus, O.

Two years ago, when I was carrying a heavy load, I slipped and strained myself, and was in great pain. I sent for the doctor, who came and said I would soon be well. After treating me for nine months, he said he could do no more, and ordered me to the hospital, where I stayed for a month. Finding they could do no more, I came home again, with the only thought to die. I lay for three months on a bed, sometimes better and sometimes worse.

One day I was looking from my window, and saw a lady visiting a sick woman. I sent and asked the lady if she would be so good as to come and see me. She came and read Science and Health to me, and brought me some Sentinels. After I had been treated two or three times I got well.

I am pleased to tell what true Christian Science has done for me. I thank God to think He gave me power to learn, and thank the dear lady and Christian Science.

Edith Palmer, Yates, Gloucestershire, Eng.

Two years ago the thought was given me that our supply is from on high. More than once since, the thought has proven to me the nothingness of seeming lack. I have never felt a lack in our supply of Christian Science literature, but during the past few weeks I have felt such a richness of material with which to work that the thought has come to mean far more than it has ever meant before. Our supply *is* from on high.

Meta Burdick, St. Louis, Mo.

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Religious Items.

Arthur Bumstead, Ph.D., says in the *Universalist Leader*:—

"A period of strenuous commercialism and materialism must be followed sooner or later by a period of reaction. Such a reactionary movement is already in evidence both within and without the Church. . . . A religious system will ultimately gain ground or else lose its hold upon the hearts of the masses according as it supplies to them the spiritual food which they crave. It cannot be denied that the Church has oftentimes in the past been found wanting in this matter—that it has failed in instances where other systems have succeeded. . . .

"This reaction from materialism goes hand in hand with the Church's return to the teachings of Jesus in their simplicity, and the movement is bound to find expression not only in the higher type of spiritual thought and doctrine, but also in a deepening and broadening of the altruistic impulse, destined ultimately to revolutionize the condition and life of great masses of the world's population. . . .

"A broader tolerance, a more spontaneous acknowledgment of the good in other systems, is yet to be accorded its proper place in the catalogue of Christian virtues. Not only are denominational barriers to be broken down before a growing spirit of union and brotherhood, that the aggressive forces of Christianity may be mobilized for economical and united operation, but more than this, the powers that work for righteousness outside the pale of so-called orthodoxy must receive the recognition that is their due, for they also are the fruits of the Spirit. The prerogative of Israel has indeed passed to the Gentiles; those who do the will of the Father, whatever their creed or method or station, are acceptable in his sight; and the temple of the Spirit is the throbbing heart of humanity, whether Christian or pagan."

Prof. Francis G. Peabody says in part, in *The Congregationalist and Christian World*, in answer to the question, "Why am I an optimist?"—

"The world looks better the more closely it is seen. Social service renews social hope. He that wills to do the will comes to know the doctrine. He that loses his life for others' sakes comes to find his own life worth the living. The renaissance of philanthropy which our time is witnessing is the forerunner of a renaissance of faith. The way out of one's social discouragement is to contribute social courage. The secret of the worth and significance of life is hidden from many who are wise and prudent and disclosed to those who 'lend a hand.'"

And Philip S. Moxom of Springfield, replying to the same question, gives as his third reason,—

"Because life rises to higher levels and does not go back. The world is better to-day than it has ever been in the past. Both commerce and war grow more humane. The increasing sociality of the nations makes clearer the essential solidarity of the race. Brotherhood, long a sentiment, emerges in the consciousness of mankind as divine fact. Love and law, working toward one end, are disclosing their essential unity and drawing all life under their sway."

Bishop Andrews made a remarkable address to a class of candidates for religious orders in the Baltimore Methodist conference recently. He said that great religious thinkers were endeavoring to reconcile the doctrine of evolution with that of orthodox religion. He argued that the theory of evolution was, after all, very possible, supplementing the statement with his belief that God might have adopted this method of divine unfoldment, adding here and there a great stroke, a mighty miracle. He said further:—

"We do not think now as we did half a century ago. We see God and Christ and the Holy Ghost in a different light. I must confess that I see God differently from what I did in my younger years. I thought of Him as a personal being in some distant part of the universe. Now I think of Him as a power within us, and I am impressed beyond measure with the all-pervading beauty and glory of love as a means of transforming humanity. We see that it is love that accomplishes God's work in man."

We have great need in our day of what the apostles call sound men, fullgrown men, mature men, who can feed on meat, solid food, and have an appetite for it and a digestion for it, and who are not confined to a milk diet. Milk is good, but it is intended chiefly for infants. Christ said that when the Holy Spirit should come he would lead us into all the truth, and not simply into some narrow portion of it. We are in need of Christian teachers who can see the whole New Testament, and not some select part of it which is emphasized and over-emphasized until it becomes positive error and the source of serious danger. A half truth is often a whole lie. We need to know how to divide rightly the word of truth and reject none of it. In malice be infants, but in understanding be men—whole men, sane men, wholesome men.—*The Examiner.*

The world is languishing for a renewal of the life and power of Jesus Christ. Think of the risks he took, the daring he showed, the frank reliance he placed on God, his Father, and man, his brother, and truth his weapon, and love his motto. He ventured all on his confidence that men loved truth enough to take what he had to give; that they appreciated love enough to answer it with their own; that they recognized what is highest and best so heartily that they would not abandon or ignore it altogether. This is the very ground of his success. He has won his way with our souls because he believed in us. He has gained much because he ventured much. We, too, if we are to be his disciples, must follow hard after him.

REV. DR. JOHN COLEMAN ADAMS.

The wayside ministry is far more effectual than the ministry of the pulpit. Most preaching is done to those who need it least, and reaches the really needy only as it is distilled through the first hearers into lives which others see. If the people would only realize that at best the preacher can only place in their hands his sublime message; they must carry it out into the world; they must so interpret it by the beauty and sincerity and cheerfulness and kindliness of word and act that he who runs may read. A really Christian man going about his daily life as a constant ministry, reaches every week a larger congregation than the most popular preacher.

The Universalist Leader.

Whatever our past life may have been, at whatever point of life and progress we may be standing, if we would not destroy what we have still left of spiritual apprehension, if we have any desire to grow in spiritual growth, the first thing to be done is to face conscience—to be entirely honest with ourselves, to cease from excusing ourselves to ourselves, to cease from subterfuges and self-deceptions, and bring ourselves, our desires, our past lives, our aims, our characters into the light of conscience and of God, and there desire to have them searched, sifted, cleansed.—J. C. SHAIRP.

Fredk. S. Jewell has this in *The Church Standard*: "Between the neglect of the Bible, the misconstruction of the Bible, and the abuse of the Bible, Bible truth has often small chance for preserving its integrity or extending its influence. Of the three wrongs just mentioned, the first and the last may be regarded as the worst—both so essentially bad that each might almost be said to be worse than the other. But, if not one of the worst, the second must be pronounced the strangest, for it is the work of those supposed to be versed in the Bible."

The Independent states that the Biblical scholarship of Europe is now for the first time reaping some good results from the friendship which exists between the Sultan and the Kaiser. A special irade of the former recently published directs that the whole Christian literary contents which have recently been found in the famous Kubbeh-el-Chasme, or treasury of Constantinople, are to be sent to Berlin as a gift of the Sultan.

Wayland Hoyt, D.D., says in *The Homiletic Review*: "One, telling how the critical and deciding thing in the battle of Waterloo was the Château Hugomont, says: 'Similarly in every human being there is one element about which the battle of life is fought. It is the will. If good secures that will, good conquers; if evil secures that will, evil conquers. The whole contest of good and evil over our humanity is as to the control of the will.

In studying the Scriptures, we should not ask, "What have we usually been taught on this subject?" but, "What is the truth?" With this attitude toward the Bible, we may expect new revealings of truth to be made constantly; and if what we have learned in the past is the truth, these new revealings will be the old truths in a fuller and more glorious unfolding.

Advent Review and Herald.

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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.

National.

H. Clay Evans, Commissioner of Pensions, will succeed William McKinley Osborne as consul-general to London. General Osborne passed away April 29. Mr. Evans will assume charge of his new duties about the first of June.

The office of consul-general to London carries a salary of $5,000, and in addition to this there are fees which add from $15,000 to $20,000 to the income. It is the most important and most lucrative post in the consular service, and is more sought after than any of the diplomatic posts except the ambassadorships.

Eugene F. Ware, of Topeka, Kan., will succeed Mr. Evans as Commissioner of Pensions.

The new Chinese exclusion law went into effect Monday, May 5, when the former law expired by limitation. The new law is without limitation as to date. The provisions of the law are to be extended to the Philippines and all the other insular possessions of the United States. The register of all the Chinese now in the islands is provided for, and they are prohibited from coming to the main land.

The Government receipts during the month of April were $45,215,390.29. The expenditures were $40,799,263.05, leaving a surplus revenue for the month of $4,416,127.24. So far in the current fiscal year there has been a surplus of $65,593,270.02. The present indications are that the surplus for the year will not reach the $100,000,000 mark as estimated by Secretary Gage.

The State and Treasury Departments have definitely settled the ambiguous points in the Chinese protocol with respect to the indemnity. There is no further obstacle to the beginning of business at the fiscal agency of the United States, which the International Banking Company will establish at Shanghai.

The battleship Illinois sailed from New York, April 30. She was commanded by Real Admiral A. S. Crowninshield, and will represent the United States navy at the coronation of King Edward. She has 37 officers and 698 men, the largest complement ever carried by a vessel in the United States navy.

After five years' service Secretary John D. Long closed his official career as head of the Navy Department, April 30. He was succeeded by Representative William H. Moody of Massachusetts. Secretary Long will resume the practice of law in Boston.

The news that President Roosevelt has expressed his endorsement of Governor Dole's administration has been received at Honolulu with general satisfaction by the business interests. It is hoped that political quiet will ensue.

The omnibus public building bill, which was introduced in the House last week, authorizes an expenditure of $15,000,000, and provides public buildings for every State in the Union except Delaware and Idaho.

Secretary Root has returned from Cuba. He has practically completed arrangements with Governor-General Wood and representatives of Cuba, whereby Cuba will be turned over to its inhabitants May 20.

George B. Cortelyou, secretary to the President, will become a member of the cabinet if the proposed Department of Commerce is established.

Secretary Hay has sent a letter to the Senate stating the necessity for postponing the Louisiana Purchase Exposition from 1903 to 1904.

Foreign.

The city of Santo Domingo, capital of the republic, has capitulated to the Revolutionists. With the exception of Puerto Plata, the insurgents have obtained possession of the entire republic. Vice-President Horacio Vasquez, leader of the revolutionists, has entered Santo Domingo at the head of the troops and President Juan I. Jiminez, whose government has been overthrown, has sought refuge in the French consulate.

The United States cruiser Cincinnati has started for Santo Domingo, and American interests will be fully protected whatever may be the nature of the government.

A party of Russian capitalists attended the meeting of the Interstate Cotton Seed Crushers Association which met at Dallas, Texas, last week. These capitalists are studying American methods of handling cotton and cotton seed products. They contemplate establishing a cotton seed crushing plant in Russia, and if it proves profitable will extend it to meet the demands of the trade in that region.

May 1 a great industrial and art exposition was opened at Dusseldorf, Germany, which is of more than local importance. The grounds cover an area of one hundred and fifty acres and contain one hundred and sixty structures representing a value of $2,500,000.

An organist who died in Sweden recently had held the position of choirmaster and organist in one church for seventy-two years without missing a service. He and his ancestors had played the organ in the same church for two hundred years.

A general meeting of the Boer leaders will take place at Verseniging, Transvaal, May 15. It is expected a final decision on the subject of the peace negotiations will be reached.

Severo, a Brazilian aeronaut, has constructed an airship having a capacity of 2,344 metres, four times as great as the airship of Santos-Dumont.

China has paid the fourth instalment of the indemnity to be paid on account of the Boxer troubles. The amount was $1,350,440.

Industrial and Commercial.

The Marconi Wireless Telegraph Company has purchased the inventions of Prof. Michael L. Pupin of Columbia University covering the attuning of transmitters and receivers, to protect the secrecy of messages sent by the wireless system. The contract has been let for the last of the equipment of the stations at Cape Cod and Cape Breton, and it is expected the company will be prepared to handle commercial business by August 1.

The Metropolitan National Bank of Chicago which will shortly be merged with the First National Bank, recently divided seventy-five thousand dollars among its employes. The gifts ranged from fifteen thousand dollars to the cashier down to fifty dollars to the messenger boys.

A. E. Stillwell, promoter and president of the new Salt Lake, Orient, and Mexican Railroad, has purchased about $2,500,000 worth of steel rails in England and Canada with which to lay the Mexican division of the road.

Practically one-half of the importations of the United States are now manufacturers' materials. The value this year will be about $425,000,000, the largest in the history of the country.

Railroad building is proceeding with remarkable activity in Texas this year. Eight great systems in the State will build about three thousand miles of track during the present year.

Beginning May 1, certain employes of the American Smelting and Refining Company will have a share in the profits of the company.

General.

An interesting feature of the religious exhibit at the World's Fair in St. Louis, will be the world-famous models of the Tempie of the Jews, which were prepared by Dr. Schick, a German archæologist, and perfected by his son-in-law, Dr. L. Schoenecke of Jerusalem. Dr. Schick went to Jerusalem some thirty years ago and made the Temple area his life-study. The fruits of his life-work are to be seen in the fine models made of thousands of pieces of wood and showing the various temples as this learned scholar believed them to be. Efforts have been made to secure these models for use at other expositions, but so far without success.

A committee of Buffalo citizens have obtained subscriptions and decided upon a plan whereby the famous electric tower and some of the main features of the Pan-American Exposition may be retained in Buffalo's park system. The tower may be placed on the lake front.

The Southern Pacific Railroad is building a trestle bridge across the great Salt Lake. The bridge will be about twenty-five miles long and will save forty-one and a half miles of the distance.

The annual congress of the Sons of the American Revolution was held at Washington last week. Massachusetts has 1,424 members, the largest enrolment of any State.

The Supreme Court of Indiana rules that four cents is the legal street car fare in the State, and that the three-cent fare law is invalid.

Excluding navies, the estimated value of the shipping of the world is $294,000,000, with all but $67,000,000 of this value owned and controlled by the nations of Europe.

Paderewski cleared $125,000 during his recent American season of ten weeks. This was his fifth season.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

A Correct View of Christian Science.

New York, April 15, 1902.

Editor of *The Commercial Advertiser.*

Sir:—May I be allowed to call attention in your esteemed columns to the purely fantastical picture of Christian Science teaching and practice drawn by a member of the bar before the Society of Medical Jurisprudence last night? Judging by the report in your issue of April 15, a little study of original sources and some familiarity with the actual results of Christian Science would have saved him from such curious errors. He states of Christian Science: "It is not my purpose to go into the question whether the Scriptures afford any basis for its theories." But this question is of supreme importance, and unless the member of the bar can explain how Jesus, his disciples, and the apostles of the early Christians healed the sick, he must not attempt to pass judgment upon the Christian Scientists who are trying to follow Christ's command to "heal the sick" as well as save the sinner.

The mental, moral, and physical regeneration accomplished by Christian Science is a fact, established by the personal experience of a great multitude of earnest and intelligent people. It is being demonstrated daily and hourly, here and abroad. Would it be right for those who have some understanding of Christian Science to withhold their help, when it is requested? I do not think the member of the bar would care to take such a responsibility upon himself, in view of the sorrow and misery, sin and sickness which we see on every hand. Would he advise Christian Scientists to give their services gratis, instead of accepting the small remuneration which is offered them? Then, indeed, the members of the medical profession might justly consider that they had a real grievance.

As a matter of fact, every well-informed person knows that Christian Scientists do not practise medicine, but refer all those who want medical treatment to regular physicians, who have spent years in acquiring the necessary knowledge. Christian Scientists try to practise what all true religion teaches; namely, a complete reliance upon God as the Principle governing the universe, including man.

The member of the bar should talk with some of the persons who have been saved from the grave after all material remedies had failed, then he would not find it in his heart to speak disparagingly of Mrs. Eddy. If he associated with Christian Scientists he would discover that there were no "preachers" among them, but that the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, are their only preachers. He would learn that Christian Science churches are incorporated in the ordinary way, with responsible boards of trustees and treasurers in charge of the church funds, and that these funds are collected and disbursed as in the churches of other denominations with which I am familiar. It is ridiculous to suppose that the Readers of Christian Science churches are more susceptible to mercenary motives than the pastors or clergymen of other Christian denominations.

The member of the bar is quite correct in stating that "the mind is a delicate instrument . . . subject to malign influences," and it is this very influence, which he describes in the first part of his address as "hypnotic suggestion," against which Christian Science battles, with such success. He should be glad to know that a method has been discovered of coping with the latent evils which are now coming to the surface, and which cloak themselves under the terms of mesmerism and hypnotism, personal magnetism, etc.

These phenomena are produced by the exercise of will-power, but Christian Science deprecates and deplores the exercise of such methods. The Christian Science text-book on page 144 (Rev. Ed.), contains the following conclusive statement:—

"Will-power is not Science. It belongs to the senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism. Will-power may infringe the rights of man. It produces evil continually, and is not a factor in the Science of Being. Truth, and not corporeal will, is the divine power which says to disease, 'Peace, be still.'"

Hypnotism may be used, consciously or unconsciously, from evil motives or for evil purposes. Christian Science can only be used for good. The physical healing accomplished by Christian Science is, in every case, the after effect of a spiritual uplifting and a general mental and moral betterment.

The member of the bar should also know that Christian Science does not teach that sickness is "the mere wind of imagination." Mrs. Eddy writes, in one of her works: "Disease is more than imagination; it is a human error, a constituent part of what comprise the whole of mortal existence,—namely, material sensation and mental delusion" (No and Yes, p. 12). In another work Mrs. Eddy writes: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. It is more than fancy, for it is solid conviction" (Science and Health, Rev. Ed., p. 460).

The beneficent results of Christian Science are not published in the public prints, but there are probably few of the readers of your esteemed paper who do not know of cases of healing, either in their own families or among their friends. A vast body of witnesses know the truth of Christian Science from personal experience and are grateful.

Yours truly,
W. D. McCRACKAN.
In *The Commercial Advertiser.*

In Reply to Rev. Palmer.

Editor *Tribune.*

Dear Sir:—On March 24 you published a synopsis of a sermon by Rev. Ray Palmer of Sunday, March 23, in which he makes many incorrect statements concerning the teachings of Christian Science, some of which are: It is against the Bible, it is un-Christian, it is heathen in origin, it denies the atonement of Jesus Christ, etc.

Jesus Christ explained his earthly mission in his answer to John's inquiry, "Art thou he that should come, or do we

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look for another?" He answered, "Go and shew John again the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." Thus he defined the Christ mission. Again, he said to his disciples "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also." Again, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. 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. . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the work with signs following."

The refutation of the belief and oft-repeated statement that Christian healing belonged solely to Jesus and his immediate disciples is established by the wonderful conversion and subsequent practice of spiritual healing by St. Paul, who was not an immediate disciple of Jesus.

Profane history shows that this healing work continued for about three hundred years after the ascension, or until the temporal power gained ascendency in the Church, thus superseding the purely spiritual power exercised by Jesus and his apostles, and which is again becoming practical through the teachings of Christian Science, and in accordance with Jesus' statement, "Lo, I am with you alway, even unto the end of the world." Christian Science has its basis solely in the spiritual import of the Bible, and especially in the teachings and practice of Jesus Christ and the apostles, and, therefore, could not consistently be "against the Bible."

The stereotyped statement made by theologians that Christian Science is neither Christian nor Science has been fully answered so many times that the expression is becoming an absurdity. Every Christian should know that the science or knowledge of Christianity shows how to pray the "effectual fervent prayer" that "availeth much." It is this kind of prayer that heals the sick, and the fact that there are those who call themselves Christians, and who do not understand the teachings of Jesus Christ sufficiently to heal the sick, is no argument against those who are striving to live higher and holier lives, and who are again learning how to preach the gospel with signs following. It would seem that a work of this character should be far removed from jealous slander, even though the Master said "The time cometh, that whosoever killeth you will think that he doeth God service."

The writer can state with authority that Christian Science does heal the sick. There are thousands of well-authenticated cases of healing from all forms of disease, as well as from the worst forms of vice and sin, and if the Rev. Palmer still feels in his heart that he has any doubt about this, I shall be glad to furnish him with names and addresses of a number of people to whom he may write, or on whom he may call personally. The mystery is that these people who have the most to say concerning Christian Science seem to be totally blind and ignorant as to what is going on around them.

As to the reality of matter, only a gross materialist would argue for the substantiality of the material world. The Christian preacher or ethical teacher understands that the Saviour of mankind, as foreshadowed by seer and prophet of the Old Testament, would necessarily be one who would establish a spiritual rule, setting at nought the temporal and corruptible; and the Saviour of the New Testament, Jesus Christ, laid down the conditions of this spiritual rule in the Sermon on the Mount, and practised his rule in his works of mercy, never depending for his results upon any belief in matter.

The article quotes Rev. Palmer as saying that Christian Science is un-Christian, and denies the existence of sin, sickness, and death. Christ overcame sin, sickness, and death, thereby proving their unsubstantiality, and consequent unreality. He said he came not to destroy but to fulfil; he therefore established the permanency of good, health, and life. If evil is real, then Church and ethical institutions are presuming to annul what God made. If sin, sickness and death are real, they must be good, and God must have made them so, since it is said, "He made all that was made, and all that He made was good." Then *materia medica* blasphemes in relieving suffering and prolonging human life.

Objection is also found to the statement in Christian Science that "Heaven is not a locality." This we believe to be in accordance with the teachings of Jesus Christ. We cannot conceive of heaven being where God and His kingdom are not. Jesus Christ described the Kingdom of Heaven and the Kingdom of God in figurative language, showing it to be spiritual growth, as in the parable of the mustard seed, and the parable of the leaven hidden in the meal, and located it within the possibility of every individual consciousness here and now. When he was demanded of the Pharisees "when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

Christian Science spurs us on to search the Scriptures, that we may understand God better and demonstrate this understanding. Paul said "For the kingdom of God is not in word, but in power," "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

JAMES A. LOGWOOD.

In *The Chillicothe* (Mo.) *Tribune*.

Reply to Article by J. L. H.

Editor *Elk County Citizen*.

Your issue of March 26 is before me in which I find an article from J. L. H., commenting on Mr. Kimball's lecture, wherein he attempts to point out the "Fallacies" of Christian Science, and also promises the public further education along this line.

Our critic says: "There can be no science in Christianity," and "It is impossible to know God." Is it not just as proper, and of much more value, for us to learn the great truths of Christianity as taught by Jesus, that we can practise them daily in our lives, as to learn material sciences?

Many persons seem to think that it is wrong to attempt to know anything more of the Scriptures than our fathers knew; that what was good enough for them is good enough for us; but we do not seem to take that view of our progress in the material things about us, and hail with delight all the inventions for the good of mankind. Why should we not be as much interested in knowing spiritual things—the things of God?

Assuming that our critic accepts the Bible as the word of God, let us see what it has to say about knowing God. See in 1 Chronicles, 28 : 9, David's charge to Solomon. Also Psalm 46 : 10 and Hosea, 2 : 20 about knowing God. Then in the New Testament read, John, 10 : 14, Hebrews, 8 : 11, Matthew, 5 : 48, and John, 17 : 3, where the Master says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

When are we to begin to know God? Most assuredly now; and only as we gain that practical understanding of God as ever-present Good that enables us to "Judge not, that ye be not judged," and to love our neighbor as ourself; that teaches us that God never had a favored people, but

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loves, cares for, and protects His children to-day as He ever did, are we beginning to know God. This knowledge gives us happiness, health, and harmony now.

Our critic says Christian Science cannot be demonstrated. It can be and is demonstrated every day, in healing the sick, in reforming the sinner, and revealing God to the infidel. Because there may be failures, is no evidence that Christian Science cannot be demonstrated or that it is a "false science," any more than the failure on the part of some to demonstrate mathematics proves it to be undemonstrable.

Our critic, no doubt, is sincere in his belief that no one has been healed by Christian Science aside from "suggestion," but those who have been given health and happiness by Christian Science, when all material means had failed, know that it was nothing but the healing power of God, which is vouchsafed to all God's children, when they are ready to trust Him above all else.

If J. L. H. will carefully read Matthew, 17 : 14–21, he will see he is mistaken in the statement that the apostles healed "instantly." They sometimes failed, though they had Jesus with them as a teacher. But he told them why they failed: "Howbeit this kind goeth not out but by prayer and fasting." Christian Scientists are learning that it is by the prayer of faith—not a blind faith, but an understanding faith that God is all—and fasting, that is, by abstaining from dependence upon material things for our sustenance, our health, happiness, and harmony—that salvation from sin, sickness, and all error is accomplished; knowing that if we seek first the kingdom of God and His righteousness all these things shall be added. So we are not discouraged but labor on, trusting God as our deliverer.

It is true Mr. Kimball is not an educated physician, but Christian Science *has* healed cancer and many other diseases pronounced incurable.

Jesus worked only among the people who wanted his healing; and in his own country it is said, "And he did not many mighty works there because of their unbelief." Neither are Christian Scientists inclined to impose their methods of healing upon those who do not believe, but are more than glad to bring God's healing power to the consciousness of any who desire it. If the people "who do not think" are the ones who accept Christian Science, there will soon be a vast army of unthinking people, for it is growing rapidly in numbers. But this statement is a mistake, for it is those who, like our critic, first take exceptions, then think and study till they see by the changed lives of their friends that there is something in practical Christianity, and are ready to join with the Psalmist in singing praises to God, "Who forgiveth all thine iniquities; who healeth all thy diseases." EDWARD H. KEACH.

In the *Elk County* (Kan.) *Citizen.*

Gladness.

If living is a joy to you,
Because your soul is sound,
And life seems good and sweet and true
That you have haply found,
Then sing no false and hopeless strain
Of doubting and despair,
But lift your voice all clear and plain
And sing that life is fair!

Sing of its beauty and its worth,
Its bright and sunny skies.
Sing all the loveliness of earth
As seen by happy eyes;
For then the souls despondent born
Shall find them brave and strong,
Their way less gloomy and forlorn
Because of your glad song.

RIPLEY D. SAUNDERS, in *St. Louis Republic.*

The Lectures.

At Salt Lake City, Utah.

A crowd which filled every seat in the Salt Lake Theatre assembled last night [April 13] to hear the doctrines of Christian Science presented by Edward A. Kimball of Chicago, a lecturer sent out by the Mother Church, The First Church of Christ, Scientist, of Boston. Prominent members of the local church were seated on the stage. The keenest attention was manifest throughout the address, which was a clear and convincing presentation of the beliefs advanced by Mrs. Eddy and her followers.

Salt Lake (Utah) *Tribune.*

Mr. Frank B. Stephens, a prominent lawyer and former city attorney, introduced the lecturer as follows:—

Ladies and Gentlemen:—I deeply appreciate the honor conferred upon me when I was requested to introduce the speaker of the evening. It is a double honor; first, because of the high character and well-known ability of the distinguished gentleman who will address you, and still more because of the lofty purpose he represents.

Physicians of all schools have the same object, clergymen of all denominations work for the same end, and all fair-minded persons are willing to listen to the other side.

The world is hungry for relief from the tyranny of sickness and sin. Humanity has always been struggling to escape from bondage. The greatest literary and forensic efforts in every age have been devoted to the cause of personal, political, and religious liberty. For this cause the man of Galilee died. His cross is the central figure in history; and while ambition, avarice, injustice, and oppression seem to have run riot as well since as before the time of our Saviour, yet from that central figure the pure, calm rays of divine love have shone down through the centuries, gradually melting away the stormy passions of the human heart. Conspicuous in every age have been noble men and women, who have proclaimed the eternal verity of divine love and truth; their paths have not been strewn with flowers. Socrates was compelled to drink the hemlock cup; Jesus was crucified; Savonarola was burned; Martin Luther was imprisoned, and Abraham Lincoln was indeed our martyred President.

There was a time when it was not safe to proclaim a scientific truth in the material world; once it was not safe to say "the world is round." But now we live in an age of progress. Now the man or woman who sincerely claims to be able to present a new and valuable thought in any department of investigation is sure of intelligent and attentive listeners. For many years Mrs. Eddy and her students endured the shafts of ridicule, and the attacks of minister, layman, and legislator; now the most intelligent citizens, the most prominent educators accord her representatives a respectful hearing.

The gentleman who will address you this evening recently spoke at Lincoln, under the auspicious patronage of E. Benjamin Andrews, Chancellor of the State University, and former president of Brown University. The Hon. Jacob Schurman, President of Cornell University, who was, as you know, on account of his great ability and unimpeachable integrity, chosen by President McKinley to be chairman of the Philippine Commission, recently invited Mr. Carol Norton to deliver a lecture upon Christian Science to the students of Cornell University.

The last half century has been wonderfully rich in benefits to humanity, and noble women have been especially conspicuous in their efforts for the uplifting of mankind; often what they have accomplished has been in the face of obstacles laid in their way by the hand of man. We are accustomed to think that men freed the slave, but we should not forget that while statesmen were debating the Missouri Compromise, while ministers of the gospel were disputing

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among themselves whether or not slavery was a divine institution, Harriet Beecher Stowe was touching with inspired pen, responsive chords of justice, mercy, and love in the great American heart, and creating thereby the national sentiment in favor of freedom which actually accomplished the result. While men are spending millions in the construction of ingenious devices for destroying their fellowmen, Clara Barton, under the sign of the Red Cross, is carrying a message to humanity, which will do more towards preventing war than all the engines of warfare combined. I need not speak of the work of Frances Willard in the cause of temperance, nor that of Mary A. Livermore and Julia Ward Howe in the uplifting of their sex. It was Sarah Flower Adams who wrote that grand and helpful hymn, "Nearer, my God, to Thee." The poems of Alice and Phœbe Carey have brought comfort to many an aching heart. These women are among those who have kept bright the rays of truth and love shining from the cross of Christ.

Many years before Mrs. Eddy was known to the world, that purest and best of American poets, Henry W. Longfellow, with prophetic vision, said:—

A lady with a lamp shall stand
In the great history of our land,
A noble type of good,
Heroic womanhood.

Such a lady bearing the lamp of truth, those who learn from Mary Baker Eddy believe her to be. Her message, if true, brings to the world, combined in one, all the uplifting efforts of the noble women I have mentioned. Concerning her and her teachings the speaker of the evening will address you. I esteem it an honor, and I take pleasure in presenting to you Mr. Edward A. Kimball, a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston.—*Correspondence.*

At Pittsburg, Pa.

Carol Norton of New York, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, delivered a free lecture at the Pittsburg Carnegie Music Hall last night [April 25] on Christian Science. There were few vacant seats in the hall, the audience being an unusually large and fashionable one. The lecture lasted over an hour, and Mr. Norton was listened to with the closest attention throughout.

The lecture was held under the auspices of First Church of Christ, Scientist, of Pittsburg. Mr. Norton was introduced in a very happy fashion by Col. Samuel Harden Church.—*Pittsburg* (Pa.) *Gazette.*

The remarks of Colonel Church were in part as follows:—

My information concerning Christian Science has been gathered, in part, from its critics, Mark Twain, Mr. Dooley, and some of graver speech, and in part from some whom I believe you will permit me to say, in all candor, are its over-zealous devotees.

On the one hand we have heard extravagant denunciation, and on the other hand, what seemed like exaggerated claims. Some extreme things in relation to medicine and surgery have been reported in the name of Christian Science, which have bothered me somewhat in my desire to know the truth about it, and these considerations, which must have entered into the minds of many others of my fellow-citizens will, I am sure, make us welcome an opportunity to turn away from both critics and zealots and listen attentively to the authoritative voice of Christian Science through its official mouth-piece. Surely a system which has so many faithful and intelligent followers must have a large measure of divine truth as its basis. What that truth is we shall shortly hear. Faith comes by hearing. And in this material age, when the ambition of many is for wealth and luxury, it is a blessed thing to know that there are good men and good women striving after the development of a higher spiritual life and a larger Christian faith.

The divine light has pierced the human heart and impelled it to action in many ways since the time when it moved one of its first children, Father Abraham, and the day has long passed when men may scoff at any just form of its manifestation. Every man ought to follow it to its ultimate end and his footsteps cannot go very far astray.

In all kindliness, then, and sympathy, and with open minds, whether we be for it or against it, we shall listen to the speaker to-night, who is well grounded in that faith which has been a healing solace to thousands of the best men and women in this world. The subject is, "Applied Christianity is Christian Science." It is a noble caption; it is a bold claim, and I hope he will be able to prove his thesis true.

I have pleasure, therefore, in presenting to you the lecturer of the evening, Mr. Carol Norton of New York.

Correspondence.

At Ogden, Utah.

The lecture on Christian Science delivered by Edward A. Kimball of Chicago, at Dignan's Hall last night [April 22], was a revelation to many people. The management of the hall, not expecting so great an attendance, had not provided sufficient chairs to seat the people. The Scientists provided a wagon load of chairs from the church after the chairs in the hall were all occupied, and many went away rather than stand, and some stood through the entire lecture, which lasted nearly two hours, the audience giving almost breathless attention.

Judge Rolapp of the District Court was to have introduced the speaker, but missing the evening train from Salt Lake, did not get home in time. The speaker was introduced by Mr. M. H. Lincicome, First Reader of the local Christian Science Church.—*The Standard,* Ogden, Utah.

At Butte, Mont.

The Auditorium was well filled last evening [April 20] and the large audience was much edified with the lecture by Edward A. Kimball of Chicago, a member of the Board of Lectureship of the Mother Church, in Boston. The lecturer was introduced by Rev. W. C. Shippen, who bespoke for the speaker that kind consideration of all thoughtful and intelligent persons, no matter how much they might differ with him as to the peculiar beliefs of the Christian Scientists.

The subject of the evening was, "The Cause and Scientific Cure of Disease." There was no admission charge and no collection was taken up. The audience was held in rapt attention for nearly two hours, the lecture being most interesting and instructive throughout.

The Butte (Mont.) *Miner.*

At San Antonio, Tex.

San Antonio's citizens were afforded the privilege of a lecture on Christian Science by Mr. Edward A. Kimball of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, on the evening of March 27. Turner Hall was well filled with an appreciative audience. Mr. Kimball was introduced in a few well-chosen and appropriate remarks by the Rev. Homer T. Wilson, pastor of the Christian Church.—*Correspondence.*

At Great Falls, Mont.

A fair-sized audience was at the Grand Opera House last evening [April 19] to hear the lecture by Edward A. Kimball, C.S.D., of Chicago, on Christian Science. The speaker was introduced by the local First Reader, Mrs. W. G. Ingram, who bespoke for him close attention,—and that he received for more than an hour, his lecture being very interesting.—*Great Falls* (Mont.) *Tribune.*

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At Canon City, Col.

A large audience greeted Mr. Edward A. Kimball of Chicago, at the Opera House, Tuesday evening [April 8] in his lecture on Christian Science. The speaker was introduced by Judge M. S. Bailey, who in his usual happy manner paid a tribute of regard to the people of this belief among us. He had watched them, he said, for many years, and could testify to the earnestness, happiness, and liberality of these people, who are among the best citizens we have. The address was listened to with interest to the close, and there were many expressions of appreciation, even from those who do not accept the doctrine as a whole.

Canon City (Col.) *Times.*

At Billings, Mont.

The lecture given by Mr. Edward A. Kimball of Chicago, a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, at the Opera House, Tuesday night [April 15] was largely attended and those present had the pleasure of listening to a logical and beneficial address. The subject was ably handled, and from the close attention paid, it would indicate that many were deeply impressed.—*The Billings* (Mont.) *Times.*

Lectures at Other Places.

At North Yakima, Wash.—William G. Ewing, March 9.
Jennings, La.—Silas J. Sawyer, March 23.
Fairfield, Ia.—Edward A. Kimball, January 19.
Superior, Wis.—Edward A. Kimball, February 22.

Notices.

Board of Education.

Those who are selected for examination in the June class will be duly notified. Those not selected will understand they are not called to the class.

It is probable that a meeting of the graduates of the normal classes which have been held under direction of the Board of Education, will take place during the third week in June, 1902, in Boston, Mass.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

To those who Approve and Countersign Applications.

Those who approve and countersign applications for membership with the Mother Church will assist the Clerk and also avoid disappointment to applicants if they will hold until after the semi-annual meeting, the applications which have been sent to them by applicants for their signature at a date too late to reach the Clerk before May 20, and notify them that their applications were too late to be entered.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form of invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the Clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid $4.00
Twelve or more to one address, each 3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '02, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

New Edition of the Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

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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.

Christian Science before a Society of Medical Jurisprudence.

The New York Times recently published a synopsis of a paper read by Charles M. Demond, Esq., of the New York Bar, before a meeting of the Society of Medical Jurisprudence of New York City. The paper was entitled, "Legal Prohibition of Unprofessional Mental Healing."

"Mr. Demond," the report says, "described Christian Science as a species of charlatanism dangerous to the community when it jeopardized life or health by teaching that medicines were useless, and that even surgery was often unavailing and could be replaced by praying."

Had we kept aloof from Christian Science, neglecting or refusing to look into it, it may be that we would have held views similar to those of this gentleman; but when we were compelled to admit from observation and indisputable personal experience that Christian Science prayer healed where both medicine and surgery had wholly failed, our point of view changed, and *nolens volens* we became a believer in the healing efficacy of prayer.

We feel absolutely certain that had Mr. Demond's experience been like ours his point of view would have been the same as our own. We are unable to see how it could be otherwise.

Mr. Demond makes a square issue between medicine and surgery, and prayer. Lawyerlike he does not circumlocute or evade. He boldly urges his issue upon his hearers and advocates legislation in support of his contention. According to the newspaper account, his hearers, the Medical Association, were with him. A committee was unanimously appointed to draw up a bill for presentation at the next session of the legislature embodying the views of the members of the society, which views appear to be, as stated by the president, Theodore Sutro, the prevention of "the further spread of dangerous Christian Science doctrines."

We might say much about this proposed action, but we shall refer to it, for the present, only briefly. Mr. Demond's recommendations were unanimously adopted by the Medical Association. Therefore the Medical Association unanimously adopted the issue that prayer for the healing of the sick must be stopped by legislation. This carries with it the connate proposition that the Medical Association is the censor of and for the people in their choice of healing methods, as well as the implied proposition that the Association and the curative system for which it stands constitute the only healing method having a right to recognition or existence. This is a remarkable proposition to urge upon the public, through legislative bodies, in the twentieth century. This same proposition was so repeatedly repudiated by the sober, just, and intelligent legislative thought during the closing years of the nineteenth century that its attempted revival in the twentieth sounds much like a wail from the dark ages.

The issue this Medical Association and its legal representative make, plainly put, is this: Shall the people of this free country pray for the sick as well as the sinful, or shall they not? Have the people of this country the right to obey and practically adopt into their lives the precepts of Holy Writ and the tenets of the religion of Jesus Christ, or have they not?

Christian Science has many times successfully met this issue in the past; it has no fear of the future.

Over against the proposition of Mr. Demond we feel almost compelled to put a few pungent words of the Hon. Frank S. Streeter of Concord, N. H.,—a worthy compeer of the former, we feel sure. In the course of an able argument in a suit in one of the courts of Concord, wherein an attempt was made to collect damages for alleged malpractice because a Christian Science minister during a short time offered prayers for the recovery of a sick person, Mr. Streeter laconically said:—

"Why was this suit brought? Was it brought for damages, or for making an attack on a religion which to-day has one million followers?

"The attack is an attack upon the theory that disease may be cured by prayer.

"From the time of Mrs. Spead's first attack until Mr. Tomlinson's services were first requested, she was under the general care of Dr. McMurphy. This term of treatment amounts to six hundred and sixty days.

"Mr. Tomlinson treated her four days. She paid him one dollar, and now wants this jury to award her damages in the sum of six thousand dollars, because a Christian minister for four days sent up his prayers to Almighty God on her behalf.

"I ask you with all candor where did she get her hurt during the four days that Mr. Tomlinson was treating her?

"The fundamental thing which Mr. Tomlinson taught her was that he relied solely on the power of God, sought by prayer, to effect relief; and that in trying to help those who seek his services he uses spiritual means alone. She was fully informed that he made no pretensions to the knowledge and skill of the ordinary medical practitioner. This is an assault on the Christian religion.

"You will be asked to say that prayer is fraud.

"Take the proposition which these two counsel say is a lie. Mr. Tomlinson's proposition is that the power of God can cure sickness through prayer. I don't envy the condition of mind of men who stand up and say it is a lie. That the power of God can't heal. I don't envy these gentlemen the honor of standing before the courts of New Hampshire and a jury and charging that when a Christian man says the power of God can be invoked to cure disease, he is not right; that such a man is a fraud, a humbug, a cheat, a charlatan, and a quack, just because he claims that prayers will cure. They are welcome to the glory they might get out of the establishment of such a statement. We might as well meet the issue now as any time, and the people who support these churches might as well have the case decided as to whether a man who believes in prayer is a hypocrite; who believes that prayer will heal is a fool.

"When President McKinley was stricken down, almost every head in the broad land was bowed in prayer, and are you prepared to say that those who prayed are humbugs?

"I tell you, gentlemen, there is something in me that rebels against an assault on this exercise which I cannot help regarding as sacred. Within recent years we have had our state advertised as a place of abandoned farms; then later we were pictured as decaying fast religiously, our rural religion being held up as most deplorable.

"But one more thing need be added, and that would be to have a jury of New Hampshire citizens say that the man who believes in prayer to God is a cheat, and that the corner-stone of the Christian religion is a fraud."

Mr. Demond in his remarks before the Association quoted some facetious references to Christian Science by the supposititious Mr. Dooley. He omitted, however, Mr. Dooley's much more facetious references to the practice of medicine and surgery. It seems not out of place, under the circumstances, for us to supply the ommission at least in part.

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We do not do this so much because of the wit displayed, as for the reason that, running through Mr. Dooley's supposed animadversions, there is a vein of deep and sober philosophy which furnishes food to thinking people.

The imaginary Mr. Dooley is made to discourse with his imaginary friend Mr. Hennessy about Christian Science. After listening with much interest Mr. Hennessy interjects the remark: "Sure 'tis all foolishness." To which Mr. Dooley sagely replies:—

"Well, sir, who can tell? If it wasn't f'r medical pro-gress, I'd be sure th' Christyan Scientists was wrong. But th' doctor who attinded me whin I was young'd be thought as loonatical if he was alive to-day as th' mos' Christyan Scientist that iver rajooced a swellin' over a long-distance tillyphone. He inthrajooced near th' whole parish into this life iv sin an' sorrow, he give us calomel with a shovel, bled us like a polis captain, and niver thought anny medicine was good if it didn't choke ye goin' down. I can see him now, as he come up dhrivin' an ol' gray an' yellow horse in a buggy. He had whiskers that he cud tie in a knot round his waist, an' him an' th' priest was th' on'y two men in th' neighborhood that carried a goold watch. He used to say 'twas th' healthiest parish in th' wurruld, barrin' hangin's an' thransportations, an' thim come in Father Hickey's province. Ivrybody thought he was a gr-reat man, but they wudden't lave him threat a spavin' in these days. He was catch-as-catch-can, an' he'd tackle annything fr'm pneumony iv th' lungs to premachure baldness. He'd niver heerd iv mickrobes, an' nayther did I till a few years ago, whin I was tol' they was a kind iv animals or bugs that crawled around in ye like spiders. I see pitchers iv thim in th' pa-apers with eyes like pooched eggs till I dhreamed wan night I was a hayloft full iv bats. Thin th' dock down th' sthreet set me r-right. He says th' mickrobes is a vigitable, an' ivry man is like a conservatory full iv millyons iv these potted plants. Some ar-re good f'r ye an' some ar-re bad. Whin th' chube roses an' geranyums is flourishin' an' liftin' their dainty petals to th' sun, ye're healthy, but whin th' other flower gets th' best iv these nosegays, 'tis time to call in a doctor. Th' doctor is a kind iv gardner f'r ye. 'Tis his business f'r to encourage th' good mickrobes, makin' two pansies grow where wan grew befure, an' to hoe out th' Canajeen thistle an' th' milkweed.

"Well, that sounds all r-right, an' I sind f'r a doctor. 'Dock,' says I, 'me vilets ar-re thinnin' out, an' I feel as though I was full iv sage brush,' I say. Th' dock puts a glass chube in me mouth an' says, 'Don't bite it.' 'D'ye think I'm a glass eater?' says I, talkin' through me teeth like a Kerry lawyer. 'What's it f'r?' I says. 'To take ye'er timprachoor,' says he. While I have th' chube in me mouth he jabs me thumb with a needle an' laves th' room. He comes back about th' time I'm r-ready to sthrangle, an' removes th' chube. 'How high does she spout?' says I. 'Ninety-nine,' says he. 'Good hiven,' says I. 'Don't come near me, dock, or ye'll be sunsthruck,' I says. 'I've just examined ye'er blood,' he says. 'Ye're full iv weeds,' he says. Be that time I'm scared to death, an' I say a few prayers, whin he fixes a hose to me chest an' begins listenin'. 'Annything goin' on inside?' says I. ''Tis ye'er heart,' he says. 'Glory be' says I, 'what's the matter with that ol' ingine?' says I. 'I cud tell ye,' he says, 'but I'll have to call in Dock Vinthricle, th' specyalist,' he says. 'I oughtn't be lookin' at ye'er heart at all,' he says. 'I niver larned below th' chin, an' I'd be fired be th' Union if they knew I was wurrukin' on th' heart,' he says. So he sinds f'r Dock Vinthricle, an' th' dock climbs me chest an' listens, an' thin he says: 'They'se something th' matther with his lungs, too,' he says. 'At times they're full iv air, an' again,' he says 'they ain't,' he says. 'Sind f'r Bellows,' he says. Bellows comes an' pounds me as though I was a roof he was shinglin', an' sinds f'r Dock Laporatteny. Th' dock sticks his finger into me side. 'What's that f'r?' says I. 'That's O'Hannigan's point,' he says. 'I don't see it,' says I. 'O'Hannigan must have had a fine sinse iv humor.' 'Did it hurt?' says he. 'Not,' says I, 'as much as though ye'd used an awl,' says I, 'or a chisel,' I says, 'but,' I says, 'it didn't tickle,' I says.

"He shakes his head an' goes out iv th' room with th' others, an' they talk it over at tin dollars a minyit, while I'm layin' there at two dollars a day—docked. Whin they come back, wan iv thim says: 'This here is a mos' inthrestin' case, an' we must have th' whole class take a look into it,' he says. It means me, Hinnissy. 'Dock,' he says, 'ye will remove its brain. Vinthricle, ye will have its heart, an' Bellows, ye will take its lungs. As f'r me,' he says, 'I will add wan more vermiform appendix to me belt,' he says. ''Tis sthrange how our foolish pre-decessors,' says he, 'niver got on to th' dangers iv th' vermiform appendix,' he says. 'I have no doubt that that's what kilt Methusalem,' he says. So they mark out their wurruk on me with a piece of red chalk, an' if I get well, I look like a rag carpet. Sometimes they lave things in ye, Hinnissy. I knowed a man wanst, Moriarty was his name, Tim Moriarty, an' he had to be hemstitched hurriedly because they was goin' to be a ball game that day an' they locked up in him two sponges, a saw, an icepick, a goold watch an' a pair iv curlin' irons belongin' to wan iv th' nurses. He tol' me he didn't feel well, but he didn't think annything iv it till he noticed that he jingled whin he walked.

"That's what they do with ye nowadays, Hinnissy. Ivry time I go into Dock Cassidy's office, he gives me a look that makes me wisht I'd wore a suit iv chain armor. His eyes seem to say, 'Can I come in?' Between th' Christyan Scientists an' him 'tis a question iv whether ye want to be threated like a loonytic or like a can iv presarved vigitables. Father Kelly says th' styles iv medicine changes like th' styles iv hats. Whin he was a boy, they give ye quinine f'r whativer ailed ye, an' now they give ye sthrychnine an' nex' year they'll be givin' ye proosic acid, maybe. He says they're findin' new things th' matther with ye ivry day, an' ol' things that have to be taken out, ontil th' time is comin' whin not more thin half iv us'll be rale an' th' rest'll be rubber. He says they ought to enforce th' law iv assault with a deadly weepin again th' doctors. He says that if they knew less about pizen an more about gruel, an' opened fewer patients an' more windows, they'd not be so manny Christyan Scientists. He says th' diff'rence between Christyan Scientists an' doctors is that Christyan Scientists thinks they'se no such thing as disease, an' doctors thinks there ain't anything else. An' there ye ar-re."

It is a source of regret that Mr. Demond, before concluding his paper, should have seen fit to make a personal attack upon Mrs. Eddy,—a Christian woman loved and revered by all who know her as well as by numerous thousands who do not know her personally, but who do know of what she has accomplished and is accomplishing for the alleviation of human suffering and human woe. These thousands, of their own experience, know the good they have received from her method of healing both sin and sickness through prayer, and it ill became any one claiming the distinction of a gentleman and belonging to an honorable profession to have belittled himself, his profession, and the society he addressed, by odiously comparing Mrs. Eddy to an anarchist.

We leave it to the utterer of this slander to justify, if he can, this conduct before a just, self-respecting, and fair-minded public.

A Word to our Co-workers.

On page 583 of this issue of the *Sentinel* will be found matter of interest and importance to all our readers. The familiar headings "Literature for Distribution" and "Rules to be Observed" have appeared in our columns for several months, but our readers should not conclude that it is un-

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necessary for them to read this part of the *Sentinel*. Important additions and changes are constantly being made which it is very desirable that all our readers should know. We are frequently called upon to answer letters of inquiry concerning matters which are clearly set forth in these columns. A little forethought on the part of the writer would have saved him the trouble of writing his letter and the delay in waiting for a reply.

On the page next preceding the editorial page there appear each week under the head of "Notices," special announcements which are of interest and importance, and should not escape the attention of the reader. Because the page presents a familiar appearance to the eye the reader should not conclude that there is nothing new to be found thereon. The principal reason for locating the notices in the same place in each number of the *Sentinel* is that they may be the more readily found and read.

Perhaps it may not be amiss to say a word in this connection concerning the "Literature for Distribution." The supplements to the *Sentinel* are lectures on Christian Science which have been carefully prepared by different members of the Board of Lectureship of the Mother Church. One of these supplements is printed in German. The supplements can easily be sent to those who might not have an opportunity to hear a public lecture on Christian Science, and they are read with interest and profit by those who have heard the lectures delivered.

There are eight pamphlets which treat of different phases of Christian Science, including the healing work, Scriptural reference in its support, the various legal aspects of the case, and the progress of the movement.

There are also tracts and reprints from the *Journal* and *Sentinel*. The latter are carefully selected articles which are especially adapted to general and promiscuous circulation. They are four page leaflets which can be easily enclosed in a letter to a friend or to one who is making inquiry concerning the teachings of Christian Science.

The nominal cost at which the above literature is issued makes it possible for all to do an important work in sowing the seed of Truth. We have referred briefly to this subject that we might "stir up your pure minds by way of remembrance" of the opportunity that is afforded our readers to circulate genuine Christian Science literature with but little labor and expense.

Christian Science teaches us that law and order should prevail in every department of our work. That our coworkers throughout the Field may be able to render to those at headquarters the assistance they would gladly and readily give, we have a few simple "rules to be observed" which give specific directions as to whom orders for books and periodicals should be sent and to whom remittances should be made payable. There are also instructions as to what letters should be addressed to the Clerk of the Mother Church, William B. Johnson, and what to the Treasurer, Stephen A. Chase.

Contributions for publication in our periodicals, whether in the nature of articles or testimonies of healing, are always welcome. We request contributors to write plainly and only on one side of the paper. Leave wide margins and do not crowd lines too close together. *Never* write with a pencil. Be sure that *all* quotations are exact, even to the punctuation, and state where they can be found. Quotations given at random are apt to be incorrect and oftentimes it is difficult to locate them.

Contributions should be, in every sense of the word, the best the writer has to offer. The consciousness of work well done always brings its own reward and makes it possible to do better work in the future. Articles should be carefully revised and corrected before they are sent to the Editorial Department. We frequently receive requests that changes be made,—additions, alterations, or corrections,—sometimes even after the original article is in type. These changes require more work than the writer is aware of. If our contributors will retain their articles until they have done their work in the best possible manner, they will greatly aid the Editorial Department and render material assistance in maintaining the high order of our publications.

Unity in Memphis.

WE rejoice that we can publish the additional evidence of the spirit of Christian fellowship and unity embraced in the following letters which recently passed between the two branches in Memphis, Tenn. A letter accompanies these communications, saying that the two churches worshiped as one on Wednesday evening, April 9, in the hall of First Church in Randolph Building. This letter thus fittingly concludes:—

"God is bountifully blessing us all in this union, and our beloved Cause will move forward with greater progress until all will know that Christian Science is the Truth.

"Yours in Love,

"C. T. KILPATRICK, *Clerk.*"

Following are the letters:—

Woman's Building, Memphis, Tenn., April 15, 1902.
First Church of Christ, Scientist,
Randolph Building, Memphis, Tenn.
Mrs. Rosa Martin, Clerk.

Dear Sister in Truth:—Through a higher and more perfect realization of divine Love, and in obedience to the divine leading which came to our First Reader, Mrs. Frances J. King, a call has come to Second Church of Christ, Scientist, to "rise into newness of life," and at a special meeting of the church, held in our reading rooms, Monday evening, April 14, 1902, our Board of Trustees and members unanimously approved and adopted the following resolution:—

Resolved: that Second Church of Christ, Scientist, make known to First Church of Christ, Scientist, their earnest desire to unite with them as one church body, or individually, as may best meet the demands of their church, at as early a date as they can arrange to receive us in the bonds of unity.

Our church is in a most prosperous condition, our financial affairs so arranged as to be readily adjusted, our congregation large and increasing with every service, but Truth's call to our First Reader for unity, is joyfully and lovingly obeyed.

In the language of our dear sister, Marian W. Hering, "We are humbly and deeply grateful that divine Love has mercifully uncovered and destroyed the error that divided us, so that we may be more truly obedient to our dear Mother in Israel, who is so patiently and earnestly striving to have us demonstrate the unity of Good; for to be truly loyal to her we must lay aside all personal considerations and differences, and devote our whole energy to working for the Cause so dear to us all. We come to you with willing hands and loving hearts, and desire to take our places side by side with your members, as brethren dwelling together in unity, and hope the time is not far distant when we may unite with you in full membership."

Yours in Truth and Love,

C. T. KILPATRICK, *Clerk.*

Room 80 Randolph Building,
Memphis, Tenn., April 23, 1902.
Second Church of Christ, Scientist,
Woman's Building, Memphis.
Mr. C. T. Kilpatrick, Clerk.

Dear Brother in Truth:—Replying to yours of the 15th inst., expressing the desire of Second Church of Christ, Scientist, to unite with First Church of Christ, Scientist, Memphis, Tenn., I will state that a meeting was held by First Church, April 22d, confer on this matter.

First Church expresses its desire for unity with us,

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and rejoices in the prospect of welcoming into its fold our brethren of the Second Church, and now extends to all adherents of Truth a loving invitation to "come with us." "Behold, how good and how pleasant it is for brethren to dwell together in unity."

It was unanimously decided that this church could not receive Second Church as an organized body, but that each individual desiring membership must make application as church rules direct—by profession of faith.

As to the manner of disbanding your organization and closing your business affairs we make no suggestions.

We inform you that First Church has no indebtedness, and no financial obligation is incurred in uniting with us.

We cordially invite you to attend services and worship with First Church while you are perfecting your arrangements.

We add the heartfelt prayer of each member of this church that a harmonious solution of the question will be reached, speedily uniting us into "that Spirit that was in Christ Jesus, the Lord."

Fraternally yours,
ROSA A. MARTIN, *Clerk.*

Among the Churches.

Church Organization at Terre Haute, Ind.

In October, 1898, a little band of students who love Christian Science, having outgrown informal meetings, which had been held several years prior to this date, formed themselves into a Society for the purpose of furthering the cause of Truth in Terre Haute.

A room on the main street was secured for the Sunday and Wednesday meetings. One year later a larger room was occupied.

In May, 1901, a public reading room was opened at the latter place, and in January of this year, the Society took possession of two attractive rooms in the handsome new Swope Block. One of these is used for the services, the other as a reading room.

All things seemed now ready for one more step upward. The members of the Society, at the suggestion of one earnest student, voted unanimously to organize a church.

Articles of incorporation were drawn up by an able lawyer, and on March 23, 1902, there was organized, under the laws of our state, "First Church of Christ, Scientist, of Terre Haute, Ind.," with sixteen charter members. The articles of incorporation were duly filed with the Clerk of the Court of Vigo County, and notices of the organization, with important extracts from the charter, appeared in the daily papers of our city.

Interest in the subject of Christian Science is increasing in this place; as is shown by the new faces at our services, and in the greater demand for our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.—JESSIE C. BUTTS, *Clerk.*

Annual Meeting at Fort Wayne, Ind.

The annual meeting of the congregation of First Church of Christ, Scientist, was held in the library annex in Harmony Hall last evening (April 4), the attendance being very large. The reports of the various officers and committees gave evidences of a remarkably prosperous condition of affairs. The financial report was very satisfactory, showing the church to be free from debt with a goodly residue remaining in the treasuries of both church and Sunday School, and a snug building fund available at any time.

The reports of attendance showed a steady gain in both church and Sunday School, the congregation having more than doubled in numbers in the past six months. Over one hundred dollars worth of Christian Science literature has been sold during the last quarter alone. Mr. and Mrs. William Bradford Dickson were unanimously chosen First and Second Readers of the church. The Board of Trustees elected for the coming year consists of the following: L. J. Sievert, O. L. Perry, W. H. Kindig, J. Geiss, S. S. Scoville. The following Directors were chosen: Miss Emma Rosenthal, Miss Ora B. Shaver, Mrs. Marian F. Creighton, Mrs. Lou C. Vordermark, Mrs. Lillian M. Hench.—*Fort Wayne Evening Sentinel.*

Science and Health in New Painesville Library.

I was prompted by the thought of love to see if the public library at Painesville, O., had a Science and Health. I went, January 2, 1902, to Painesville and inquired, discovering that they did not have one. Before talking with the head librarian I found that a meeting of the board was to be held the Saturday following, and they would decide if it would be received. With the permission of the librarian I placed about thirty-five tracts on the public reading table, and her gratitude was strongly shown. The enclosed letter is the answer to my request.

H. H. R. B., Cleveland, O.

PUBLIC LIBRARY, PAINESVILLE, O.

February 1, 1902.

My Dear Mrs. B.:—At the meeting of the book committee yesterday, the members expressed their appreciation of your kindly offer, and their willingness to accept the book written by Mrs. Eddy which you mentioned. Thanking you for your interest in our library.

Sincerely,
MRS. JULIA G. ERWIN, *Librarian.*

New Quarters at Elyria, O.

The Christian Science Church at the corner of Second Street and East Avenue was opened Sunday (April 6) in the presence of a crowd of members who filled the building to overflowing. About fifty believers were present from Cleveland. The address was delivered by Mrs. Lida Fitzpatrick, First Reader of the Second Church of Christ, Scientist, in Cleveland. She traced the growth of their Cause and told of the sacrifices which Mrs. Eddy has made to bring Christian Science before the people. The services commenced at half past two in the afternoon.

The new headquarters of the Elyria Christian Scientists consists of a roomy dwelling house which has been remodeled to suit their temporary needs. The audience room on the first floor accommodates one hundred people and is handsomely frescoed and furnished. There are also two offices on the first floor and a reading room, where books and periodicals relating to the faith, will be kept on file.

The Elyria Republican.

Christian Science Literature at Fort Riley, Kan.

The Christian Science Journal and *Sentinel* have been placed in the Post Library at Fort Riley, Kan. A letter had been sent, but as no reply was received a personal call was made on Chaplain Griffies and he said in substance, "My first thought upon receiving your letter was that I did not want the Christian Science literature for the library, but I said to myself, Now this will not do. If the boys [soldiers] read their literature it will not harm them, it is better they read that than to read no religious papers at all."

As chaplain of a United States Military Post he certainly accorded our Christian Science literature its rightful place, for it is willing to be judged by its merits. Truth is preparing the hearts of men for the kingdom of heaven—harmony—on earth.—BERTHA SALCHOW, Junction City, Kan.

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From our Contributors.

Tributes to the New Edition of Science and Health.

It is my humble and most sincere desire to offer deep expressions of gratitude for the multitudinous blessings given us by our Leader and Mother, Mary Baker Eddy, in the revised edition of our text-book. I am greatly helped as I feast on its pages, and the thought comes of the wondrous love, patience, meekness, and endurance, of her whose work is unceasing for the redemption of humanity from every form of bondage imposed by material sense.

I was most deeply touched yesterday in reading the following paragraph on page 367, "The infinite Truth of the Christ-cure has come to this age through a 'still, small voice,' through silent utterances, and Divine anointing which quicken and increase the beneficial effects of Christianity. I long to see the consummation of my hope, namely, higher attainments in this line of light."

What an appeal to the students of Christian Science! Oh, may we not, in the spirit of the Christ, as loyal, loving students, watch with her one hour, that she may realize in our demonstration of Love the fulfilment of that hope so longingly expressed.

I thank God for the manifold blessings Christian Science has brought to me and mine—physically, mentally, and spiritually.—IDA GIBSON WHITNEY, New York, N. Y.

I long to tell our Leader through our beloved *Sentinel* something of the comfort and helpfulness received from her poem, "Satisfied." It seems to me the all of Christian Science, for I have seen the most stubborn beliefs of disease disappear while realizing the Truth contained therein bringing strength and peace.

I have learned nearly all her poems, and they are truly "Songs in the Night,"—Light dispelling the darkness of material sense that ever-present Truth and Love may shine in our hearts.

The new revision of Science and Health is a joyful surprise, so wonderfully clear and concise, and I want to express, if possible, my gratitude for all her love and unceasing labors to bless mankind.

LUCY P. LINCOLN, Fort Dodge, Ia.

As soon as I learned we were to have a new edition of Science and Health, my heart sent forth a glad amen. All loyal students are even now reaping the blessings from this grand revision of our text-book.

One for whom I ordered the two hundred and thirty-fifth edition, said to me a few days ago, "It seems to me, I never loved any other edition as I do this." I rejoice and give thanks to our Mother for this last demonstration of love for her children.

As N. P. Libby said in our *Sentinel* of March 26, "No Christian Scientist can afford to be without it."

ALICE S. FOSTER, Ashland, Ore.

There are times when we feel that love and gratitude must find expression. I feel that I cannot worthily continue to read and enjoy the revised edition of "Science and Health with Key to the Scriptures" without stopping to thank our dear Mother for the time, care, and labor it must have cost her to revise it.

Never before have I felt so much like a child, being led by a wise mother, as since beginning to read this edition of Science and Health. May we, through renewed consecration to its teaching, grow to a larger apprehension of the Christ Mind, and be clothed with the raiment of Spirit.

MARY TRAMMELL SCOTT, Atlanta, Ga.

From the depths of my heart I sing with joy over the new edition of Science and Health. I have read word for word comparing the revised with the old, and my gratitude cannot be expressed, for words are inadequate to express the depth of my joy.

What a wonderful Leader is ours, that could and did give to all this great blessing! This marvelous revision will give a new impetus onward and upward. God bless our dear Mother. Surely His hand hath led her to do this.

CLARA CRAIG DUER, Arkansas City, Kan.

What a priceless gift is this last of our dear Mother's to her ever-multiplying family of children.

For weeks I have been feasting on a copy of the new revision of Science and Health, and studying it in connection with earlier editions one finds many verbal changes, some of the lesser ones being of great significance, and showing care to produce by painstaking scrutiny a model for future ages.

May Mother's brightest and best gift to her children be fully appreciated.—JOHN WARNER KEYES, Fitchburg, Mass.

My heart has been full of thanksgiving to God, for our Leader, since I have received the new edition of Science and Health.

I appreciate more than ever before our dear Mother's labor of love, not only for us who have already learned to love her, but for the dear ones that have not yet understood her or the message she has given to us.

MRS. CHRISTINA A. MACIVER, Waterford, Vt.

Just a word of appreciation for the new edition of Science and Health. The spiritual animus which seems to pervade it anew leads one to exclaim often in reading it—wonderful! wonderful!

The evident care, labor, and time expended by our dear Leader must serve as a rebuke to all humble followers in the "strait and narrow way."—N. I. ZINN, Hastings, Neb.

The Lesson Sermons.

BY M. E. W.

I HAVE just read the *Sentinel* with such a feeling of gratitude that it must find expression in a word of thanks.

For a long time the daily study of the Lesson Sermons has been such a present help in time of trouble, that I have been prompted to acknowledge the help I have received from this source. By the study of these lessons I have been able to meet many errors. I have often arisen in the middle of the night and demonstrated for myself and others the Truth revealed in these sermons. I have read good sermons before coming into Christian Science, but never read one that healed me of any trouble.

Not long ago we had a lesson on "Matter," and Monday morning as I took up my books to study, I thought, as I read it over, we have had such good subjects lately and so opposite of matter, and as I am trying to overcome matter, I believe I will just read it over this once and not take it up every day. Tuesday morning the thought came, If there had not been a need of this lesson it would not have been given. So I began to study, and the Truth soon began to lift the clouds of sense, and I saw the material creation as coming not from above, from God, but from dust and to dust it must return. As I realized the real creation the claims around me began to be destroyed. Was that not a proof we had found the right way of worship?

I shall never forget the sense of rest and peace which came to me when I first heard one of these Sermons. It was in First Church of Christ, Scientist, in Chicago, on a lovely September morning. I went with a doubting sense of the wisdom of such services, but when I left the church I said to my friend, "I see now the

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wisdom Mrs. Eddy had in ordaining such a service, for when you leave this church you do not carry away with you the thought of a personality, but you do get a lesson in Christian Science." I have learned a great deal since then and have had many demonstrations of the power of these Lesson Sermons. I know this healing, saving power and see that the daily study fits us to preach with the Readers as they read with understanding. I am grateful for the help received to-day from the *Sentinel,* and in reading the lesson over I have discovered the subject for each section of the lesson which I found helpful for the needs of to-day. We receive great help from the *Journal, Sentinel,* and *Quarterly.* They are a light shining in darkness. I have no doubt there arises from thousands of hearts, as from mine, God bless Mrs. Eddy.

Gratitude and Forgiveness.

BY W. T.

IN quiet gratitude for the modest blessings close at hand; in silent thanksgiving for the common little bits of good which come daily into our lives, and which generally are disregarded, because of the habitual fashion of looking at them in a careless, matter-of-fact way, we can make ready our lives for the blessings in God's store for us.

Let us add to this a willingness, when we reject a wrong, to help the doer of the wrong, when we can do so, in a firm yet kindly manner, to see his error. Let us, in a spirit of compassion and encouragement, seek to restore such an one; in meekness remembering our own frailties, lest we, too, in pride at our standing, compass a fall. Through the door-way of a grateful and forgiving heart, the Spirit finds an ingress. The love of Christ must needs abound where such an entrance is.

"With *thanksgiving* let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." And Paul in recourse to the rich experiences of his "inward man" knew well, indeed, whereof he spoke. We find him in his letter to the Colossians, exhorting them, likewise, to "continue in prayer, and watch in the same with *thanksgiving.*"

Let us have done, then, with ingratitude and vain repining for even in the darkest hour may we silently recall the grateful feeling for some blessing in the past, and in its sweet and saving grace speed us the light again.

A little thing it is for which to strive each day some other heart to thank in loving gratitude for service rendered in kindly word or deed. In gratitude and kindness to each other, we hold forth a living, constant prayer to God, and fitly praise Him.

In ways like these, may we hope to do as we are bidden, and attain unto the prayer which is "without ceasing" and find that rest which comes alone with the secret of abiding in the Love which liveth, and the Life which loveth ever?

Praise.

BY MARY TRAMMELL SCOTT.

A LITTLE secret I have found,
Listen, I give it thee,
My life with good cannot abound
Without a gift from me.

This little gift from me is *praise,*
And though it's but a song,
It goeth forth and ne'er delays
The good for which I long.

If we believe we have all good,
As Jesus says we must,
The song will come before we see,
We *praise* e'en while we trust.

Testimonies of Healing.

A testimony in a recent issue of the *Sentinel* has led me to see more plainly than ever that I have been making the same mistake that the writer did; namely, thinking it was no use for me to write a testimony as I had not yet overcome the error which led me, five years ago, to enquire into Christian Science. The trouble is blindness. My sight is still defective, though since studying Christian Science, having occasional treatment, and trying to put into practice what I understand, it has improved to the degree that whereas, when first hearing of Christian Science my sight was so bad I was only barely conscious of light, now I can see all things near to me, though as in a thick mist. I can distinguish colors and shapes of objects when I am fairly near them, and for this I am deeply grateful.

But what I now wish to express my gratitude for is something far higher which I have gained from Christian Science; *i.e.,* an understanding of God and of life in Him which has gladdened and brightened that life to such an extent that for all the physical sight that could be given to me I would not give up my belief in, and my even small understanding of, the great truths of Christian Science. Through this understanding I have been able to overcome fear in many ways, and have learned to trust my Father-Mother God in a way I never did before.

The health of my five children has vastly improved, and we have had many small but good demonstrations of how Truth heals. I have now no doctors' or drug-store bills, but spend that money on Christian Science literature, and on what gives pleasure, not pain and discomfort.

During this long, sad war in South Africa I have indeed felt what Christian Science can do for all anxious ones, as my husband has been there nearly all the time. The right understanding of God as our life has kept me from anxiety on his account; it has guided me into right decisions as to my children's bringing up and education during his absence and without his help, which I had been used to all my married life; it has enabled me to meet and overcome the fear which comes with limited means, and, in fact, been my strength and support during all this trying time. I am grateful and blame myself that I have not sooner publicly expressed my gratitude.

I am daily learning to have a truer, better sense of sight than that which is merely physical, namely the sight which is in Mind, and can never deceive, and I know when I have fully learned this the mortal belief of sight will also be perfect, for Love knows no imperfection, and as Science and Health says, "cannot be deprived of its manifestation."

My love and gratitude to our Leader, Mrs. Eddy, is unbounded. I am trying to learn to know her through her writings and humbly to follow, as she has showed us how, in the blessed footsteps of our Lord and Master, Jesus Christ.

I hope this testimony may be of some help to others, as I have been much helped by those I have read in the *Journal* and *Sentinel.*—KATHLEEN LINDSELL, St. Heliers, Eng.

Reading the chapter on "Fruitage" in the new edition of Science and Health has awakened a sense of responsibility to give to others, who have not had a like experience, an account of our new birth in Christian Science.

In the early part of 1892 I returned from the last of a series of voyages from Liverpool to the West Coast of Africa, in a condition of health that was most discouraging, having contracted several chronic disorders, such as dyspepsia, liver complaint, nervous debility, etc. The future seemed dark and uninviting and life hardly worth living. At this time I was introduced to a Christian Scientist who told me of Mrs. Eddy and her great discovery. She gave me a copy of Science and Health which I began to read at once, with the greatest interest. The healing

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did not impress me at first so much as the wonderful logic and practical common sense that characterized Mrs. Eddy's interpretation of the Bible, and the clear explanations of the hitherto unanswered theological problems which had bothered me so long.

This intelligent religion, free from creed and superstition, which could be practised and proved daily, and which offered an assurance of a constantly brightening future, with renewed opportunities for doing good, so appealed to my sense of reason, that I accepted Christian Science as a whole, without reservation, feeling instinctively that it was a gift of God to a spiritually starved world.

Within three weeks from the time that I heard of Christian Science, I was perfectly healed of all my physical difficulties. I attribute this effect to the change in my thought brought about through reading Science and Health.

With this practical proof of the teachings of Christian Science my highest ambition was to go to America and study with Mrs. Eddy, or a competent teacher, feeling that I had found the pearl of great price and was willing to give up all in exchange for it. With this in view I obtained a position as engineer on a steamship sailing from London to New York, which enabled me to attend two services in New York City every four weeks. At the expiration of about a year and a half the way opened for me to remain in New York City and to go through a class, which took place immediately after the close of the World's Parliament of Religions in Chicago in 1893.

The class gave me just what I needed. Shortly after its close on returning to my room one evening, a lady living in the house met me at the door and told me of the great trial she was having with her son, who was a victim of the liquor habit. He was then having an attack of delirium tremens that had lasted more than two days, and she was tired out with being up with him day and night. I told her that I had been studying Christian Science and would gladly try to help him with my understanding of it. To this she consented, saying that at least it could do him no harm.

In less than fifteen minutes from the time the treatment was given, he had changed from wild delirium to calm and quiet attention to the truths of Christian Science. He asked if he might not dress and go down stairs to dinner, and was told he could. A little later he was sitting at the table, clothed and in his right mind. No one present, however, was more surprised and grateful than myself.

Since that time I have seen countless demonstrations of healing of all kinds through Christian Science,—physical, mental, mechanical, financial, and in fact, in every department of daily life. I feel that nothing but a complete sacrifice of every human thought and motive can express the gratitude we owe to our beloved Mother and Leader who has given to the world this greatest of all gifts,—the Key to the Scriptures,—which unlocks the gates of heaven and reveals eternal Life.—R. P. V., New York, N. Y.

Several times during the past four months I have felt that I ought to write of the many benefits I have received through Christian Science. In November, 1900, I saw a friend reading Science and Health, and having heard that there was a religion called Christian Science, but knowing nothing at all of it except that it was considered ridiculous by many persons, I said to my friend that I should like to look over the book. To my surprise she told me I could keep it if I found it interesting, as my husband had bought it the year before while visiting America, and thinking I would not care to have it in the house, had left it with her.

I took the book, and began to read that evening. The next day I continued to read, and knew then that I had at last found the Truth I had been long wanting, and no words of mine can tell the joy and peace which came to me.

Several years before I had lost all belief in the religion I had been taught from childhood, for I could not believe in a God who sent sickness, and took from us the dear ones who seemed to be so needed here.

As soon as I began to read Science and Health I knew that it was the Truth, and before I finished the book I had several demonstrations of its healing power for myself and children.

Being the daughter of a physician and also the sister of one I had always thought highly of drugs and went to them as soon as the slightest need appeared. Now I have a far better remedy, and many times have seen the wonderful power of Truth over fever, bronchitis, neuralgia, and other errors in my home.

To our dear Mother I cannot be grateful enough for giving Science and Health to us, for words cannot tell what it has done for me.

From the *Journal, Sentinel,* and *Quarterly,* I have also received great help, and always look eagerly forward to their arrival.—E. L. CURRY, Nassau, N. P., Bahamas.

A few years ago my husband had had a severe case of diphtheria, followed by what the doctors called diphtherial paralysis, making him helpless even to dress himself. We tried physicians until they told him they could do nothing more for him but advised him to try treatment at the sanatarium. After having two treatments every day for three weeks he was no better and quite discouraged.

About this time we met a lady who told us of Christian Science, and how her daughter had been cured of a serious trouble. She urged us to try Science. We had no faith in it, but were willing to try anything that suggested a chance of my husband being well again, so we sent for the Christian Science healer of whom she told us. He came to see us, we became interested and asked him to take the case.

My husband gained each day. He was able to dress himself after the first treatment and was entirely cured by seven treatments. Christian Science not only saved his life but restored him to perfect health.

We have had several demonstrations in our little family since then, and feel that we could not get along without the book Science and Health which has its place with the Bible in our home.

MRS. W. J. KIRKPATRICK, Battle Creek, Mich.

Long have I wished to render my thanks, not only for the kind, helpful thoughts of the *Journal* and *Sentinel,* but for "Science and Health with Key to the Scriptures." For this understanding of God and the Bible I cannot find words to express my gratitude.

For forty-three years, I was troubled with headache and a scrofulous discharge from both ears all the time. When twelve years old I could only hear words spoken in the loudest tone of voice, and I was doctoring all the time. *Materia medica* could heal only the right ear. I was entirely deaf in the left ear and it still discharged continually. Shortly after coming into Science I was taken with severe pain in both ears and my head. After three days absent treatment all pain ceased. Six years have elapsed since the treatment, and my ear has remained perfectly healed. The secretions of the ear are natural, and I can hear loud noises quite distinctly.

Although healing comes slowly, I am gaining in spiritual understanding and am able to make better demonstrations. I am encouraged to persevere, knowing that God healeth all our diseases and we can trust Him in all things.

MRS. C. A. ULRICK, Sanborn, Ia.

To have power with God is to have power over all the evils that threaten us.—F. B. MEYER.

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Religious Items.

F. W. Farrar, D.D., D.C.L., says in *The Homiletic Review:* "Let us remember that the sins which forfeit and quench the Holy Spirit of God within us are never the mere sins of surprise and of a moment. They may often seem to be so. Sometimes, indeed, it does seem as if, after years of apparent respectability, men plunge in one moment into the abyss of wickedness; but it is never really so. We are not worst at once. The source of evil begins slowly and from slight cause. The infant's hand might stem the breach; but let the stream grow wider, and philosophy, aye, and religion, too, may strive in vain to stem the headstrong current. The serpent that with one swift, dark dart drives its fangs into a man's life has long been reared in that man's bosom, or has been suffered to creep noiselessly about his feet; the temptation which bounds out upon him as from a thicket, terrible and with a tiger's leap, with such a glare in its eyes and such carnivorous passion in its throat, would have been powerless had it not been suffered eagerly to prowl about the purviews of that man's soul. The sin which overthrows a man often seems indeed to be sudden, but in reality it has been long a secretly besetting sin."

In this modern spring-time one feels as if nature were alive, communicative, bursting with secrets to be revealed to all who are lovers of nature and patient seekers after the truth. Life and beauty are revealing themselves in unmistakable terms. They offer gifts to man, they draw out his love and reverence, and even lay upon him duties and responsibilities. In more ways than the wisest can tell, revelations of truth are made to waiting souls. They are even thrust upon the reluctant and the disobedient. But there is no compulsion. . . .

In the highest ranges of thought there is and can be no compulsion. Truth unveils itself to the waiting mind, and through his myriad experiences man learns the nature of the world in which he lives, the spiritual forces that play in him, around him, and upon him, and his relations to them. There are as many modes of revelation as there are flowers on the earth or stars in heaven or human souls with their passions, sentiments, affections, hopes, fears, and ideals. Truth is infinite, and revelation is as varied as human nature and opportunity.

The Christian Register.

The truth that startled Peter, that "God is no respecter of persons," is to-day the commonplace of religious thought. With us the difficulty would be to believe that the distinctions of class or privilege that prevail among men are influential with God.

The declaration of the next verse, however,—"in every nation he that feareth Him, and worketh righteousness is accepted with Him,"—is broader than many modern Christians would prefer. The question arises what does "accepted with Him" mean? Is it equivalent to salvation? It seems to us that there is no reasonable doubt but that it is. But what are we to make of the omission of the name of Christ? Can men be saved who are ignorant of him? The answer to that question will be found in the consideration of the truth that faith consists in the disposition of soul, an attitude of spirit, and a man who fears God and works righteousness has the spirit that would certainly lead him to fellowship with Christ, if Christ were made known to him.

The Watchman.

The kingdom of heaven is not yet here, but the world is rising towards it. The world is seeking those things which are above because it is rising with Christ.

No Christian can be a pessimist; no infidel an optimist. Christians get impatient with the slow progress; all want to be in at the harvest festival, few want to sow the seed, still less to cultivate the ground. We want to see the Lord coming in glory with his angels while we are living. He is ready to come at any time, but he must wait for us; we are not ready.

But we are getting ready. Through all the long centuries mankind has been climbing; rising higher and higher. Sometimes the path has led through dark shadows; across deep valleys, but always to the greater heights beyond. From those heights, the attainment of generations of toil and suffering, turn and look back and down across a thousand years, and the resurrection shall be seen.—*The Universalist Leader.*

We are told that when Pharaoh let the Hebrews go God "led them not through the way of the land of the Philistines, although that was near; . . . but through the way of the wilderness of the Red Sea." Indeed, more often than we like at the time, "The longest way round is the shortest way home." Few of us live long who do not thank God every day for the divine hindrances in our lives. We did not face the way of the wilderness with pleasure, but we found God as we went, and He ever after proved our invincible battalion. Short way or long way, let it be His way.

The Congregationalist and Christian World.

And now because you are His child live as a child of God; be redeemed from the life of evil, which is false to your nature, into the life of goodness, which is the truth of your being. Scorn all that is mean; hate all that is false; struggle with all that is impure. Live the simple, lofty life which befits an heir of immortality.—F. W. Robertson.

Rev. J. Henry Holden has this in *The Universalist Leader:* "If we have caught the Christ-spirit, and understand his message, we know that consecration means that our every thought and our every act, whether beneath the glare of publicity or within the secret chambers of seclusion, be in harmony with truth."

The real Easter is the power of Christ's resurrection that raises our spirits to heavenly places, and fills our lives on earth with the joy and peace, the victory and love, of the spirit of the risen Christ.

Maltbie D. Babcock, D.D.

Zion's Herald has the following: "Truth is immortal. Men have slain and buried her, as they thought, but she stood by them, unseen, and smiled as they chanted her requiem. She belongs to no age but is a child of eternity."

The true Christian is signified by a life lived in the Spirit and showing the fruits of the Spirit. That was the test applied to Cornelius by Peter; it is the only test which reveals the truth.—*The Christian Advocate.*

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Rev. J. R. Miller, D.D.

There is no duty we so much underrate as the duty of being happy.

R. L. Stevenson.

Bishop Potter says that a prime need for realizing the brotherhood of man is simpler living.

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Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

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

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Items of Interest.

National.

If Senator Lodge succeeds in reorganizing the consular service and putting it on a permanent life-tenure basis, as he is now endeavoring to do, there will be about three hundred ideal positions for ambitious young Americans which will be well worth studying for.

He proposes to divide our various consular officers into ten uniform grades, ranging from a consul-general of the first class, with a salary of ten thousand dollars a year to a consul of the sixth class with a salary of $1,800. Applicants must be between the ages of twenty-one and fifty-five, and must pass an examination in either French, German, or Spanish; also in various commercial subjects. We now have forty consulates-general in various places.

Secretary Root has assumed full responsibility for the policy of retaliation and reconcentration pursued by American troops in the Philippines. The Secretary states that the orders given were in accordance with general order 100, published in 1863 by direction of President Lincoln, and have proven to be the most humane and most effective which could have been followed.

Minister Leishman at Constantinople has sent to Secretary Hay a detailed report of the abduction of Miss Ellen M. Stone. The report throws the blame of the abduction on Bulgaria and absolves Turkey from any connection or responsibility for the affair. It is thought that the State Department will now take some definite action regarding the matter.

Senator Hoar has introduced a new isthmian canal bill which leaves the selection of the route to the President. Authority is also given to the President to determine the terms upon which foreign countries may use the canal. The aggregate cost of the canal is fixed at $180,000,000, and $10,000,000 is appropriated for the beginning of the work.

H. Clay Evans has been confirmed as consul-general to London. Mr. Evans expects to leave the pension bureau by May 15. The nomination of Eugene F. Ware, of Topeka, Kan., to be Commissioner of Pensions has also been approved. Mr. Ware will assume the duties of his office about June 1.

The Senate has passed a bill appropriating thirty thousand dollars for a temporary building on the White House grounds for the President's office purposes. Ten thousand dollars was appropriated for furnishing the building.

Secretary Moody has authorized Captain Dayton of the Chicago to convene a court of inquiry to examine into the matters connected with the arrest and imprisonment of officers of the Chicago at Venice.

United States District Attorney Bethea filed on May 10, in the United States Circuit Court for the northern district of Illinois, the Government's bill in equity, asking for the dissolution of the beef trust.

Sixty-two banks in different sections of the country have been recognized as Government depositories. Secretary Shaw distributed nearly three and a half million dollars among these banks last week.

John H. Deveaux (colored) has been confirmed by the Senate as collector of customs for the district of Savannah, Ga.

Rear Admiral William T. Sampson passed away at his home in Washington on the afternoon of May 6.

President Roosevelt signed the oleomargarine bill May 9.

Foreign.

Some Chinese Christians have been expelled from the new European school established by Yuan Shi Kai, Governor of Chili province, for refusing to worship according to Confucian tablets.

United States Minister Conger has protested to Prince Ching, president to the Foreign Office, and calls attention to the fact that the treaty promises that no discrimination shall be made against Christians, and said that such a policy would lead foreigners to question the good faith of China in carrying out this obligation.

The Japanese Board of Education controls the entire system of education in Japan. This board sends out about thirty students annually to receive instruction in foreign countries. About 120 men are engaged all the time in foreign study. On returning home these students are required to work for the Government for a period equal to twice the number of years spent in study abroad. They are then at liberty to take up any branch of work they choose.

Andrew Carnegie has been invited to give the commencement address of the American College for Girls in Constantinople, on June 18. In view of Mr. Carnegie's deep personal interest in education, and the strong impetus which he has given to education throughout the world, it is believed his presence in the college will supply a stimulus to education in Turkey which no other influence could give.

A Canadian assay office will be established at Dawson. Orders have been received there from Ottawa that the royalty on gold will be abolished and an export tax imposed instead. This means that the gold dust now in circulation in the Yukon territory and that resulting from the present cleanup will be retained.

Influential Cubans are urging President Roosevelt to grant a general amnesty to all Americans imprisoned in Cuba before the independent government is installed. When the Spanish control of the island was withdrawn, the governor-general declared a similar amnesty of all Spanish subjects.

Industrial and Commercial.

At a meeting of the Liverpool Ship Owners' Association in London last week, it was stated that during the last ten years 2,095 British steamships, aggregating 1,836,509 tons, had passed into foreign hands. The chairman of the meeting stated that unless the government gave the British lines more assistance, more sales would follow.

Four or five New York Houses carried on a business of at least $500,000 annually with St. Pierre, Martinique, which was destroyed last week by a volcanic eruption. One of these houses had $100,000 invested in and about the city. The estimated losses of the flour trade alone are $75,000, and the provision trade as much more.

General.

The central conference of Jewish rabbis, which met at New Orleans last week, discussed at length the observance of the Jewish Sabbath. The prevailing sentiment was that the observance of the Jewish Sabbath had almost ceased among the male Jews. It was suggested that the conference either attempt to restore the Jewish Sabbath to its former place or, finding this impossible, abandon it altogether and accept Sunday as a day of rest on the economic principle that man needs rest and recreation one day a week. No action was taken on the matter, and it is probable that the rabbis will lay the matter before the synagogues to determine whether the Sabbath can be preserved in this country. Some of the rabbis object that the recognition of Sunday may carry with it acknowledgment of the resurrection.

At the seventy-seventh annual meeting of the American Tract Society, held May 8, President Roosevelt was elected an honorary vice-president to fill the place made vacant by the death of President McKinley.

The total number of volumes issued by the society during the last seventy-seven years is 32,511,394, of tracts 448,351,292, and of periodicals 261,188,668, making a grand total of 742,051,354 copies of publications printed.

Twenty-nine new publications have been issued at various foreign mission stations. The foreign cash appropriation for the past year is $5,000. The grand total of foreign cash appropriations since the foundation of the society is $742,212.43.

On the morning of May 8 the eruption of Mt. Pelee, which had long been believed to be extinct, completely destroyed St. Pierre, the largest city of the island of Martinique, the biggest of the French West Indies. St. Pierre had a population of about 25,000 and it is reported there were only about thirty survivors. The loss of life in neighboring towns will increase the number of deaths to about 40,000. Thomas T. Prentis, United States consul at St. Pierre, and his family, are believed to be among the victims. Eighteen vessels were burned and sunk with all on board. Among them were four American vessels.

The new building for the Naval Branch of the Young Men's Christian Association in Brooklyn, given by Miss Helen Miller Gould, will be opened May 15. The dedicatory services will be conducted by Rev. Dr. Newell Dwight Hillis and Rev. Theodore L. Cuyler. Addresses will also be made by W. H. Moody, Secretary of the Navy, Admirals Higginson and Barker, and other naval officers.

This is the first building that has been erected for naval branch work, but it is probable that buildings will soon be erected in Norfolk and San Francisco.

Every day the gardeners at the White House gather a cluster of the choicest blossoms from the flower beds or the conservatory, and send them to Mrs. McKinley at her home in Canton. This daily act of kindness is due to Mrs. Roosevelt's thoughtfulness.

The National Federation of Women's Clubs, which met at Los Angeles, Cal., rejected the proposal for the admission of colored women's clubs for which Massachusetts clubwomen have been contending for two years.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Extracts from the Primitive Fathers.

THE following extracts from the primitive Christians, found in the Ante-Nicene Christian library, will be read with interest, especially by Christian Scientists:—

From Origen, about A.D. 125.—I am of the opinion that the expression by which God is said to be "All in All," means that he is "All" in each individual person. Now he will be all in each individual in this way: When all rational understanding, cleansed from the dregs of every sort of vice, and with every cloud of wickedness swept away; and when all that can either feel or understand or think, will be wholly God; and when it will no longer behold or retain anything else than God; but when God will be the measure and standard of all its movements, and thus God will be "All," for there will no longer be any distinction of good and evil. Seeing evil nowhere exists, for God is all things, and to him no evil is near, nor would there be any longer a desire to eat from the tree of knowledge of good and evil, on the part of him who is always in possession of good, and to whom God is all, the last enemy moreover who is called Death, is said on this account to be destroyed, that there may not be anything left of a mournful kind when Death does not exist, nor anything adverse, when there is no enemy.

FRAGMENTS.

Baptism is an escape from matter. "The Lord leading us out of disorder, illuminates us by bringing us into light, which is shadowless and is material no longer."

Copy of Isaiah, 58 : 6, as found quoted by a writer in the second century, showing how the text has been altered since then: "Loosen every knot of iniquity; release oppressions of contracts which have no power. Let the troubled go in peace and break every unjust engagement."

Melito to Antonius Cæsar, about A.D. 150: It is not easy speedily to bring into the right way the man who has a long time previously been held fast by error. It may, however, be effected, for when a man turns away ever so little from error the mention of the truth is acceptable to him. For just as when the cloud breaks ever so little there comes fair weather, even so when a man turns toward God the thick cloud of error which deprived him of vision is quickly withdrawn from before him. For error, like disease and sleep, long holds fast those who come under its influence; but truth uses the word as a goad and smites the slumberers and awakens them, and when they are awake they look at the truth and also understand it; they hear and distinguish that which is from that which is not.

For those men which call iniquity righteousness: Now the sin of which I speak is this, when a man abandons that which really exists and serves that which does not really exist, there is that which really exists, and it is called God. He, I say, really exists, and by his power does everything subsist. This being is in no sense made, nor did he ever come into being; but he has existed from eternity and will exist forever and ever. He changeth not, while everything else changes. No eye can see him, nor thought apprehend him, nor language describe him, and those who love him speak of him thus: Father and God of Truth, but thou a person of liberal mind and familiar with the truth, if thou wilt properly consider these matters, commune with thine own self, and though they should clothe thee in the garb of a woman, remember that thou art a man. Believe in him who is in reality God, and to him lay open thy mind and to him commit thy soul, and he is able to give thee immortal life forever; for everything is possible to him, and let all other things be esteemed by thee just as they are—images as images, and sculptures as sculptures; and let not that which is only made be put in by thee in the place of him who is not made, but let him, the ever-living God, be constantly present to thy mind, for thy mind itself is his likeness; for it, too, is invisible and impalpable, and not to be represented by any form, yet by its will is the whole bodily frame moved.

Know, therefore, that if thou constantly serve him who is immovable, even he who exists forever, this endows with life and knowledge. But why this world was made, and why it passes away, and why the body exists, and why it falls to decay, and why it continues, thou canst not know until thou hast raised thy head from this sleep in which thou hast sunk, and hast opened thine eyes and seen that God is one, the Lord of all, and hast come to serve him with all thy heart, then will he grant thee to know his will, for every one that is severed from the knowledge of the living God is dead and buried (even while in this body). Therefore (it is that) thou dost wallow on the ground before demons and shadows, and askest vain petitions from that which has not anything to give.

From Gregory Thaumaturges, A.D. 250:—Wherefore he says: "Be of good cheer, I have overcome the world," and this he said not as holding before us any contest proper only to a God, but as showing our own flesh in its capacity to overcome suffering and death and corruption, in order that as sin entered into the world by flesh and death came to reign by sin over men. That sin in the flesh might also be condemned through the self-same flesh in the likeness thereof, and that the overseer of sin, the tempter, might be overcome and death cast down from its sovereignty, and the corruption in the burying of the body be done away, and the first fruits of the resurrection be shown, and the principle of righteousness begin the course in the world through faith, and the Kingdom of Heaven be preached to men, and fellowship be established between God and men.

From Dionysius, A.D. 240. Extracts from a fragment of one of his books. Only a few of his writings were saved, in a mutilated form.—There certainly was not a time when God was not the Father. Neither, indeed, as though he had not brought forth these things did God afterward beget the Son, but because the Son has existence not from himself, but from the Father. Being the brightness from the eternal light, he himself is also absolutely eternal. For since light is always in existence, it is manifest that its brightness also exists. Because light is perceived to exist from the fact that it shines, and it is impossible that light should not shine. Now, this word "I am" expresses the eternal substance, for if he is the reflection of the eternal light he must also be eternal him-

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self, for if the light subsists forever it is evident that the reflection subsists forever, and that this light subsists is known only by its shining. Neither can there be light that does not give light. We come back, therefore, to our illustrations. If there is day there is light; and if there is no such thing the sun certainly can not be present. If, therefore, the sun had been eternal there would also have been endless day. Now, however, as it is not so, the day begins when the sun rises and it ends when the sun sets. But God is eternal light, having neither beginning nor end, and along with him there is the reflection, also without beginning and everlasting. The Father, then, being eternal, the Son also is eternal, being light of light; and if God is the light Christ is the reflection.

Cyprian on "Jealousy and Envy," A.D. 250.—To be jealous of what you see to be good, and to be envious of those that are better than yourself, beloved brethren, seems in the eyes of some people to be a slight and petty wrong, and being thought trifling and of small account it is not feared. Not being feared it is contemned (neglected); being contemned it is not easily shunned and it thus becomes a dark, hidden mischief, which as it is not perceived so as to be guarded against by the prudent, secretly distresses incautious minds. But, moreover, the Lord bade us be prudent, and charged us to watch with careful solicitude, lest the adversary, who is always on the watch and always lying in wait, should creep stealthily into our breast and blow up a flame from the sparks, magnifying small things into the greatest, and so while soothing the unguarded and careless with a milder air and softer breeze, should stir up storms and whirlwinds and bring about the destruction of faith, the shipwreck of salvation and of life.

He goeth about every one of us and even as an enemy besieging those that are shut up in a city, he examines the walls and tries whether there is any part of the walls less firm and less trustworthy, by entrance through which he may penetrate to the inside. He presents to the eyes seductive forms and easy pleasures, that he may destroy chastity by the sight. He provokes the tongue to reproaches, he instigates the hand, by exasperating wrongs, to the recklessness of murder; to make the cheat he presents dishonest gains to take captive the soul by money; he heaps together mischief hoards; he promises earthly honors that he may deprive of heavenly ones; he makes a show of false things that he may steal away the true. Therefore, beloved brethren, against all the devil's deceiving snares or open threatenings the mind ought to stand arrayed and armed, ever as ready to repel as the foe is ever ready to attack. And hence those darts of his which creep on us in concealment are more frequent and his more hidden and secret hurling of them is the more severely and frequently effectual to our wounding in proportion as it is less perceived. Let us also be watchful to understand and repel these among which is the evil of envy and jealousy. If any one will closely look into this he will find that nothing should be more carefully guarded against by the Christian; nothing more carefully watched than being taken captive by envy and malice.

But through envy of the devil death entered into the world, therefore they who are on his side imitate him. Hence in fine began the primal hatred; the unrighteous Cain is jealous of the righteous Abel, in that the wicked persecutes the good with envy and jealousy. He was unrighteously stricken who had been the first to show righteousness. He endured hatred who had not known how to hate. Did not the Jews perish for this reason, that they chose rather to envy Christ than to believe him? Disparaging those great works which he did they were deceived by blinding jealousy and could not open the eyes of their heart to the knowledge of divine things.

Considering which things, beloved brethren, let us with vigilance and courage fortify our hearts dedicated to God against such a destructiveness of evil. Moreover, there is no ground for any one to suppose that evil of that kind is confined to one form or is restrained within brief limits in a narrow boundary; the mischief of jealousy manifold and fruitful extends widely. It is the root of all evils, the fountain of disasters, the nursery of crimes, the material of transgressions; thence arise hatreds, thence proceed animosities.

The mischief is much more trifling, the danger less, the cure easy, where the wound is manifest. But the wounds of jealousy are hidden and secret, nor do they admit of the remedy of a healing cure, since they have shut themselves in blind suffering within the lurking places of the conscience. Whoever you are that are envious or malignant, observe how crafty, mischievous, and hateful you are to those you hate. Yet you are the enemy of no one's well being more than your own; whoever he is whom you persecute with jealousy can evade and escape you. You cannot escape from yourself; wherever you may be your adversary is with you; your enemy is always within your own breast. Your mischief is shut up within you. You are captive under the tyranny of jealousy.

Christian Science not Reversible.

Editor *The Bulls-Eye*.

In the March issue of your paper an article was republished from *London Truth* under the heading "Reversible Christian Science. Since it can cure Disease it can cause it—If Not, Why Not?" As Christian Science is not "reversible," I ask the courtesy of your columns to show "why not."

The "medical acquaintance" who argues that "if it is possible to cure disease by the 'power of mind,' *a fortiori* it must be possible to create disease by the same process," makes the mistake of supposing that Christian Science healing is done by the so-called power of the human mind or will; whereas Christian Science teaches distinctly and emphatically that the only real healing power is God, the infinite divine Mind. Since God is supreme Good, His power can only bless mankind, and cannot be used to induce disease, as that would be contrary to His nature. God is divine Life, Truth, and Love, as the Scriptures declare, and He sustains the real man, His spiritual image and likeness, in health and harmony. This Truth heals disease, but cannot cause it; and any opposite thought or argument that would tend to make a reality of disease is not Christian Science, but is hypnotism or malpractice.

It has not been left to this "medical acquaintance" to point out this "novel and alarming danger," which does not arise from the teachings of Christian Science, but from a perverted mental system, which does not recognize or depend upon the power of God. Many years ago Mrs. Eddy exposed this false practice, and in her book, "Science and Health with Key to the Scriptures," page 451, says: "Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that hypnotism is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially this highest degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives." Our Master said, "Ye shall know the truth, and the truth shall make you free," and the Truth as revealed in Christian Science will make man free from hypnotic influence as well as from sickness and sin.

The editor of *London Truth* shows how little he knows about Christian Science and its practice, when, in commenting on the assertion that its practice "appears to be

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exclusively in the hands of females," he says: "Indeed, up to this moment I have not even heard of such a phenomenon as a male Christian Science healer." If the editor had looked at the practitioners' cards in *The Christian Science Journal,* from a copy of which he quoted a case of healing in concluding his article, he would have found the names of six gentlemen who are practising Christian Science in London, among them being the Earl of Dunmore. While it is true that there are more women than men in the ranks of the Christian Scientists, that is also true of every religious denomination; but it is safe to say that the Christian Science Church includes a larger percentage of men in its membership than does any other church organization. The reason that women are more numerous than men in religious work is because they are, as a rule, more spiritually-minded; while the larger proportion of men in the Christian Science Church is due to the fact that Christian Science appeals to them as a reasonable and practical religion, which can be demonstrated in their daily experience.

The mental, moral, and physical healing which is being accomplished throughout the world through Christian Science is proving that the power of Christianity to heal was not limited to the days of the apostles, but is like Christ, "the same yesterday, and to-day, and forever." When those who have been sick for years, having tried material remedies without avail, turn to God, as revealed in Christian Science, and are healed, they realize that "God is our refuge and strength, a very present help in trouble." When Christ Jesus sent out his disciples "he sent them to preach the kingdom of God, and to heal the sick." He also said: "He that believeth on me, the works that I do shall he do also;" and this is being verified to-day through Christian Science.

FRANK W. GALE.

In *The Bulls-Eye,* San Francisco, Cal.

Hypnotism.

THERE comes to our table this morning from a New York house a pamphlet of ninety-six pages, with various pictorial illustrations on the above subject, and a request that we forward five dollars and obtain a course of instruction which will enable us to hypnotize everybody and make them do exactly what we want. The pamphlet states that ten thousand persons are now taking this five-dollar course of instruction. How many of these ten thousand are scoundrels no mention is made, but most probably among them will be found gamblers, thieves, and worse criminals, all of whom will be constantly trying their power on men, women, and children; and the result is quite likely to be seductions, robberies, kidnappings, murders, and perhaps premature burials of persons not dead.

In the early history of New England this dangerous art would doubtless have been considered to be the work of the devil, and those who practised it would have been promptly hung.

We do not go so far as that, but do think that all who read our paper and all who read the other twenty thousand newspapers and magazines which receive our paper every month, should be warned against this danger; that scientific men should tell everybody how to best avoid it, and that laws should be enacted in every state to punish those who use it for criminal purposes by life sentences to our state prisons.

GEORGE T. ANGELL.

In *Our Dumb Animals.*

Brooding over the evil that you have done will never correct that evil. Rather will it make possible a repetition of the thing dwelt on. Set your mind the other way. Think honest, pure, kind, courageous thoughts all the time, and your mind will have no time for their opposites.

Success.

The Lectures.

At Jamestown, N. Y.

In Samuels' Opera House, Sunday afternoon [May 4], before a goodly audience which, aside from the members of First Church of Christ, Scientist, of Jamestown, under whose auspices the lecture was given, and those of the general public who were interested to attend, included numbers from Bradford, Warren, Corry, Salamanca, and other nearby towns, Carol Norton, C.S.D., of New York spoke on the subject: "Christian Science as Applied Christianity." He was introduced by Attorney Frank H. Mott of this city, who said:—

Ladies and Gentlemen:—At the Congress of Religions in Chicago in 1893, the design was, I think, that those of different faiths might come to a better understanding of the faith of each, that they might therefore be more sure of the reality of their own. That movement brought together representatives of all the great religious faiths throughout the world, that they might discuss rationally and intelligently the fundamentals of their beliefs.

In a way these addresses under the auspices of the local Christian Scientists represent the same idea. They bring together people of various faiths to listen to a discussion of a particular faith in a rational and intelligent manner. It is in that spirit that I have been asked to preside this afternoon, and so I appear neither as an exponent nor an opponent of the doctrines which will be expounded by the lecturer, but rather as one willing to listen to what any one may have to say upon the various lines of religious thought. And it is creditable to this community, as to any community, that it is willing to study these problems, which concern the temporal and spiritual welfare of mankind, in an effort to arrive at that which is true.

Despite points of difference, I am profoundly interested in any movement, whether it be secular, religious, political, or industrial, one of whose prime purposes is to aid in bringing about that consummation devoutly to be wished—the brotherhood of man—which would hasten the coming of the time when "they helped every one his neighbor; and every one said to his brother, Be of good courage." And it is in that spirit and from that view-point that I have great pleasure this afternoon in presenting the talented and scholarly gentleman who has on two previous occasions discussed the subject before a Jamestown audience, Carol Norton of New York, who will now address you on "Christian Science as Applied Christianity."

Mr. Norton spoke for more than an hour, holding the close attention of his audience throughout.

The Journal, Jamestown, N. Y.

At Helena, Mont.

An audience of generous proportions greeted Edward A. Kimball of Chicago, at the Helena Theatre last evening [April 18] when he lectured on "The Cause and Scientific Cure of Disease." The introductory speech was by Rev. Leslie Willis Sprague, pastor of the Unitarian Church. So eloquently was it delivered that the lecturer of the evening was moved to speak in words of appreciation of " the beautiful introduction." "Montana is to be congratulated," he went on, "upon the fact that she has within her borders a minister who is broad enough, catholic enough to give utterance to sentiments such as these."

The Helena (Mont.) *Independent.*

The introductory remarks were in part as follows:—

The genius of our Anglo-Saxon race is that of freedom,—freedom of thought, of speech, and of act. Above all, this freedom pertains to religion; and the Constitution of the United States, in guaranteeing the right of every man to worship God according to the dictates of his conscience, is the legal embodiment of the purpose of our race.

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Among us there should be not only no persecution, but more, there should be no suspicion, no ostracism. Religion is larger than all interpretations of it. Christianity is vaster and more true than all its sects. Religion is one, however diverse may be the theories men hold concerning it, and it is that which is of the spirit that should unite.

It is my privilege to be here to-night, to represent as I may the citizens of Helena, in extending a welcome to our distinguished visitor. Whatever may be our personal views we may accord a thoughtful and considerate hearing to this representative of a new-old interpretation of a world-old experience.

It is certain that many people all over this land have found new life through the rendering of religion which Christian Science offers. Interested in humanity far more than in churchly sect, I can but rejoice in all the good that has there been accomplished.

As others have been benefited so we may be, and, therefore, I bespeak for the lecturer of the evening an attentive, considerate, and sympathetic hearing, as he testifies to that faith in which thousands have found peace and joy. It is, therefore, my privilege to present to this audience our distinguished guest, one of the noted lecturers on Christian Science, Mr. Edward A. Kimball, who will now address you.—*Correspondence.*

At Beloit, Wis.

Christian Science, its truths and its doctrines were expounded before a small audience at the Opera House Friday night [April 25], by Dr. Silas J. Sawyer, C.S.D., of Milwaukee. The rain kept at home many who had intended to go. The speaker was introduced by Pres. George L. Collie of Beloit College, who said:—

In a representative American audience like this many shades of belief are found; most of us have what we believe is a reasonable foundation for our several views; nothing short of a mental or moral revolution would dislodge us from it; but, in spite of the ingrained nature of our beliefs, it is characteristic of us as a people that we love fair play and that we are willing not only to accord to others the right to believe as they choose, but are willing to give respectful attention to the claims of other beliefs, we desire to know what there is of value in them.

We have met here to-night to hear about Christian Science, a belief that has had a phenomenal growth. It numbers among its adherents men and women of culture, refinement, and Christian purpose. It is said in some quarters that Christian Science is a fad, an unphilosophical belief, a delusion. In view of its remarkable growth, in view of the high character of its adherents, such statements are far-fetched. There must be something in a belief that wins such support and devotion. We ought to know what that something is; I am glad that we have one to address us to-night who is qualified to tell us the truth about Christian Science. I therefore take great pleasure in presenting Dr. S. J. Sawyer, C.S.D., of Milwaukee, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., who will speak on the general topic of Christian Science.

The Beloit (Wis.) *News.*

At Baltimore, Md.

Carol Norton, the well-known Christian Science lecturer, delivered a remarkable address yesterday afternoon [April 27] at Chase's Lyceum Theatre to an audience which entirely filled the body of the house and part of the first balcony. Mr. Norton is a most impressive speaker, and held his hearers in rapt attention as he explained what Christian Science really is and answered many of the recent criticisms of that doctrine.

Mr. Norton was introduced by Hermann S. Hering of First Church of Christ, Scientist, of the city, who said, in part:—

Friends:—The committee in charge of this lecture has asked me, as a member of the Baltimore Church, to preside on this occasion and to introduce to you the lecturer of the evening.

It gives me great pleasure to do this, first, because Christian Science is the subject which is dearest to my heart, for it has wrought in me a wonderful change of health and has revealed to me the great demonstrable truth about God, man, and the universe, the understanding of which has already enabled me to solve many problems of existence; and, secondly, because the lecturer is one of my closest friends in the denomination.

While a young and successful business man he suffered from a long siege of sickness which the best physicians failed to raise. His attention was directed to Christian Science, and after having treatment he soon became well and strong. He subsequently investigated and studied its teachings and found in it a most satisfying faith.

Before presenting the lecturer to you, I will say that, owing to the many popular misconceptions concerning Christian Science, the Rev. Mary Baker Eddy, the Founder and Leader of the denomination, found it best to establish as a part of the educational system of the movement a Board of Lectureship, entitled the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., composed of thoroughly competent persons, who can speak correctly and with authority on the subject.

I now have the pleasure of presenting the lecturer of the evening, Mr. Carol Norton.—*Baltimore* (Md.) *Herald.*

At Blue Springs, Neb.

Edward A Kimball of Chicago, delivered a lecture in the Opera House Monday evening [April 28] upon Christian Science. The lecture was one of the best and most interesting as well as one of the most eloquent and able ever heard in the city.

The lecturer was introduced by Ezra M. Buswell, C.S.D., of Beatrice who said in part:—

Friends:—In behalf of Nebraska First Church of Christ, Scientist, of Blue Springs, we welcome you here to-night. You have heard a good deal about Christian Science in the last fourteen years. You have seen a little of it in your midst. I have no doubt but that many of you have heard much more about Christian Science on the streets than you have from us or from the text-book written by Mary Baker G. Eddy. Now it is because so much is said on the subject (and not always wisely said) that the Mother Church of Boston has established a Board of Lectureship, whose members speak with authority as to what Christian Science is and teaches.

Christian Scientists believe that God is the present helper, ready to help us in all things when we ask Him aright; they rely altogether on prayer, made practical in their lives.

Now, friends, I have the pleasure of introducing to you a member of the Christian Science Board of Lectureship, Mr. Edward A. Kimball of Chicago.

The Sentinel, Blue Springs, Neb.

At Pembroke, Ont.

On Friday evening, April 18, Mr. Carol Norton, C.S.D., of New York, delivered a lecture on Christian Science in the Town Hall. The hall was well filled with an attentive audience, which listened carefully for about an hour and a half.

The speaker was introduced by Police Magistrate S. E. Mitchell, who said, in part:—

Ladies and Gentlemen:—At the request of friends, I accepted the position of chairman to-night, not because I

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am in sympathy with Christian Science, but as a town official. I frankly avow I know little of this new belief (what I have heard has been largely that which would prejudice), but I believe in that Christian charity and tolerance which we are taught to have for one another. I bespeak for the speaker your unprejudiced and best attention. I now have the pleasure of introducing to you Mr. Carol Norton, C.S.D., of New York, who will address you.

Correspondence.

Lectures at Other Places.

Missoula, Mont.—Edward A. Kimball, April 17.
Santa Monica, Cal.—F. J. Fluno, March 25.

Notices.

Change of Address.

The address of Mr. Carol Norton, C.S.D., member of the Christian Science Board of Lectureship, has been changed to 7 East 42nd Street, New York City.

Reports from Branch Churches.

Reports from Branch Churches to be made at the Annual Meeting of the Mother Church, to be held June 18, 1902, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 14, 1902.

No report should occupy more than three minutes in reading.

Board of Education.

Those who are selected for examination in the June class will be duly notified. Those not notified will understand they are not called to the class.

It is probable that a meeting of the graduates of the normal classes which have been held under direction of the Board of Education, will take place during the third week in June, 1902, in Boston, Mass.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

To those who Approve and Countersign Applications.

Those who approve and countersign applications for membership with the Mother Church will assist the Clerk and also avoid disappointment to applicants if they will hold until after the semi-annual meeting, the applications which have been sent to them by applicants for their signature at a date too late to reach the Clerk before May 20, and notify them that their applications were too late to be entered.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form of invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the Clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
Twelve or more to one address, each	3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '02, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

New Edition of the Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

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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.

Expression of Gratitude.

FIRST CHURCH OF CHRIST, SCIENTIST, of Oakland, California, expresses gratitude and appreciation to our dear Mother for the great work done in the new revision of our text-book, "Science and Health with Key to the Scriptures."

With love and obedience,

BOARD OF DIRECTORS, and F. J. and ELLA V. FLUNO,
April 1, 1902. First and Second Readers.

Pleasant View, Concord, N. H., April 17, 1902.

First Church of Christ, Oakland, Cal.,

Mr. and Mrs. Fluno and Board of Directors.

Beloved Brethren:—I thank you for the words of cheer and love in your letter. The taper unseen in sunlight, cheers the darkness. My work is reflected light; and a drop from His ocean of love—the underived glory, the divine Esse. From the dear tone of your letter, you must be bringing your sheaves into the storehouse.

Press on, the way is narrow at first but it expands as we walk in it. "Herein is my Father glorified, that ye bear much fruit."

God bless this vine of His planting.

With love, Mother,

MARY B. G. EDDY.

Some Fragments of History.

THERE is yet an occasional attempt made by some who oppose Christian Science to show that the Rev. Mary Baker Eddy, as a patient or pupil of Dr. P. P. Quimby, gathered from him the ideas which form the groundwork of the Christian Science text-book, "Science and Health with Key to the Scriptures." Only recently this was re-asserted from a pulpit, with the added charge that the claim put forth by Dr. Quimby's friends had never been refuted by Mrs. Eddy or any one for her. This is so contrary to the fact that one at all familiar with the history of the matter is unable to comprehend how a fairly well informed person, and especially a minister of the Gospel, could be led to make in public so grave a mistake. Public instructors should take, at the very least, ordinary pains to inform themselves before broadcasting statements which are altogether erroneous. In view of the situation we feel it our duty again to publish some facts in connection with this matter, our purpose being to do what we can toward removing all cause for lack of information and all reasonable excuse for misstating facts. We had hoped that the pamphlet entitled "Christian Science History," which contained a full account of all the essential facts, and which was generally and gratuitously circulated, would have reached and have been read by ministers of the Gospel and publicists who might feel called upon to oppose Christian Science or criticise it in either an unfriendly or a friendly spirit.

One of the peculiarities or foibles of our human nature is that, too often, it prefers its own predilections or prejudices rather than a careful, just, and impartial view. This is as unfair as it is dangerous, and one of its inevitable results is, sooner or later, a reaction, as the real facts become known.

In "Christian Science History"—written by the writer of this article—the author, by way of preliminary, said:—

"I have had the privilege of reading well authenticated copies of Dr. Quimby's MSS., and also extracts from his original pennings as published, purporting to be authentic; and I can truthfully say, that no intelligent, unbiased person, having any understanding or ability to understand the teaching of 'Science and Health with Key to the Scriptures,' could for a single moment be made to believe that there is the slightest resemblance between the two. That the author of the mighty spiritual truths which form the web and woof of the Christian Science text-book could have borrowed the smallest ray of light from Dr. Quimby's fragmentary jottings, however meritorious in themselves, is too preposterous for a moment's serious consideration.

"It is quite manifest from Dr. Quimby's MSS., that his conceptions and those of the author of 'Science and Health with Key to the Scriptures,' are, as has been well stated by another, 'at polar opposites.' "

We here repeat what we then said, and add that, by way of preliminary to the writing of this editorial, we again perused the MSS.—still in our possession—and that perusal but confirmed our view that no intelligent person can compare Dr. Q.'s writings with those of Mrs. Eddy and fail to see their utter unlikeness. They are dissimilar and irreconcilable.

In "Christian Science History" we republished from the *Boston Post*—the original having been published upwards of fifteen years since—a letter by Eugene H. Greene, C.S.D., of Providence, R. I., in which he thus describes Dr. Q.'s method of treating his patients:—

"Dr. Quimby's method of treating the sick was manipulation; after immersing his hands in water he rubbed the head, etc. He never called his practice a mental method of treating disease, to our knowledge; and we knew him and his history. He was very successful in many cases of lameness."

Also the following letter from Mrs. Eddy in the *Boston Traveler* of May 21, 1887:—

"TO WHOM IT MAY CONCERN.

"Mr. George A. Quimby, son of the late Phineas P. Quimby, over his own signature and before witness, stated in 1883, that he had in his possession at that time all the manuscripts that had been written by his father. And I hereby declare that, to expose the falsehood of parties publicly intimating that I have appropriated matter belonging to the aforesaid Quimby, I will pay the cost of printing and publishing the first edition of those manuscripts with the author's name:—

"Provided, that I am allowed first to examine said manuscripts, and do find that they were his own compositions, and not mine, that were left with him many years ago, or that they have not since his death, in 1866, been stolen from my published works. Also that I am given the right to bring out this one edition under the copyright of the owner of said manuscripts, and all the money accuring from the sales of said book shall be paid to said owner. Some of his purported writings, quoted by Mr. D——, were my own words, as near as I can recollect them.

"There is a great demand for my work 'Science and Health with Key to the Scriptures,' hence Mr. D——'s excuse for the delay to publish Quimby's manuscripts: namely, that this period is not sufficiently enlightened to be benefited by them (?), is lost, for if I have copied from Quimby, and my book is accepted, it has created a demand for his. MARY BAKER G. EDDY.

"Boston Traveler, May 21, 1887."

We also republished from Christian Science Journals of many years since other letters showing Dr. Q.'s method of treating disease as well as a full account of a lawsuit wherein

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the question of the authorship of the Christian Science text-book was made an issue in the pleadings, which issue demanded proof to sustain it, but the counsel opposed to Mrs. Eddy said they had no such proof. We shall defer publication of these, however, to another time.

Relative to the above letters we will say that there is nothing in Mrs. Eddy's writings authorizing manipulation or rubbing patients, but all her teaching is the opposite of this. None of her loyal students practise such methods in any form. Prayer is the basis of her healing system.

It is unnecessary to say that the challenge contained in Mrs. Eddy's letter was never accepted.

An Appreciation of Christian Science.

THE REV. JESSE J. KOLMOS, pastor of Bethel Congregational Church of Chicago, sends us the following friendly and appreciative article covering his views of Christian Science, with his kindly permission to publish the same. We gladly avail ourselves of this privilege, and assure our brother in Christ of our deep appreciation of his Christianly attitude.

Mr. Kolmos writes thus:—

In the last few years Christian Science has received much attention from some men who have "a pen of a ready writer," and no small degree of eloquence. It is also a marked fact that most of those who have written and spoken on the philosophical and practical value of Christian Science, who have not been in sympathy with it, have done so in the spirit of Pharisaism and prejudice. Denunciation and ridicule have been common enough. Why not words of approbation and appreciation too? For he who is open in mind and heart to receive the true and the beautiful and the good from whatever avenues God may see proper to send them, cannot help but observe elements in this new movement that are wholesome, inspiring, and stimulating to the spiritual life of man.

The race may be divided into two classes, in its relation to truths, old and new. There are those who are always looking for imperfections and error in systems that appear, as the centuries pass. They call themselves the "Defenders of the faith." They are the heresy hunters of the ages. They have often lit the fagot, turned the thumb-screw, and closed the prison doors on apostles and seers of new truths. They believe what has been, ought to be. They are quite unsympathetic towards the world of truth outside of their own circle. Their intellectual horizon is frequently limited to a small bit of God's blue sky full of love and light and power.

The second class is composed of those who are sympathetic towards the whole universe of truth. They desire to find and to see the true and the beautiful and the good in all life. And they soon experience that these divine qualities are being imbedded in their own characters. They are looking for life and love. They find these in every star that shines, in every flower that blooms, in every lark that sings, and in every rippling brook that winds its way patiently to the great ocean. For the great heart of nature beats in unison with the great heart of God and of humanity, for the purification and perfection of the soul. A healthy, optimistic, hopeful spirit is a divine messenger that each who claims to be a follower of Christ should carry with him in his very gait, the expression of his countenance, in his whole thought and life, and in the revelation of his affections in conduct.

Whenever I read the writings of Mrs. Mary Baker G. Eddy I am certainly impressed with a number of truths that appeal to me as beautiful and very helpful.

The first of these great truths is the *Omnipotence of God*. "In Him we live, and move, and have our being." It is not a new truth to the religious world, but a truth that has been placed in the front of the soul's life. It was a demand of the human spirit in this materialistic age. For when this truth is fathomed by the soul, it will quicken the intellect, strengthen the will, illumine the conscience, purify the imagination, and stimulate the affections. For when the soul recognizes God as all and in all, that it is from Him and part of Him, illness, worry, and distrust in life will soon disappear.

The second thought that is always helpful and inspiring to me is that also expressed by the great seer Paul: "All things are yours." I am aware this is not a strange thought to the Christian faith, but it is a truth that has been neglected by the church; and Mrs. Eddy is to be appreciated for putting it to the front, where it belongs. The soul needs to feel that the riches of earth and sky belong to it. Man is a child of God, and he should recognize his birthright. Why go through life morbid in mind and diseased in body, when God asks us to take of His own rich, effulgent, divine life. The soul's territory is large and beautiful. Every noble thought expressed by seer or saint in past and present is ours. Every loving impulse from the hearts of men and women that has beaten for the redemption of the race in the past and present, is ours. Yes; life and death, things present and things to come, are all the soul's. With such a faith as this how can the soul live a lean, sickly, hopeless, despairing life. The breath of God should fill man with beautiful physical, moral, and spiritual health.

A third appreciation is the practical application of these grand ideals to the needs of the body and soul of man as recognized from personal observation. I have friends and acquaintances who are Christian Scientists. They are men and women in whom I have the utmost confidence. They live in the atmosphere of the divine. It is coloring their characters into lives of beauty and strength. They are men and women who have been in different denominations. They found no great help until they saw the emphasis in the great truths already mentioned. Their minds are fixed in the eternal Mind of the universe. It has changed their whole attitude towards life. Many homes that were at one time apothecary shops have been beautified by God's free health and sunshine. The largely attended Christian Scientist's prayer meeting with its noble witnesses to health and purity of body and soul as coming to those whose minds are stayed on Him, certainly helps me to express my appreciation of the good in Christian Science.

Let those who will, rail at the ills of life. I desire to recognize the good in everything and in everybody. Invite truth to the mind, and error will depart forever. Let love fill the soul and hate will become homeless. If goodness crowns the life, evil has been dethroned. What is needed in this age is to have the mind centred in God, in love, in truth, in goodness, in the Infinite.

JESSE J. KOLMOS.

Among the Churches.

Annual Meeting at Montreal, Can.

The annual meeting of First Church of Christ, Scientist, Montreal, Can., was held Monday evening, March 31. Reports were read by the Clerk and Treasurer, showing the progress of this church during the past year. These reports show that there has been a steady gain in the attendance, and that the roll of membership has increased. The Treasurer's report was very encouraging. All current expenses had been met, and there was a balance on the right side.

The Sunday School report shows that the children take a deep interest in this church and the cause of Christian Science, and are proving their understanding by demonstration,—turning to God for help to overcome their physical and other troubles. The children's choir, organized two

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years ago, has been a great help in the musical portion of the services.

The Sunday and Wednesday evening meetings have been continued throughout the entire year, and the attendance has steadily increased. There have been evidences of great spiritual blessings received from these services. Many testimonies of physical healing at the Wednesday evening meetings have been given, and also of people being healed at the Sunday services through the powerful and spiritual Lesson-Sermons.

An important branch of this year's work has been that of the Publication Committee for the Province of Quebec. This work has brought about a more friendly feeling and a marked change for the better in the attitude of the press and public towards Christian Science and its Discoverer and Founder, the Rev. Mary Baker Eddy.

The report of the clerk concludes as follows: "The members of this church would express their united and heartfelt thanks to God, divine Love, who, as our text-book says, 'Always has met, and always will meet, every human need,' for another year of prosperity, spiritual growth, and steadfast interest in the work of this church and the cause of Christian Science.

"Jesus said, '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 on the opening page of her latest labor of love, the revised Science and Health, our revered Leader says: 'To those leaning on the sustaining Infinite, to-day is big with blessings.' These inspiring words may be fittingly applied to our church to-day; leaning as it has done, on God,—divine Principle,—it certainly has been blessed, its needs have been supplied, and, continuing to abide in Him, the future is bright.

"Two years ago we entered this beautiful edifice, holding our first services on Easter Sunday, a fitting time and occasion to thank God that we were privileged to worship Him in this our own church, the pioneer church of this denomination in the Province of Quebec.

"One year ago on Easter Sunday we had the great pleasure of hearing our sweet-toned organ for the first time, accompanying the musical portion of our services. This, with the choir of youthful children's voices, has assisted in making our services more uplifting and enjoyable.

"The different officers of your church have performed their respective duties efficiently, and we trust with satisfaction to all the members.

"If the future has much in store, each year should have its share, but these blessings will be obtained only by faithfulness and obedience to Truth and Love, by constant watching, working, and prayer, by being ever loyal and obedient to our Leader, the Rev. Mary Baker Eddy, and by united, devoted labor for the welfare and growth of this church.

"In closing, your board would suggest that a message of love be sent to our beloved Leader, expressing our appreciation of her loving care and watchfulness over the Cause and the church at large, and to thank her for her latest tribute of wisdom and love, in giving us such a priceless treasure, the revised 'Science and Health with Key to the Scriptures,' and that we recognize her zeal in seeking for the redemption and salvation of the world.

"Submitted on behalf of our church

"W. ROACH, *Clerk*.

"First Church of Christ, Scientist, Montreal, Can."

Progress at Clinton, Ia.

When Mrs. Eddy requested each church to have a reading room we hastened to obey, even though in a very small way. Then we could only obtain a small room in a private residence; this we occupied, until we obtained a larger room, which was also in a better location.

We then felt that a progressive step had been taken. Here much good was accomplished by distributing Christian Science literature, but it became evident that still another move would be requisite to obtain more room. We secured two large front rooms in the heart of the city, desirable in every particular for our use; being well lighted and with folding doors between, they afford us ample room. Money was freely offered without solicitation, and the rooms, newly furnished, present an attractive and homelike, as well as convenient place for the use of the public.

Upon our table are to be found all of Mrs. Eddy's books; and all who so desire, may learn what Christian Science is, and what it does for man.

In November last, we had our third lecture. The first was by Mr. Kimball, second by Judge Ewing, and third by Mr. Kimball. These lectures have been the means of destroying much prejudice against Christian Science, especially the last. That fruit will appear in due season is apparent.

Our church has taken many steps during the last few months, advancing and seeking to advance each day, in the understanding of Truth.

Our *Quarterly* lesson leads us each week, and we know that we are climbing, even if slowly, the upward path. Our Sunday service is well-attended and listened to with an earnestness that shows the interest that is felt in the subject. The Wednesday evening meeting shows progress; and our hearts are full of praise and thanksgiving to God for all our blessings.—MYRTLE FRITZ, *Clerk*.

Christian Science Rooms at St. Johnsbury, Vt.

The quarters of First Church of Christ, Scientist, have been greatly improved this spring, and the society now has some exceedingly pleasant rooms. The church room has been made nine feet longer by the removal of a partition, and two smaller rooms have been added to the suite, so the society now occupies the entire second floor front of Odd Fellows Block. The vestibule, or reception room, has been set off from the main corridor by a partition; hardwood floors have been laid in all the rooms, and they have been repainted and papered throughout. The new rooms will be used as a reading room and cloak room. The enlargement of quarters was made necessary by the increase in the church and congregations. Starting four years ago with a membership of six, the church now has twenty-two members and several more will be added in June. The congregations average from thirty-five to forty.

The St. Johnsbury Caledonian.

Good Work in Erie, Pa.

Last year we sold sixteen copies of "Science and Health with Key to the Scriptures," and other Christian Science literature to the amount of $113.95. This year we have sold thirteen copies of Science and Health, and other literature amounting to $85.95, $41.38 of this was sold since February 1.

Last April our membership was twenty-six, now it is forty and there are several more ready to join the church in June. The attendance has increased even more rapidly.

W. S. DAY.

My Symphony.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never —in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.

WM. HENRY CHANNING.

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Display of Tulips at Pleasant View.

THE magnificent display of tulips on the grounds at Pleasant View, the residence of the Rev. Mary Baker Eddy on Pleasant Street, is attracting a great deal of attention, and the vicinity is daily visited in large numbers by lovers of the beautiful in the flower kingdom.

The flowers are now at their best, and the combinations of color are wonderful in their effect as viewed from the sidewalk. The beds are located on the east side of the grounds, and around the fountain, and each is of different design which has been worked out by the gardener with mathematical precision and nicety.

The bed nearest the sidewalk is in the form of a five-pointed star and the color of the blossoms is yellow. To the right of the fountain is a cross worked out in flowers of white and to the left is a design worked out in red shading from the bright to the more delicate hues.

South of the fountain are two large beds in which are grouped tulips of every color—white, red, purple, yellow, yellow and red—which form a most pleasing combination, and one which in every instance draws the eye and holds it in pleasure.

West of the main avenue leading up to the residence is a smaller bed, but the glory of the display is made around the fountain; and against the bright green of the closely cropped lawn the flowers make a picture good to look upon, and one that should continue to attract visitors until the beauty fades.—*The Daily Patriot.*

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th, or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly*. When the change is made in the *Quarterly*, references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

June 15, 1902.—*Subject:* GOD THE PRESERVER OF MAN.

I.—530—5; 151—20 to 5 next page; 372—14 to 17; 518—15 to 21.
II.—380—32; 393—9; 395—7 to 11; 514—26 to 32.
III.—231—16, 30; 225—8 to 11, 24; 226—18; 227—7; 228—11.
IV.—491—13; 339—20 to 28; 325—2 to 5; 260—7.
V.—276—13 to 25; 572—19 to 22; 573—3, 13 to 28.
VI.—516—9 to 14, 22; 507—28 to 30; 508—7; 265—10; 267—1 to 5; 519—10.

German Supplement Appreciated.

WITH heartfelt gratitude and joy our little band of seekers for the Truth have received the excellent lecture of Rev. Irving C. Tomlinson printed in the German language.

Cedarburg, Wis., is a small town of nearly two thousand inhabitants. The majority are German and some are not able to speak English. I have often heard the remark, "If your books were printed in German we might understand." That need has been met by the publication of this lecture.

Our little band are all Germans and few of them have had the opportunity to learn English, even to speak it. A year ago one woman, who was not able to read or speak a word of English, wanted the Truth contained in Science and Health. To-day she is able to read the book understandingly and rejoices in the revelation it brings to mortals.

MRS. CATHERINE BOCK, Cedarburg, Wis.

From Our Contributors.

Reflections.

BY HARRIET GERTRUDE RING.

IN discontented mood I sought the hills
At sunset, and looked down on busy mills
Belching vile smoke, which in the valley laid
An inky blot on a fair scene displayed.

There stood one with me who was pleased to claim
Nothing lacked beauty. This idea to shame
I said, "Work me a miracle to show
The good in that black blanket spread below."

"There are no miracles!" he said. With slow, strong lifts,
As flooding tide a bed of seaweed shifts,
It moved, then rose, and lo! the deed was wrought.
An opalescent cloud the last light caught.

No beauty in the landscape half so fair
As that, transformed, illumined, floating there.
So pure it seemed, it might have been the way
Along which fled the angel of the day.

Spellbound I could not turn away; but stayed.
And as the glory faded, humbly prayed,
"Let me be raised, eternal Good, above
The shadows, till I too reflect Thy love!"

Principle, not Personality.

BY MARY H. HATCH.

IN "Science and Health with Key to the Scriptures," p. 213, Rev. Ed.), Mrs. Eddy says, "Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit." Many of us are not willing to take one step at a time. We think because we are not able to make great progress, that it is not worth while to take the little steps, make the small advancements daily, weekly, using the little light that is shown us and thereby receiving more. Standing still and waiting for some great opportunity or experience is not progression. It is stagnation. Water that has neither inlet nor outlet stagnates, and is not only useless but becomes absolutely objectionable. Just so surely do we as Christian Scientists stagnate and become not only useless but absolutely objectionable if we do not force an outlet or outflow of error and darkness by opening our consciousness to an influx of light. We know that the absence of darkness follows as a natural sequence the presence of light. In fact, that all darkness —all error—is simply an absence of light and truth.

Is not the main reason we do not take more steps towards goodness that we dislike going alone? When it is borne in upon our consciousness that a certain step is the one for us to take, we immediately begin to look around for company. We want some one else to go with us, understand us, sympathize with us, and approve of us,—in other words, we look to personality instead of Principle, and the moment we do that we cease to grow.

Principle is Life, Truth, and Love, "with whom is no variableness, neither shadow of turning," and so long as we look to Principle and reflect Principle we can reflect only Life, Truth, and Love. When we are filled with fear and anxiety we are not reflecting Principle, because Principle is all harmonious.

If our motives are right our thoughts will soar. They will be ennobling, uplifting, reassuring. Our speech will flow, and our actions will be as open as the day. Fear and anxiety will flee from us, because we have the assurance that we shall be guarded and protected by the divine Power so long as we are in His service.

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If we desire to go very far in the strait and narrow way we must be willing to go alone. "All heights are lonely." We cannot take all our friends and relatives with us, just when we are ready to go. We must be willing to let them come in their own time and in their own way, but we must make no concessions or delay so far as we are concerned.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." He did not say, "My disciples and followers are not quite ready for this advanced thought, so I will modify and qualify my speech and actions to meet their understanding; I will remain on their plane of thought so they may understand and appreciate me." No; he said, "And I, if I be lifted up from the earth, will draw all men unto me."

When Jesus was but twelve years of age he remained in Jerusalem teaching in the synagogue, and when his anxious parents finally found him and reproved him for what seemed to them lack of filial obedience, he simply answered, "Wist ye not that I must be about my Father's business?" He did not try to apologize or explain; he knew they could not understand him. He knew they were not ready to go with him, and so he went alone and attended to his Father's business.

We could cite many Scriptural passages where Jesus, our Way-shower, stood alone, went alone, misunderstood and unsupported, clung to Principle instead of personality, and in the language of the Scripture he "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." This final demonstration was made because he had accomplished the preceding work. He had taken his steps towards goodness in their proper order.

Now, if Jesus is our Way-shower and we are to imitate him, how are we to do it? Mrs. Eddy says in Science and Health (p. 25, Rev. Ed.), "Implicit faith in the Teacher, and all the emotional love we can bestow on him, will never make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our blessed Master worked and suffered to bestow upon us." Again she says, p. 483, "One must fulfil one's mission without timidity or dissimulation, for, to be well done, the work must be done unselfishly."

We must take our steps towards goodness, little as they may be, insignificant as they may seem to us. Let us take them fearlessly, hopefully, joyfully. There is nothing depressing about being good. It is joyous. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

Impressions Received in a Christian Science Service.

BY PROF. G. B. GARDNER.

THERE is nothing new under the sun! The old is ever new again after certain periods of time have passed and when mankind has, to some extent at least, forgotten the existence of the thing that presently challenges its attention in some other shape.

Forgotten arts are reinvented,—rediscovered,—and in this wonderful age of advancement, where the telegraph, telephone, and electrical science generally has revolutionized the age of steel and steam,—making easily possible the seemingly impossible,—when thoughts of love or business are printed in an imperishable form almost before they have emanated from the busy brain that conceived them and transmitted across oceans and around the globe in an instant of time, what is there new or exceptionally strange for the human mind to contemplate?

Profoundly does the scholar bow to the click of almost thought-endowed machinery that transfers his burning thoughts to paper and into book form while yet the theme is but partly developed in his inspired mind and burning soul.

So with that which was once well understood; which once,—perchance thousands of years ago,—was an every-day matter, easily grasped by the average mind and contributed to the every-days wants of the then living people of the world. But the other day a patrolman, one of the members of a life-saving crew of a station on Lake Superior, in traveling his beat along the sands of that glorious inland sea, after a heavy gale, found washed upon the shore two copper axes that were hardened so as to ring like the very best of our modern steel edge-tools. What a wonder to science to-day! No one on this wide earth now knows the, of old no doubt simple, process by which this useful transformation in copper may be achieved. Truly it may be said that to him who would now rediscover this process a fortune would readily accrue.

But what of all this? And why adduced?

A Sunday or two ago it was the privilege of the writer to attend divine worship in the beautiful church of the Christian Science people on Drexel Boulevard in the city of Chicago. We, that is my friends and I, walked in with a throng of people, who, although it was a forbidding, drizzly day, seemed bent upon an errand pleasing, imperative, but sacred,—the worship of God in His holy temple.

The temple is severely chaste in construction, and in lighting and acoustic qualities simply perfect. The seating arrangement for two thousand people could not well be improved upon, being upon the gradually rising plan and semi-circular, by which every worshiper saw the Readers and heard every word of the lesson as well as though they were all within a few feet of the chief actors. The music was congregational singing of simple hymns, accompanied by a splendidly managed organ, and led,—yes, led,—by a glorious contralto voice; a voice that would command notice in any musical centre in this country or Europe.

The attention was rapt, and to say that there was here as much of the religious feeling inspired by the beautiful religion of the lowly Master as anywhere in any temple, society, or church community, would be stating the case very mildly indeed; this more especially when one is forced to remember the many empty pews and tenantless galleries that so sadly characterize our modern churches throughout our own and other lands.

Just here, involuntarily, the thought or question arises within one's breast: Is this new-born system of the simple old faith, taught by the lowly Redeemer to reawaken the torpid old religious feeling and perchance to revolutionize the Christian world? Indeed, He has hidden it from the wise and the prudent and revealed it unto babes. So God-speed to this newly clothed, old religion of the dear Master,—this fast-growing instrumentality that seems to be destined to sweep over the border lines of rusty schisms and isms in theology, and anew proclaim the half-forgotten, glorious theme of the universal brotherhood of man,—to verify and prove conclusively at last that he really came to seek and to save that which was lost.

Gratitude for Lesson Sermons.

I WISH to express my gratitude for the wonderful help received from the republication of the articles on "The Lesson Sermons" in a recent *Sentinel*, and what it has been to me, though I read them several times when first published. I have been a student of the Christian Science Lesson Sermons for a number of years. I carefully study them over a number of times each week and am conscious of the gain, but not until the present week, when I again read them as explained, did the scales drop from my eyes, and I now see much clearer.

I wish to thank you all for the message of love explained, though I cannot frame words into sentences so as to express my gratitude to Mrs. Eddy for all the wonderful good that has come to me through the Light of Christian Science.

JOHN DIERKS.

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Testimonies of Healing.

When I read the testimonies of my old friends, John Lloyd and Roy Goodwin, it brought back to me the memories that I had associated with their friendship and love. I was delighted and surprised at the wonderful revelations of their healing, because I knew them both as no other man knew them; having associated with Roy Goodwin in a business way and socially also for a good many years; knowing that his life had been spent in trying to do good for suffering humanity; feeling his heart-throbs for those who suffer and cannot complain; knowing his connection with the anarchist movement in Chicago with myself, and to think of the wonderful transformation from the state of mind we all were in, to one of tenderness and acquaintance with God. I was reminded how I made fun of him last spring when he told me he had taken up Christian Science, and then I thought how, in a few short months, I had been made acquainted with the same beautiful thought; with the same divine Principle, whence all power comes. I was reminded how I was transformed from a man believing in no God and despising the Bible, to one who firmly believes that God is All-in-all. Having seen wealth accumulating in the hands of the few and the poor growing poorer; having seen the suffering of the masses; knowing that poverty and crime were increasing on every hand, my natural desire was and is to change this condition. I have had a great desire to do something for my brother man for many years and have gone through all the phases of organizations, believing at one time that the only way to change this condition was to remove the cause, and that was, the rich. I believed that force was the only way to eradicate the wrong.

When I came to Fort Wayne, Ind., on the 6th of January, 1902, I was suffering from a skin cancer on my face; I had been treated by three of the leading surgeons of the country for nine months with no results, and had been told that the cancer would kill me as soon as it got to the jugular vein. I reached the point where I was much worried. The picture of death had been painted in my mind. I could not eat or sleep. In fact, I was in a frightful condition. I stopped at the home of Mrs. B., at the Rich Hotel. The next morning after I arrived the lady noticed my condition, and asked me if I would like to be cured. Of course, I said yes. She told me that I could be. She told me of her own demonstration, and invited me to the Christian Science meeting on the following Wednesday evening, and I attended.

After hearing the testimonies of several people who told of their wonderful cures, I commenced to ask myself the question: "I wonder if there is something in this? I wonder if it is possible that there is any power unseen that can cure me?" and so I went to the hotel and made up my mind to try Christian Science. I disposed of all my medicines by throwing them out of the window. The next day I went to a healer, talked the matter over with him, told him all of my past life, my religious, or irreligious views; told him of my connection with the labor movement; told him how I had tried to do good. I finally made up my mind that morning while there to get all the truth there was in Christian Science, and then I went to studying "Science and Health with Key to the Scriptures." I took treatment for about three weeks. In four days the pain in the cancer had abated. I commenced to sleep soundly every night. I experienced a feeling of happiness which I have no language to explain. I read Science and Health almost incessantly for two weeks; became fully imbued with the understanding that there was but one mind, the divine Mind. I became acquainted with the fact that there is but one Truth, and that this Truth will make men free.

In about four weeks from the time I commenced to study, my face had healed entirely, except as to the color. And at this writing, three months after going into Science, it can scarcely be noticed at all. I will also say for the benefit of those who may be seeking the Truth that I have had many wonderful demonstrations of healing other people. Astigmatism of the eyes has entirely disappeared, and the desire for tobacco in any form left me after I had been in Science but four days. I can truthfully say that I have never had an ache or a pain in any form; have been the most happy of men since coming into the understanding of this old, new thought. I have taken nearly fifty people into Science since I first saw the light.

To me one of the greatest benefactors of all the human race since Christ's time, is the Discoverer of Christian Science, Mary Baker G. Eddy.

I pray that the great mass of men and women who do the world's work, and make civilization possible, may be brought to an understanding of the Truth. I pray that this great Truth may not be impeded on its way; that it may come to the heart and understanding of every living creature and make this life what it really should be, a Paradise; bring men to an understanding that heaven is here; that Truth, Love, and harmony will dispel all the ills of mind and body and all error will fade, as a June frost, before this wonderful Truth. I am thankful for the thousands of blessings that it has brought me, and I am thankful that I am getting rid of the "old man" and putting on the new, the real, man.

L. J. RICHARDSON, Indianapolis, Ind.

A few months ago, I wrote a little article for the *Sentinel*. At the time I forwarded it to the Publishing Society, it seemed very small; and yet with it went the thought of love. About two weeks after the article was published I received a letter from a prisoner in Sugar-House Station, Utah. To me this seemed glorious, that with these few words of Truth, the heart of one who had been indifferent to all previous reformers, should be touched.

Following is a copy of the letter, which, I think, will probably be interesting to some.

"I feel sure you will forgive me the liberty I take in writing to you, when I say I do so to thank you for the ray of hope you have sent to a fallen brother, who has read these lines of your own. I have had many Christians talk to me, but they were unable to help me. Your few words read in a prison cell have dispelled much of the darkness.

"I am one of the black sheep, who are styled ex-convicts, for this is my second sentence to a penitentiary, although I am only twenty years of age. But what can be expected of one who has no friends to stretch out a hand to him, and who has no money; besides being hounded by the police from city to city. I do not consider myself wholly to blame in doing as I have done. I have not dated this, for I have no stamp and I do not know when I may be able to get one. I will close, remaining very respectfully,

"_____

"Sugar House Station, Salt Lake Co., Utah."

Our dear Mother, Mrs. Eddy, has surely given the Truth to this age in unmistakable language, and in a light which elucidates all the seeming mysteries with the omnipotence of infinite Wisdom.

I should like to give a demonstration made by a dear little niece of mine. Her parents have not yet accepted Christian Science, but since the time she has been able to comprehend what we said, she has been taught Christian Science by those of us who have an understanding of the Truth. She has imbibed what she heard, and has put it into practice. She is now a little over three years old.

Her infant sister, six months old, had, by accident, overturned a vessel of boiling oatmeal on her bare feet. She was very badly burned, but the little sister was ready with her argument for Truth, and against the seeming evidence

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of the senses. Her sister stopped screaming, had no ill effects, and suffered no pain whatever. It was the pure, trusting child-thought which had done the work.

I have had many beautiful demonstrations of healing; among them a case of diphtheria entirely vanished in five days. A case of blood-poisoning was healed in two weeks treatment. A case of pneumonia was healed in two days. A case of catarrh of the stomach, for which the patient had tried every known remedy, was mastered in four weeks.

I could go on indefinitely telling of the wonders I have seen in Christian Science, and yet the healing is the slightest part when compared with the spiritual uplifting which comes with an understanding of this grand Truth. What a precious thought it is to know that through the little understanding we have of Christian Science, we can help others onward in the march from sin to holiness.

MINNIE M. KEEVAN, Colwyn, Pa.

It is the overflowing of a grateful heart that prompts this letter to the *Sentinel*,—a heart that once knew not how to be grateful or how to love its neighbors, although it acknowledged it ought to do so. Now I count among my greatest blessings, the genuine gratitude I feel, and the love I have for others.

I united with the Baptist Church at the age of fourteen years, and for fourteen years remained an active member in all church work and a teacher in the Sunday School. I am grateful to the dear friends I there found who contributed so largely to my religious education, my love for the Scriptures, and my hungering and thirsting after righteousness. But my heart was not at peace. Thought was tempest-tossed through the warfare of good and evil, flesh and Spirit. The thing that I longed most to know was, "How can I abide in Christ? What is it to abide in Christ?"

Nine years ago, through the healing of a friend, I was led to investigate Christian Science. "Science and Health with Key to the Scriptures" was put into my hand. As I read it I knew I had found what it was to abide in Christ and how to do it.

Thought was so uplifted by reading Science and Health that I seemed to be on the mountain top and to see through the author's spiritual sense the new heaven and new earth. I knew that what I saw was reality. I then supposed that I had attained to that elevation and should remain there. But not so. I had to come down to my own human plane of living and work out my own salvation. That view from the mountain top has made the way seem less wearisome and encouraged me on.

Now after nine years of toil, struggle, defeat, and triumph I seem again upon the mount and behold again the heaven and earth which God—Good—has created. Peace, that the world never gave and can never take away fills my thought, and Love broods over all. I look back over the way I have come and I see the Red Sea, the desert, and the wilderness; foes within and without.

I can truly say I had need of these experiences. Not once did God forsake me. Though self-will, self-justification, and self-love be as adamant, Love can and does dissolve it. This is the process that has been going on in my consciousness. My prayer has been continually, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me."

During the time I have been applying this Science of God, I have seen how wonderful are His works, how the sick are healed and the sinful reformed and regenerated. Again and again I have been led to exclaim, "What hath God wrought!"

And now I want to thank her who has made plain to human understanding this Science of Life. God bless our dear Mother for her wonderful labor of love! How has she exemplified in her own life the true mother-love! I pray for grace, mercy, and love that I may follow more closely her example of loving kindness, compassion, and *patience* in all her dealings with others.

ROSE F. WALKER, Barre, Vt.

When Christian Science was first presented to me, I studied it as a doctrine, and thought it a very beautiful theory, but not at all practicable. However, I was interested and continued studying and then gradually the glorious Truth dawned upon me, that God is Love, that He is divine Principle. Every day am I becoming more and more grateful for having this Principle for a guide, for having a rule by which to live. More and more every day am I being shown how practical this wonderful gospel is, and how practical we *have* to make it.

In my profession of public school teacher, I find Science invaluable. Four o'clock used to find me tired out and often discouraged. Now those conditions are almost unknown. By realizing every day that divine Mind governs all, that those children are not to obey me but to obey Divine law, the great question of discipline is being solved. Many cases of obstinacy and self-will have been overcome through the power of Truth. It is very beautiful to see how some days, everything will fall into line and one duty after another be performed easily and joyously. Besides we laugh a great deal more than we did formerly.

Several demonstrations have been made in cases of colds, sore throats, toothache, and other complaints, but I wish to speak of one in particular, which shows the silent, beautiful work of impersonal healing. When I received my present class last September, one boy was noticeable owing to the scurf which had robbed him of most of his hair. Whenever I chanced to look at him I denied the error. One day just before the Christmas vacation, I noticed that the child's head did not appear quite so disagreeable; but it was during the vacation that the perfect healing came about, a beautiful growth of hair covering his head. It seemed very wonderful to have him return to school so perfectly healed. I asked him what had caused his hair to grow. He said he did not know, that his parents had done nothing.

I am very grateful to know that I can show in my life, a little of the Love which heals.—C. F. M., Berlin, Ont.

About two years ago my little daughter was accidentally scalded on her hip. When she put her hand on it, which she did immediately, the skin came off. The burn was as large as a tea saucer. It pained her dreadfully for a few minutes, then she asked me to telephone to a Christian Scientist to treat her. I did so, and she was relieved instantly. She went to school right along. It happened on Saturday, and by the next Thursday she could romp and play like the rest of the children. A thick scab formed, and in twelve days that all came off, leaving the hip covered with a soft pink skin like a baby's and without the least sign of a scar.

This, to my sense, was a wonderful demonstration, for which I as well as the child feel very grateful. Nearly all kinds of diseases have been healed in my family through the power of Christian Science. It all brings to my mind so clearly the truth of the Master's saying: "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. . . . If ye shall ask any thing in my name I will do it."

MRS. EDITH A. CONNICK, Eureka, Cal.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.

CHANNING.

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Religious Items.

Beyond this is the truth that men come into the kingdom of God not by the way of any old established man-made system, or even by the way of superseded methods of divine origin, but in the way that fits their need and their circumstances—the way of faith, of immediate relation to God, in whatever form the communication may come. There are people to-day who doubt whether a man is a Christian if he has not had the particular kind of religious experience which they had, or which was regarded as essential fifty years ago. Even though the man speaks the language of faith and lives the life of faith and of love they look askance at him and whisper behind his back because they think there is some doubt whether he came into the kingdom in just the conventional way. Such critics are less tolerant than the conservative party in Jerusalem in Peter's day; and that is saying a good deal.—*The Standard.*

There are other considerations that emphasize the claim of even the sinful to that uniform kindness and fraternal solicitude which our religion enjoins upon all. While we are amazed and shocked at the revelations of guilt and shame seen around us, we should remember that every human record has more good than evil in it. We are apt to survey character in the worst lights and will only see its defective side. Not even the vilest are totally depraved. There is a degree of health, morally speaking, in every life, and of light in every career, and possibly more health than disease and more light than darkness. Our estimates make short work of the sinful, but let our own short and harsh estimates be supplemented from the records the angels keep, and they will be more just and generous. Let us see with the divine eye and we shall find something good in all.—*The Universalist Leader.*

Teachings which are calculated to explain away the witness of the Spirit, to destroy the cardinal significance of conversion, and to abolish the distinction between lost sinners and saved saints in this world are making their appearance in Methodist literature. Men and women are no longer to be born of the Spirit into the kingdom of God, according to these new doctrines, but they are to be developed into Christian character by a slow process. Conversion is not a sudden change of character which one may know at the time for himself, but a gradual process of evolution. This is the scientific theory of salvation. The foundation on which Mr. Wesley builded Methodism is to be relegated to the lumber room where all outgrown notions rest after having served their generation.

The Christian Advocate.

The Rev. L. M. Powers says in *The Universalist Leader:* "Now any account of man which fails to see the outreaching of the human heart for justice, mercy, and love, the eternal struggle and gradual advance of man toward the things that are good and ever better, may call itself faith if it please, but its proper name is doubt. Man is not a rebel against God. Often he does not know the way, but all the time he means well, and by the unrest with which we are troubled when we choose ill, by the secret satisfactions which are ours in every right and noble thing we do, we are being educated in wisdom and led at length to peace. The saints we admire, the sinners we pity are all on the same road, and the most advanced are but a little way ahead of those farthest behind."

There is a real power in the simple beauty of the Gospel of Christ. It is not in the word but in the life behind it. Do not spend your time telling people that you are members of the church, but fill your life with Christlike qualities and people will soon learn to respect your church and its gospel. When the world learns that the Christian people are really in earnest it will take the church and its claim seriously. Until then let us look within and ask ourselves a few questions, and we may discover where the fault lies. "A little sleep, a little slumber, a little folding of the hands to sleep," so shall thy soul poverty come upon you.

REV. S. G. DUNHAM.

Let no man or woman be flattered with the hope that any good can be done by those who reach down to those beneath them, with a conscious shrinking from anything like neighborly contact. There is no hatred in society more virulent to-day than that which is the reaction from the well-meant endeavors of aristocratic philosophers with cold hearts, who undertake to administer charity in any form, whether scientific or otherwise. . . . The men and women who reach the people needing help are those who contrive to share the feeling which induces neighbors to help each other when help is needed, and to share with each other because they recognize the bonds of neighborly fellowship.—*The Christian Register.*

F. S. Jewell in the "Open Court" of *The Church Standard* says: "We hear it asked, 'Has Christianity lost its power?' One may answer, true Christianity, or the Christianity of the New Testament, has not; but modern Christianity, which is quite a different thing, certainly has. Or, perhaps more correctly, no; for it never had any of its own to lose. By this I mean the power which it seeks and on which it relies is lodged in extraneous and often wholly alien means and instruments, and not in its original and inherent virtue. It has turned aside from the faithful manifestation of a Divine quality to the mustering and manipulating of humane sentimentalities."

We are too prone to think that prayer consists entirely of speaking to God. Often the most important part of it is simply waiting, with ear attent, to hear what God may say to us. If the windows of the soul are open toward Him, and we wait in reverent silence, it may be that He will breathe into our hearts a message that we shall recognize, by spiritual intuition, as from Him. We shall not be heard for our "much speaking;" but perhaps we shall be heard—and, what is yet more needful and desirable, shall hear—for our silent waiting.

The Examiner.

The Presbyterian Creed Revision Committee has completed its labors and adjourned. The committee agreed unanimously upon a report to be made to the General Assembly, which meets in New York, May 15. As finally determined upon this brief statement is to contain sixteen articles as follows:—

God; Revelation; Divine Purpose; The Creation; The Sin of Man; The Grace of God; Election; Our Lord Jesus Christ; Faith and Repentance; Holy Spirit; The New Birth and the New Life; The Resurrection and the Life to Come; The Law of God; The Church and Sacraments; The Last Judgment; Christian Service and the Final Triumph.

"Perchance if one were to seek God with coarse, blunt, dull instruments might he not miss God? If we were to seek God with the intellectual powers only might we not miss God? And if we were to seek Him with the moral powers only might we not miss Him? But if God determined that He was cognizable and realizable by the supremacy of man's spiritual and moral faculties, then, when man uses those faculties and no others, God will enter by His Spirit."—DR. J. R. THOMPSON.

THE DUTY OF TOLERANCE.—Intolerance carries with it a lack of belief in the sincerity of others, and a lack of respect for the opinions of others. The chances are that the man who differs from us in some question of belief has thought it over as carefully as we have and is as sincere in his conclusions as we are. Tolerance is an obligation upon us because it shows respect for the seriousness and the sincerity of others.

The Congregationalist and Christian World.

There are two ways of looking at a moral action. You may mark that it is still so low, and lament; or you may note that it is already so high, and rejoice. And if only the direction is upward, the latter is the only true way of judging. The only really sad thing is when the direction of development is downward, and the action or word or smile or glance indicate decay.—*The Watchman.*

No transition throes in any passing from less to greater knowledge can justify cynical suspense; because God requires growth of man, and that law of growth reveals the glory of the destiny which God opens to man, and every glimpse of that purpose must deepen love and quicken obedience.

BISHOP SESSUMS.

Dr. Watson declares that "men have lost interest largely in theology, but interest in the Sermon on the Mount is keener than it has ever been;" and that men are "less interested in arguments about Christ's person, but they are intensely interested in what Christ said they should do to their fellowmen."

Has not the Christian world been compelled over and over again to alter and modify its theology and customs? May it not be that the time is at hand when a greater transformation must come?

REV. FRANK L. PHALEN.

The man who has begun to live more seriously within begins to live more simply without.—PHILLIPS BROOKS.

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

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Items of Interest.

National.

President Roosevelt did not wait for special authority from Congress before he sent relief to the sufferers of Martinique and St. Vincent. He instructed the Secretaries of War, Navy, and Treasury to "go to the furthest limits of executive discretion in the work of relief and rescue." The President requested Congress to appropriate $500,000 for the relief of the sufferers. Congress promptly responded by appropriating $200,000 for that purpose with the understanding that the other $300,000 would be given later if it seemed necessary.

It is probable that the first minister of the United States to Cuba will be H. G. Squiers, now secretary of the United States legation at Pekin. Mr. Squiers was in Pekin during the siege and gave valuable assistance in the settlement of the delicate diplomatic questions arising from the Boxer troubles in China. The President has recommended to Congress that the salary of the minister to Cuba be $12,000 annually.

In the presence of a large audience President Roosevelt on May 14, laid the corner-stone of the McKinley Memorial Ohio College of Government of the American University. The building will be devoted to such studies as diplomacy, municipal government, arbitration, civics, and international law. Addresses were made by Senators Dolliver and Hanna, President Roosevelt and others.

Discussion as to the merits of the Panama and Nicaraguan canal routes has been revived by the recent disaster at Martinique. Senator Hanna is preparing some interesting data now coming to hand concerning the volcanic conditions on the two routes. It is acknowledged that the dangers of this sort are much less at Panama, and the shorter distance greatly diminishes the risk.

May 13, President Roosevelt appointed a committee to receive funds for the relief of the sufferers from the recent catastrophes in Martinique and St. Vincent. He also directed all postmasters throughout the country and requested presidents of all National banks to receive contributions and forward the same to Hon. Cornelius N. Bliss at New York City.

Dr. Jabez L. M. Curry, special representative of the United States to the coronation of King Alfonso of Spain, was placed on practically the same footing as foreign princes of the blood, and was treated with greater honor than the other extraordinary envoys, with the exception of the envoy of France.

A few years ago we had our first "billion-dollar Congress," which included two sessions. Unless an early adjournment of Congress is reached the appropriations of this session will amount to nearly one billion dollars.

William W. Thomas, the United States minister to Norway and Sweden, is home for a short vacation. Mr. Thomas has been in the diplomatic service forty years, and has filled his present office three terms.

The House of Representatives passed the bill admitting as states the territories Arizona, New Mexico, and Oklahoma. It is quite generally conceded that the bill will not pass the Senate.

Eugene F. Ware, the new Commissioner of Pensions, assumed charge of the Pension Office May 13.

Foreign.

The official ceremonies in honor of the majority of King Alfonso of Spain opened at Madrid, May 15, 1902. Free dinners were given to three thousand poor persons and the charity will be repeated daily until May 24. Money was distributed to the poor, and small sums were deposited in savings banks in the names of all children born May 17, the day on which the king took the oath. Altogether gifts amounting to about forty thousand dollars were distributed.

President Roosevelt sent the following letter to the King:—

"Great and Good Friend: In the name of, and in behalf of, the government and the people of the United States, I desire to present their sincere felicitations on the occasion of your majesty's majority, and to assure you of their friendship and good wishes for the welfare of your majesty and your majesty's people. I trust your life will be long and happy, and that your reign will live in the affections of your people and bless them with peace, prosperity, and happiness, and I pray God to have you in His safe and holy keeping. Your good friend,

(Signed) "ROOSEVELT."

In view of the fact that American firms are preparing to make heavy shipments to South Africa immediately after peace has been declared, Mr. Chamberlain has authorized the dispatch of a commission of experts in engineering, textiles, etc., to traverse the entire country and report immediately on the requirements and openings for British trade.

Emperor William of Germany has offered to present a bronze statue of Frederick the Great to the United States to commemorate the recent visit of Prince Henry. It is probable the statue will be erected near the new war college to be established in Washington on the arsenal grounds.

The president of the Canadian Pacific Railway has stated that when the proper time arrives the road is prepared to start a transatlantic fast line, with three twenty-two knot steamers costing $10,000,000, to fight the Morgan combination.

President Loubet of France has sent, by the Count and Countess de Rochambeau, the table centre-piece of Sevres porcelain which won the prize at the Exposition in 1900, to Mrs. Roosevelt, and a Sevres tea service to Miss Roosevelt.

The Chinese minister at Washington, Wu Ting Fang, will probably soon be recalled to China, as he has been appointed a Sheng Chia Pong to prepare a code of Chinese laws on modern lines.

Ten members of the House of Commons promise to form a pool of $5,000,000 as the nucleus of a fund to start a line of Atlantic greyhounds in opposition to the Morgan combine.

It is reported that the French government is considering the question of bestowing the decoration of the Legion of Honor on Admiral Dewey and General Miles.

Denmark has delayed action regarding the ceding of the West Indies to the United States until after the September elections.

It is stated that King Edward will distribute forty-thousand medals during the coronation exercises.

Industrial and Commercial.

An exact duplicate of the great plant to be built at Economy, Pa., by the American Bridge Company, will be erected at Chicago at a cost of nearly three million dollars. The Chicago works will be built by the United States Steel Corporation. About five thousand men will be employed and the annual output will be from 150,000 to 200,000 tons.

The South Bend Watch Company with a capital of $1,000,000 has been organized to fight the alleged combine between the Elgin National and the Waltham companies. The factory will be opened in six months in South Bend, Ind., and the watch will be called the "Studebaker," after the heaviest stockholders in the corporation.

Under the guidance of Col. William F. Cody (Buffalo Bill), five hundred Swedes are to be colonized in the Big Horn Valley in Wyoming. Some of the prospective settlers are in the United States, but the majority are still in Sweden. Colonel Cody says there is no farming safer or more profitable than irrigation farming.

The total amount of paper money in circulation in the United States, March 1, 1902, was $1,467,694,361. Of this amount $305,755,699 was in gold certificates; $443,797,296 in silver certificates; $35,168,390 in treasury notes of 1890; $335,402,730 in United States notes, and $347,570,246 in National bank notes.

About 145,000 coal miners throughout the entire anthracite coal regions of Pennsylvania went on a strike May 12, for increased wages and shorter hours. Not one of the 357 colleries was in operation. Never in the history of hard coal mining has there been such a complete tie-up.

General.

Judge Buchanan of the State Circuit Court of South Carolina has decided that a negro who was a slave could not contract a legal marriage, nor make any kind of a contract before the constitutional amendments were adopted in 1867.

He also decided that a marriage between a white and a negro person in a State where such unions were legal becomes null and void when the parties to it move to South Carolina, and that the widow of such a union has no right accordingly to a homestead in her husband's property.

The three islands, St. John, St. Croix, and St. Thomas, which compose the Danish West Indies, have an area of only one hundred and eighteen square miles, and their population, consisting mostly of free negroes, is about 40,000. At the price of $5,000,000, which the United States has promised to pay for them, the sovereignty of those islands costs about sixty dollars an acre.

In Quincy, Mass., with no saloon, in twenty years the population has more than doubled, the valuation has increased nearly threefold, the deposits in the savings banks nearly fivefold, and new houses more than fivefold. While the population increased one hundred and twenty per cent, the amount expended for the poor department decreased twelve per cent.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Christian Science vs. Will Power and Hypnotism.

Editor of *Macon News.*

In the issue of your paper of April 12 you quote from the *Chicago Tribune* to the effect that Dr. Emil G. Hirsch, the eminent and scholarly Rabbi of Chicago, recently said, among other things:—

"I believe Christ cured. I believe Dowie cures. I believe Christian Science cures. But I don't think they are miracles. There is a great power called hypnotism. It is able to make people sick, and a thing that is able to make people sick should be able to cure them also.

"I have made myself sick by thinking I had disease. Young medical students, in the fervor of their study, frequently get the symptoms of the diseases they are studying. You can be hypnotized by any one of stronger will than yourself."

You also quote from the *Tribune* to the effect that hypnotism was the suggestion given by Dr. Hirsch for the miraculous cures accomplished by Jesus.

The answer to Dr. Hirsch's suggestion, that Jesus healed through the power of hypnotism, is that Jesus himself never took this view, but always declared, "The Father that dwelleth in me, he doeth the works." Moreover, the whole character of the miracles of Jesus differs not only from everything done by hypnotism, mesmerism, or human will power, but also from everything ever claimed to be done. And the very fact that hypnotism claims to have power to do evil, to make sick, and to enslave, ought to be conclusive proof that it was never employed by Jesus, as his Father or Principle of Being enabled him to do good, but not evil, to heal but not to make sick, to free but never to enslave.

In reply to Dr. Hirsch's contention that Christian Science also heals through the power of hypnotism, I quote the following from Mr. Alfred Farlow which originally appeared in the *Boston Times* and which was afterwards published in the *Christian Science Sentinel*:—

"It is not strange that those who have not a correct understanding of this Science, and who have not applied it themselves in curing the sick, should attribute the healings of its practitioners to something which is tangible to human sense.

"One who believes strongly in medicine is likely to say of the patient of a Christian Scientist, 'He is being healed because the medicine he has taken heretofore is just now taking effect.' The one who does not believe strongly in medicine, or who has lost faith therein, may say, 'It is because he quit taking medicine. I have for a long time thought he was taking too much.' The one who believes in Spiritualism naturally declares that the healer is a medium and the patient is being cured by Spiritualism, while the hypnotist, not reckoning God into the practice of mental healing, and understanding little or nothing in this line beyond hypnotic suggestion, is apt to believe that the results which he witnesses from the practice of a Christian Scientist are being accomplished through hypnotic suggestion.

"Each particular individual interprets the phenomena before him according to his own peculiar sense of that which is needed to bring about such manifestations. The Christian Scientist, exercising his positive knowledge that God, the Infinite Spirit, the divine Mind, is the only real power and influence, is certain that whatever is accomplished through his efforts is by reason of the divine power.

"Who knows how the healings of Christian Science are accomplished except the Christian Scientist himself who has brought out the result under consideration? Who is able to explain what has been done to produce a given effect but the practitioner who has been the instrument through which the result appears? Jesus said, 'If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' If an individual will practise the simple and clear understanding of the divine power as it is taught in this school of religion and science, he will learn whether the healing is done through the will of self or by means of the divine Mind. We say without hesitancy that no one can possibly understand this science without practising its teachings, and no one is capable of giving an intelligent exposition of the methods of Christian Science practice without being a practical Christian Scientist. Could one give a correct explanation of mathematics who is not a practical mathematician and is not able to solve problems and demonstrate propositions according to its rules? Christian Science is indeed a science, and must be so treated in order to be understood."

The fact that the healing in Christian Science practice is in most instances the after-effect of a spiritual regeneration and a Christianization of character, and that "no one can be healed in Christian Science without receiving a wonderful spiritual baptism," is the strongest possible evidence that both its nature and results are wholly different from hypnotism; for "while hypnotism may produce temporary exaltation, it is incapable of reclaiming and transforming the sinner and teaching him to know God." The whole tendency of hypnotism is to enslave one will to the control of another, while Christian Science is the revelation of Truth which makes free from the tyranny of the human will as well as from the slavery of sin, disease, and death. In fact, Christian Science recognizes that only error hypnotizes, while Truth always makes free; and that there is but one way to overcome the errors and evils of existence, and that is the Christ-way. And the Christ-way, according to Christian Science, is the natural supremacy of Good over evil, Love over hate, Truth over error, the divine will over the human, perfection over imperfection, harmony over discord, and life over death.

While Christian Scientists have nothing but charity and good-will for all who are trying, as best they know, to heal the sick and to reform the sinner, it is a mistake to identify Christian Science with Dowieism or any "ism," as Christian Science claims to be nothing more nor less than practical, demonstrable, Scientific Christianity. Christian Science differs from blind faith in a far-off corporal God in that it is understanding faith in the ever-present, all-wise, and all-loving heavenly Father "in whom we live, and move, and have our being;" "who forgiveth all thine iniquities; who healeth all thy diseases."

Christian Scientists are in substantial accord with the

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contention of Dr. Hirsch that their cures are not miracles in the popularly accepted sense of the term. They also recognize that the mighty healing and saving works of Jesus, while miraculous to others, were to him the natural phenomena of divine law and the "signs" which should always "follow them that believe." J. R. MOSELEY.

In the *Macon* (Ga.) *News*.

Christian Scientists much Pleased.

GREAT satisfaction is felt among Christian Scientists all over New York State over the attitude shown toward them by the Buffalo Health Department. In *The Courier* of April 8, Health Commissioner W. D. Greene declared his position in regard to the enforcement of law and the Christian Scientist faith. Dr. Greene's statement in reference to his investigation into the subject has aroused W. D. McCrackan of the Christian Science Publication Committee of New York to write a letter of commendation to *The Courier*. The letter follows:—

Christian Scientists everywhere read with pleasure the just and kindly words of Dr. Greene of the Buffalo Department of Health, reported in your issue of April 8. I am sure that he is entirely correct in saying: "We are confident that ourselves and the Christian Scientists will never have differences of opinion as to the enforcement of the law." His action in going directly to Christian Scientists themselves, instead of accepting rumors and tales of gossip as facts, made it possible for him to declare: "I found in them a ready desire to comply with every feature of the law."

Buffalo is to be congratulated upon the sensible and straightforward action of its Health Commissioner. Christian Scientists are desirous of fulfilling the law and obeying local ordinances.

In the past many beliefs have been confounded with Christian Science which have no connection whatever with it. There has never been any hostility towards the local authorities anywhere among Christian Scientists, but, on the contrary, the latter have been ready to co-operate with such authorities, whenever allowed to do so.

I may be allowed to add, in closing this word of appreciation, that the term "Eddy Sect," used in the heading of your excellent article, is not strictly correct. There is no official or authoritative excuse for that name. Mrs. Eddy is the author of the text-book and Pastor Emeritus of The First Church of Christ, Scientist, but the body of teaching which she has given to the world has never borne her name, but was called by her, from the start, Christian Science.

Buffalo Courier.

Regarding Christian Science.

To the Editor of *The Globe*.

In reply to the article in your esteemed paper for March 17 under the heading "Concerning Us All," I will say that there is not only a great deal in Christian Science, but when we understand its teachings and are willing to live the high and pure life that Christian Science demands, we can find everything in it.

It is a religion that you can apply with positive success to every phase of life, I care not how difficult the problem is. It is a religion which reveals God and man in their true light, and teaches us how to realize our oneness with God. When Christian Scientists refrain from talking and discussing sickness every time they meet their friends, as is the general custom of the people of our day, it is not because they have not a true, genuine, and loving interest in their fellow-man, but it is because they have been taught in Christian Science that they serve both God and their neighbors best by seeing only the Allness of God and the unreality of all that is not of Him. They are also taught to look back of the seeming discord in man and see only the true image and likeness of God. They know that this man can reflect only the perfect, also that the perfect cannot reflect that which is imperfect.

If God is all-in-all, and the Bible says He is, then it must follow that He is all Life, Substance, Intelligence, action, and power. If this is true, why should we yield in humble submission to every false claim to power that comes along be it in the form of sin or sickness?

Some seem to find fault with Mrs. Eddy because she is an unusually successful author and capable business woman. But is this a crime? Is it a crime to write a book whose contents people from every quarter of the globe are eager to understand—a book that is truly transforming and purifying the minds, characters, and lives of all who faithfully follow its teachings?

I think every fair-minded person will be willing to grant to all the fruits of their labor, then why not concede this to Mrs. Eddy, who has done and is doing untold good to mankind? Especially ought this to be done when the author has no other source of remuneration, and in addition to it all, has given away one half of her entire income, as she has done in the last three years. She steadfastly refuses to accept any salary for her incessant labors for the church she has so successfully founded. Day and night, she watches over it in tenderest love as she guides it with the wisdom from above.

It has been my good fortune to meet many of the best and recognized spiritual leaders, both in America and Europe, but never did I meet a person who reflected, to my mind, such a true spirit of Christ as does Mrs. Eddy. Her face fairly glows with divine Love. She lives in a plain but comfortable home that is filled with love and truth. In this sacred place does she do her great work that is fast filling the world with the true knowledge of the true God and of the real man, who reflects only the good and perfect.

SEVERIN E. SIMONSEN.

In the *New London* (Conn.) *Daily Globe*.

The Unity of Christianity and Judaism.

THE beginning of the twentieth century is signalized by a great discovery. It is not the perception of any single mind, but a truth that is dawning upon the consciousness of all enlightened minds; namely, that the principles of Christianity and the principles of Judaism are not antagonistic. They are in their essence identical and sympathetic. Ideal Christianity and ideal Judaism are one. The error arose from confounding principles with personality. "The Jews killed Jesus, our Redeemer." This slogan was sufficient to kindle and keep alive the deepest prejudices and most intense hatred of an age of ignorance and superstition. And one utterance of the mob at Jerusalem has unfortunately confirmed and intensified the antagonism.

What has Judaism contributed to the treasures of the world's thought and life? The question may be answered categorically: (1) Monotheism; (2) Divine Fatherhood; (3) Human Brotherhood; (4) The Ten Commandments, embodying a perfect system of ethics. This catalogue shows at a glance the impossibility of any real antagonism between the Hebraic and Christian systems of thought and standards of life when rightly understood. Now that the theological mist is rising, and the smoke of controversy is clearing away, the Messianic principle (which is simply love revealed and manifested) is beginning to be recognized as something distinct from ritualism on the one side and from the theological formulations on the other. Hence, many of the Jews are beginning to say, with Rabbi Kaufman Kohler of New York City: "The beautiful tales about the things that happened around the lake of Galilee show that there was a spiritual daybreak in that dark corner of Judea of which official Judaism had failed to take sufficient cognizance." Words and acts of sympathy and comity between churches and synagogues are becoming com-

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mon. A Presbyterian minister, writing on the subject, says: "I have often spoken against the anti-Jewish spirit. We are more indebted to them than to any other race. Jesus said, 'Salvation is of the Jews.'" A Christian publishing house is bringing out at vast expense a Jewish encyclopedia, which will not only have a great historic value, but will serve as a bond of mutual respect between the Jew and the Christian.

This *entente cordiale* between religious and social forces, which have heretofore been divided and more or less antagonistic, is most timely. In fact, it is fast becoming an absolute necessity for the preservation of our social fabric. The problems of life have become so complex and the adjustment of the social order so difficult under modern conditions that there is but one hope for a favorable solution; namely, through a combination of the best men and women, irrespective of race or creed, working in sympathy and harmony for the uplifting of mankind. Such a combination or coalition is now in a more or less conscious process of formation. And the basis of the alliance is a recognition of the Golden Rule as the only basis of a true civilization. This is to be the rallying cry hereafter of the advocates of "liberty, equality, and fraternity."

THEODORE F. SEWARD.

In the *Arena*.

Christian Scientists will use Mechanics Hall.

CHRISTIAN SCIENTISTS have decided to make a change this year in the place in which to have their big annual meetings. They have had Tremont Temple each June for two or three years past for the Wednesday evening experience meeting of their Communion week, and it has been crowded from platform to roof, and on the Sunday of Communion week the number of services in the church at Falmouth and Norway Streets has been increased year by year from two to four or five, in order to accommodate the number of people who wished to attend, all Sunday services being exactly alike.

This year Mechanics Hall has been engaged, and the probability is that all meetings intended for the main body of the followers of this faith will take place there. This plan, if followed as outlined, will be a departure, for the Sunday services for the annual Communion until the present have been held always in the Mother Church, which is the only Christian Science church edifice in the Boston district, and is the central church of the whole denomination. The use of Mechanics Hall would do away with the need of duplicating the Sunday service, and is held to be the natural outcome of the crowds of last year, for the reason that if the increase in attendance in the coming June should be proportional to that of the last few years, it would be impossible to give the service in the church times enough between nine o'clock in the morning and nine o'clock in the evening to accommodate all who would present themselves. The difficulty comes in allowing for the time required in getting people into and out of the church between services. Some little time is required to clear the auditorium when the twelve hundred people it accommodates are obliged to leave by the two side entrances in order not to become confused with another twelve hundred waiting to be admitted at the main entrances.

The annual Communion this year comes on Sunday, June 15. The annual meeting of the church takes place on Wednesday, June 18, in the daytime; while on the evening of the same day there will be the regular mid-week experience meeting.—*Boston Evening Transcript.*

If thou couldst in vision see
Thyself, the man God meant,
Thou never more couldst be
The man thou art—content.

Anon.

The Lectures.

At Binghamton, N. Y.

Carol Norton, C.S.D., of New York, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass., lectured on "Christian Science is Applied Christianity" at Stone Opera House last evening [May 6]. Assemblyman James T. Rogers introduced Mr. Norton and spoke in part as follows:—

Ladies and Gentlemen:—It seems to be the frequent custom to have the public exponents of this school introduced by unbelievers, a fact which in itself commends its followers as being liberal and fair-minded to those who differ from them, a quality dear to all true Americans who appreciate in the broadest sense the blood-bought liberties of thought and speech and conscience, for which our forefathers fought and died.

The time is not far remote when differences in religious belief were productive of bitterness and discord and acrimonious strife. Those days are rapidly vanishing, however, and we are coming to realize with Tennyson that

through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

To-day as never before, the spirit of toleration is spreading its sweet influence over the hearts of men, and generous judgment is being more freely accorded to those with whom we do not agree.

As the high board fences of dogmatic differences which once separated the various religious denominations are being superseded by those of lighter and more sightly style where love and broader humanity abound, men are discovering that the sunlight of God's Truth is shining not on any one sect alone, but more or less upon them all, and that all are watered by the same crystal stream whose fountainhead is the fatherhood of God and the brotherhood of man.

In that spirit of charity and fraternity, we are gathered here to-night to hear expounded the doctrines of Christian Science. Whether we approve or disagree, we can at least respect the followers of this faith for their manifest sincerity, and admire so much of their teaching as tends to make mankind better, happier, and more righteous.

"What is Truth?" asked Pilate of the Great Teacher. That is the question of all the ages, and until the end of time, men will be searching for the answer. Probably not until the corruptible shall have put on incorruption, and the mortal shall have put on immortality will Truth be revealed in all its fulness. But meanwhile, our finite minds have come to realize that Truth is eternal, and that full and free discussion can harm it not, but will only serve to sift out ignorance and error.

That there is something of that Truth in the message we shall hear to-night all will agree. Whether it be all Truth, or only partly so, we shall doubtless differ, and that is not for me to discuss here.

But whatever our individual views may be, as a fellow-searcher after infinite Truth we will lend an attentive ear and give a cordial welcome to Carol Norton, C.S.D., of New York, whom it is now my pleasant privilege to present to you, and who will address us upon the subject, "Christian Science is Applied Christianity."

Binghamton (N. Y.) *Republican.*

At Greenville, Mich.

On Monday evening, May 5, Mr. Edward A. Kimball, C.S.D., of Chicago, addressed a large and attentive audience at Phelps' Opera House, representing the cultured and thoughtful citizens of our city. Visiting Scientists from the neighboring city of Grand Rapids and the towns of Lakeview and Shiloh were also present.

The speaker was introduced by Rev. A. B. Curtis of the

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Congregational Church, in a very able and impressive manner. His remarks were in part as follows:—

Ladies and Gentlemen:—The world is a great deal more ready to listen to truth than it is to act upon it. This, however, is an old fault of the race and need not delay us here. The world is also much more ready to point out and emphasize its dislikes than its well-likes. This, too, is an old fault and has been often pointed out. But if I scold you over and over again in the same terms that others have used before, it is because you yourselves commit over and over again the same sins.

Let me mention a few. I place first the sin of blindness. The eyes of the world are holden that they see not the truth. They seem to be searching for something visible, something material. They want what they can vouch for in an ancient tradition or a mouldy manuscript.

Then there is the sin that kills by criticism. We see all the evil in a new way or a new movement at a glance. Being very faulty ourselves, we see only the faults of others. These grow from splinters to beams and then they get so tightly wedged into our own eyes that neither argument nor good fellowship can extract them.

Christian Science, I believe, is a form of life. If you regard it as foolishness and if I look upon it as a stumbling-block, it will still go on in spite of us, and I am sure that I am warranted in saying that Christian Science will go on saving men and women from sin, and vulgarity, and ignorance, sending light where there was darkness and faith where there was unbelief, and health where there was disease.

I take pleasure in introducing to you the speaker of the evening, Mr. Edward A. Kimball of Chicago, who will now address you.—*Correspondence.*

At Ottawa, Can.

On Sunday afternoon, April 20, Mr. Carol Norton, C.S.D., of New York, delivered a lecture entitled, "Christian Science is Applied Christianity," in the Russell Theatre before a large and representative gathering. Mr. Norton was introduced by Mayor Cook of Ottawa, and received marked attention throughout his able address. In the audience were noticed a number of Senators and Members of Parliament.

Mayor Cook, in opening the meeting, said that he had been considerably criticised by some of his friends because he had consented to preside at a lecture under the auspices of the Christian Scientists of Ottawa. A few evenings previously he had occupied the chair at a lecture delivered by a Methodist clergyman in which the Christian Science doctrine had been severely attacked. He felt he would be considered as a somewhat narrow-gauge individual if he declined to hear both sides of the question; and therefore it was that he had readily accepted the invitation of the Ottawa delegation, representing First Church of Christ, Scientist, to preside at the gathering. He had very great pleasure in introducing Mr. Norton to the large assembly.

Correspondence.

At Idaho Springs, Col.

On Friday evening, April 25, a lecture on Christian Science was delivered by Mr. Edward A. Kimball, C.S.D., member of the Board of Lectureship of the Mother Church of Christian Science, Boston.

Mr. Kimball was introduced by Mr. J. W. B. Smith in the following words:—

Ladies and Gentlemen:—I have devoted a great deal more attention to the political institutions of my country than to all the religious institutions of the world; and yet, one who is thoroughly taught the history of our country cannot fail to be impressed that there is a divinity that rules individuals and nations.

Youth may scoff, embittered old age may curse God and die, material science may span the globe with monsters of living steel, flash intelligence upon the wings of the lightning to the uttermost corners of the earth, survey the universe and solve its hidden secrets; and yet there will remain mysteries in heaven of which your philosophers have never dreamed.

Notwithstanding the remarkable age in which we live, notwithstanding the pace at which we travel, one coming among us possessed of ideas will command a hearing. Mahomet, Luther, Calvin, and John Knox were men possessed of religious ideas, and despite the centuries the echo of their voices may yet be heard.

We have with us on this occasion one who represents an idea in Christian life. Let us listen with patience; for this idea may be the touchstone to dissolve the dross of human life, evolve the pure gold of a true Christian character, thereby hastening the universal brotherhood of man and the undivided fatherhood of God.

I take pleasure in introducing to you Mr. Edward A. Kimball of Chicago.—*Idaho Springs* (Col.) *Siftings.*

For Students of the Bible Lessons.

To provide for those who have copies only of the 226th. or later editions of Science and Health, references are here given which will enable them to study the Bible lessons. These references are not to be read by Readers in the services. Readers should continue to use in Sunday services the references as now given in the *Quarterly.* When the change is made in the *Quarterly,* references will be published from both the revised and earlier editions, so that the convenience of all will be provided for.

June 22, 1902.—*Subject:* IS THE UNIVERSE, INCLUDING MAN, EVOLVED BY ATOMIC FORCE?

I.—228—25 to 27; 124—27; 192—20 to 22; 249—8; 270—5.
II.—273—4, 16 to 18; 547—15 to 30; 551—11; 127—30.
III.—135—9; 545—11; 509—14 to 16, 21; 535—10 to 14; 556—3.
IV.—468—22; 502—24; 507—15 to 30; 555—16 to 23.
V.—205—12; 337—22 to 26; 269—17; 470—23 to 27, 31; 553—29 to 4 next page.
VI.—262—30; 119—1 to 8; 520—16 to 30; 114—23 to 29.

June 29, 1902.—*Subject:* CHRISTIAN SCIENCE.

I.—271—20 to 22; 107—1; 110—13; 123—30; 144—24; 126—22 to 29.
II.—145—31 to 3 next page; 109—28; 138—17 to 3 next page; 26—28 to 32.
III.—276—1 to 4; 88—17 to 19; 205—22; 447—1.
IV.—342—21; 147—24; 139—28; 150—4.
V.—337—14; 51—28 to 10 next page; 272—18; 323—6.
VI.—307—25; 531—10; 518—1; 548—2.

Clocks of Past Ages.

The word clock, derived from the French *gloche,* German *glocke,* signifies bell, and up to the fourteenth century it was only used to designate a bell which was struck at certain periods of time indicated by the hour-glass.

Sundials or gnomons were the first instruments used in measuring time, and there is but little doubt that the long granite pillars which we call obelisks were used by the Egyptians if not as actual sundial hands, at least for some astronomical observations of the movement of the sun.

Clepsydras or water clocks and sand clocks came next in order. The flow of sand through a small orifice is an accurate method of measuring time, for the exit of the

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sand is always regular; but water is influenced by the laws of hydrostatics; when the vase is full the water runs out faster than when it is nearly empty.

Candle clocks, or tapers on which were colored bands indicating how much was consumed in a certain time, were also used, and their invention is attributed to Alfred the Great; but this method is even more susceptible of error than the previous ones.

In most large cities a public record of the flight of time seems to have been kept by some method or other. In 1286 St. Paul's in London paid a salary to an orologiaro, who kept a record of time; and in 1371 we find one employed at Westminster palace to attend to the clock. The first portable clocks are attributed to a German named De Souable, and are supposed to have been made in 1300; but it is not till 1480 that we find mention of a clock made so that "he might carry it with him to every place whither he might go."—*Jewelers' Review.*

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life,
What may be, then how to make it fair
Provided it could be—but finding first
Up to our means: A very different thing.

ROBERT BROWNING.

Notices.

Board of Education.

Those called to the June class have been duly notified. Those not called receive no notice.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

Reports from Branch Churches.

Reports from Branch Churches to be made at the Annual Meeting of the Mother Church, to be held June 18, 1902, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 14, 1902.

No report should occupy more than three minutes in reading.

To those who Approve and Countersign Applications.

Those who approve and countersign applications for membership with the Mother Church will assist the Clerk and also avoid disappointment to applicants if they will hold until after the semi-annual meeting, the applications which have been sent to them by applicants for their signature at a date too late to reach the Clerk before May 20, and notify them that their applications were too late to be entered.

Applications for Membership.

The correct form of application reads, "I hereby make application for membership, and subscribe to the Tenets and the By-Laws of the Church," instead of "I gratefully accept the invitation of the Mother Church named above." Applications for membership with the Mother Church which contain *any form of invitation* should not be used.

Applications for membership with the Mother Church to be acted upon June, 1902, must be in the hands of the Clerk on or before May 20, 1902.

It is desired that those who purpose to unite at that time send their applications in as soon as possible, as that will facilitate the Clerk's work.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
Twelve or more to one address, each	3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '02, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

New Edition of the Manual.

The Church Manual of The First Church of Christ, Scientist in Boston, Mass., contains the By-laws of the Mother Church, also a list of members. One copy, $1.50; six copies to one address, $7.00; twelve copies to one address, $12.00.

Send all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

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

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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.

Amendments to Church By-laws.

THE following amendments to Church By-laws have been made:—

Article I., Section 2. The President, and the First and Second Readers shall be elected, subject to the approval of the Pastor Emeritus, by the Board of Directors, on Monday preceding the annual meeting of the Church. Each of their terms of office is one year; and the same person is eligible for election but once in three years.

Article I., Section 3. From October, 1901, the term of office for the editors and the publisher of the Christian Science Publishing Society, the clerk and the treasurer of this Church, and the manager of the general Publication Committees, in Boston, is one year each, dating from the time of election to the office. Incumbents who have served one year or more can be re-elected, or new officers elected, at the annual meeting held for this purpose, by a unanimous vote of the Christian Science Board of Directors and the consent of the Pastor Emeritus given in her own handwriting.

Article XX., Sect. 1. A student of the books of Mary Baker G. Eddy, who is qualified for practice, shall not take lessons of another student, but is eligible for examination by the Christian Science Board of Education.

Article XXIV., Sect. 1. If a Reader in the Mother Church be found at any time inadequate or unworthy, he or she shall be removed from office by a majority vote of the Board of Directors, and consent of the Pastor Emeritus, and the vacancy supplied.

Article XXXI., Sects. 1, 2, 3. There shall be a Board of Education, under the auspices of Mary Baker G. Eddy, President of the Massachusetts Metaphysical College, consisting of three members, a president, vice-president, and teacher of Christian Science. Obstetrics is not Science, and will not be taught.

The vice-president and teacher shall be elected annually by the Christian Science Board of Directors, subject to the approval of the Pastor Emeritus.

The President is not to be consulted by students on the question of applying for admission to this College; nor in future, on their course or conduct. The students can confer with their teacher on subjects essential to their progress.

Railroad Rates.

ARRANGEMENTS have been made with the New England Passenger Association (railroads in the New England States) as well as railroads comprising the Trunk Line Association, for reduced rates to the Communion service and Annual Meeting June 15–18, and application has been made to all other roads through their respective associations; due notice of which will be announced as soon as we are advised of their action.

In the mean time the Field would do well to keep in touch with their local railroad agents as to what the rate and arrangements will be.

Some Fragments of History.

IN the last number of the *Sentinel* we republished some data relating to the writings, etc., of Dr. Quimby, showing that the charges to the effect that the Rev. Mary Baker Eddy had, in some sort of a way, borrowed her ideas from his writings or teachings, had been met and refuted many years ago. Yet notwithstanding these repeated refutations there is now and then an assertion from the pulpit and elsewhere that these charges had never been answered by Mrs. Eddy or by any for her. With the hope of further enlightening those who thus claim, we herewith republish some additional facts. In "Christian Science History," alluded to in our last week's article, we republished from *The Christian Science Journal* a letter from one of Mrs. Eddy's students, which we again republish as follows:—

"It might be interesting for you to know that Mr. A. J. Swartz of Chicago, went to see the late Dr. P. P. Quimby's son, and procured his father's writings for the purpose of having them published in order to show the world that your ideas were borrowed from Quimby. After having examined them, to their utter disappointment, it was found there was nothing that would compare in any way to Science and Health; and he, Swartz, concluded that it would aid you too much to publish them, so they were returned to the owner.

"Mrs. Swartz saw and read these MSS. and she gave me this information. MARY H. PHILBRICK.

"Austin, Ill., May 18, 1892."

In the *Journal of Christian Science* of October 6, 1883, there was published a part of the record of a case in the United States Circuit Court for the District of Massachusetts, held in Boston, which had a very decided bearing upon the question under consideration. This matter was also republished in "Christian Science History." We shall not here republish it in full, but will refer to it sufficiently to show the interested reader—or all who desire to know the truth—that Mrs. Eddy's authorship of the Christian Science text-book was decided by a court of high standing in our country.

"This decision was based upon a proceeding instituted by Mrs. Eddy against one Edward J. Arens, to restrain him from publishing a pamphlet printed and issued by him, which, for the most part, contained matter pirated from the works of Mrs. Eddy. Some time later, the said Arens having published another pamphlet differing a little from the first one, the bill was amended to include this second piracy. Arens, in his answer, alleged that the copyrighted works of Mrs. Eddy were not original with her, but had been copied by her, or by her direction, from manuscript originally composed by Dr. P. P. Quimby.

"Testimony was taken on the part of Mrs. Eddy, the defendant Arens, being present in person and by counsel. The time for taking testimony on the part of the defendant Arens, having nearly expired, he gave notice, through his counsel, that he should not put in any testimony, and a stipulation for a judgment and decree in favor of Mrs. Eddy was drawn up and signed by his counsel. [NOTE.—Mrs. Eddy in her 'Miscellaneous Writings,' page 381, referring to the failure on the part of defendant Arens' counsel to introduce proof in support of his answer, says: 'Mrs. Eddy requested her lawyer to inquire of defendant's counsel, why he did not present evidence to support his claim that Dr. Quimby was the author of her writings. Accordingly, her counsel asked the defendant's counsel this question, and he replied, in substance, "There is no evidence to present."'—ED.]

In this case a final decree was entered wherein it was recited that the defendant "had infringed the complainant's copyrights and upon the exclusive rights of the complainant under the same, etc.; and "it is further ordered, adjudged,

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and decreed, that a perpetual injunction be issued against the defendant according to the prayer of the bill," etc.

It is enough to say that the question of the originality of Mrs. Eddy's book having been raised and the allegation made that she was not entitled to the protection she sought under her copyright because the book was not her own but the work of Dr. Quimby, had it been possible for the defendant in this suit to have sustained his allegation with evidence that evidence would have been produced; the more so as this was the only defence set up in the case. The reason such evidence was not produced was given by the defendant's counsel: there was none to be had.

In addition to the above we republish from "Christian Science History" the following:—

"Mrs. Eddy further says of Dr. Quimby:—

" 'He was neither a scholar nor a metaphysician. I never heard him say that matter was not as real as Mind, or that electricity was not as potential or remedial, or allude to God as the Divine Principle of all healing. He certainly had advanced views of his own, but they commingled error with truth, and were not Science. On his rare humanity and sympathy one could rite a sonnet.'

"In the same article Mrs. Eddy says that Dr. Quimby was a magnetic practitioner. She asked him how manipulation could benefit the sick. He answered kindly and squarely, in substance, 'Because it conveys electricity to them.' That was the sum of what he taught her of his medical profession."

Mrs. Eddy in her "Miscellaneous Writings," page 379, further says:—

"It was after Mr. Quimby's death that I discovered, in 1866, the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science. Yet, there remained the difficulty of adjusting in the scale of Science a metaphysical *practice,* and settling the question, What shall be the outward sign of such a practice: if a Divine Principle alone heals, what is the human modus for demonstrating this,—in short, how can sinful mortals prove that a Divine Principle heals the sick, as well as governs the universe, time, space, immortality, man?" She adds "But an unlooked-for, imperative, call for help, impelled me to begin this stupendous work at once, and teach the first student in Christian Science. Even as when an accident called fatal to life, had driven me to discover the Science of Life, I again, in faith, turned to Divine help,—and commenced teaching."

The results of that first teaching have spread over the world, and are too well known to require recapitulation here.

Mr. Edward H. Hammond of Baltimore, Md., obtained a written statement signed by Mr. George Quimby, son of Dr. P. P. Quimby, saying that at that date (1883) he had in his possession all his father's manuscripts.

I republish from *The Christian Science Journal* of November, 1886, the following attested statement in reference to Dr. Quimby's method of healing the sick:—

"I was treated by Dr. P. P. Quimby, in Portland, for neuralgia in the head. Mrs. Eddy was also a patient of his. I first met her there, and it was in the summer of 1862. His mode of treating the sick was to immerse his hands in water and manipulate their heads. My father, W. P. Morgan, offered him one thousand dollars to explain his method of treating disease; to which the doctor replied: *'I cannot; I do not understand it myself.'* I never knew of his attempting to *teach* any one. His method was entirely different from Mrs. Eddy's system of Christian Science.

"(Witness) MRS. E. A. THOMPSON.

"We concur in affirming the known truth of the above statement.

"MRS. A. D. MORGAN.
"W. P. MORGAN, A.M.
"MRS. A. R. RUTTEN.

"Minneapolis, Minnesota, September, 1886."

Many more are ready to bear testimony to the facts as above stated.

To the foregoing I am glad to add the following from the pen of Mrs. Eddy:—

"In 1861, when I first visited Dr. Quimby of Portland, Me., his scribblings were descriptions of his patients; and comprised the manuscripts that, in 1887, I advertised I would pay for having published. Before his decease, in January, 1866, he had tried to get them published and failed. The quotations contained in the article above—purporting to be Dr. Quimby's own words—were written while I was his patient in Portland and holding long conversations with him on my views of mental therapeutics. Some words in these quotations certainly read like words that I said to him, and, at his request to correct his copy, had added thereto. In his conversations with me, and in his scribblings, the word Science was not used at all, till one day I declared to him that, back of his magnetic treatment and manipulation of patients, there was a Science, and it was the science of Mind, that had nothing to do with matter, electricity, or physics. After this I noticed he used that word, as well as other terms which I employed, which seemed at first new to him. He even acknowledged this himself, and startled me by saying, what I cannot forget—it was this: 'I see now what you mean, I see that I am John, and that you are Jesus.' At that date I was a staunch orthodox, and my theological belief was offended by his saying, and I entered a demurrer that rebuked him. But afterwards I concluded that he only referred to the *coming* anew of Truth, which we both desired; for in some respects he was quite a seer, and understood what I said better than some others did—and, for one so unlearned, he was a remarkable man. Had his remark related to my personality, I should still think it was profane. At first my case improved wonderfully under his treatment, but relapsed. I was gradually emerging from *materia medica,* dogma, and creeds and drifting whither I knew not; this mental struggle might have caused my illness. The fallacy of *materia medica,* its lack of science, and the want of divinity in scholastic theology, had already dawned on me. My idealism, however, limped, for then it lacked Science. But the divine Love will accomplish what all the powers of earth combined can never prevent being accomplished—the advent of divine healing and its Divine Science.

"MARY BAKER G. EDDY.

"Concord, N. H., 1899."

In a letter to the editor of *The Christian Science Journal* April 25, 1899, Mrs. Eddy writes:—

"When I advertised in 1887 that I would pay for publishing P. P. Quimby's manuscripts, said manuscripts were withheld from the public. Since then they have been handled and compiled by those who have had opportunity to read my books, which may account for his so-called book being published. What I have read of this nondescript, I regret to say, is disappointing and misguiding,—a conglomeration of meaningless, mortal notions, half mesmerism and half nonsense."

It is not yet explained how Mrs. Eddy could have "developed" from the Quimby source "a system of thought radically different from that source."

These frank statements of Mrs. Eddy's bear the unmistakable impress of genuineness, and together with all the other indisputable facts which have been arrayed and repeatedly placed before the public, make a history which it were well for those who feel called upon to discourse upon the question to take cognizance of. It will not redound to the credit of any one to continue the "vain repetition" that the claimants of "borrowed ideas" have never been answered.

Careless writing kills many a good thought. Few publications care for contributions that are "jotted down in haste."—*Topeka Daily Herald.*

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Among the Churches.

Annual Meeting at Peterboro, Ont.

The annual meeting of First Church of Christ, Scientist, Peterboro, Ont., was held in the church edifice, April 25. Following is an extract from the report of the clerk which was submitted at that time:—

A year ago there were two churches in the Field struggling for existence. The first great victory for Truth was the uniting of the First and Second Churches, which are now working harmoniously together, God working with us.

The Sabbath School is increasing in numbers and interest. It has bought an organ for the church, the children working faithfully to make up the necessary amount to pay for it.

In the past two months a board of trustees has been appointed and all arrangements made to purchase the church we now occupy.

As a proof that God is with us, and that our religion is the religion of our Lord and Master, I have noted a few cases of healing.

First is a case of deafness given up by *materia medica*. The doctor claimed there was a hole in the drum, caused by a running from the ear. After two weeks' treatment the doctor pronounced it healed, and hearing restored. Second: A case of extreme insanity overcome. Third: A case of rupture of six years' standing perfectly healed. Fourth: Growth on the face of an old man, which he feared was cancer. He was also suffering from a falling palate which had been down in his throat for years. He stated to his family that the palate came up into its place during a treatment, and the false growth dried up and dropped off. Fifth: A case of heart disease. Sixth: A severe case of inflammatory rheumatism. Seventh: A very notable case of St. Vitus's dance; and, as has been reported in our meetings, cases of acute inflammation of the bowels, catarrh, cramp of years' standing, etc., all of which have been healed by the Truth as it is taught in the Bible and our text-book, Science and Health, which should inspire us, each and all, with zeal for the future, and humility and love to God, Christ, and our beloved Leader for giving us this key to the Scriptures which is making religion a joy and the Bible a lamp to our feet and a light to our path.

P. P.

The Work at Jennings, La.

Three years ago this spring the work was started in Jennings, La., by one family of five, who came from the north perfect strangers to life in the far south, but deeply intent upon living the Truth, that had become the all of life to them. The first morning in their new home, when the Bible was opened, the first words that appeared were "God be merciful unto us, and bless us, and cause His face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." Each member of the family was deeply impressed by the words, and something of what it might mean to testify to that "saving health" dawned upon the consciousness even of the children.

As the days, months, and years have passed since then, many opportunities have been given, to bear testimony even in facing the claim of the last enemy; but in proportion to their courage has strength been given.

Sunday services were started the first Sunday in the family, also the Wednesday night meetings, and all were as faithfully conducted in every particular as though a large congregation had been present. After many months others became interested, some of whom from their first coming added much strength and courage to the workers.

The First Christian Science Society of Jennings was organized in August, 1901, with a membership of sixteen. In March, 1902, a lecture was given through invitation of said Society by Dr. Silas J. Sawyer, C.S.D., of Milwaukee, Wis., from which much fruit is expected. A class was also taught about this time by a loyal teacher; since which the Sunday services have been held in the Odd Fellows Hall in place of the private residence of the First Reader. A more desirable place still is anticipated for the near future. We feel that even this degree of progress has only been made attainable by faithful adherence to Truth's direction, and loving loyalty to the dear one who has made it possible for us to catch a glimpse of what may be attained unto here and now. We will not attempt to express our gratitude in words. Obedience alone can do that.

M. B. T., Jennings, La.

Corner-stone Laid at Milwaukee, Wis.

Having been much interested and encouraged by reading in the *Journal* and *Sentinel* of the progress of the Cause. and the accounts of the building of church edifices throughout the Field, we feel that others may be equally interested in hearing of the work being done in the same line, by First Church of Christ, Scientist, in Milwaukee, Wis.

With the first thought of building a Christian Science church home, there came to our hearts a renewed sense of gratitude, reverent love, and sincere appreciation of the Mother's great work, that had enabled us to undertake this demonstration. All sincere workers in Christian Science, as they grow in understanding, must apprehend in ever-increasing measure the wonderful work of Mary Baker G. Eddy, which is daily becoming more truly known through "good works." The work of Christian Science was started in Milwaukee, about eighteen years ago, with the establishment of the Wisconsin Metaphysical Institute.

The present result has not been reached without sacrifice and many struggles, but throughout all there has been the utmost harmony in our midst, and we have truly realized that the ability to give the thought expression (as in our church building) is the result wholly of spiritual growth, as the aim has been to serve God and uplift humanity. We do know that work prompted by Love ever opens up greater and greater possibilities by which we are enabled to help lift the weary and burdened ones around us.

Our church home is the first Christian Science Church building to be erected in this city, and ever since its inception our people have stood as one, recalling often that in the unity of thought and purpose alone would come our strength and the ability to make the demonstration.

The financial part of this demonstration has meant much to us. Mortal sense would say we have none among us able to give large sums, but Love so far has enabled us to carry forward the work of building without interruption, and we trust to this one and only Source of supply to carry us through to the end. The corner-stone of the church was laid in February, 1902, and we hope to occupy our own church home in the near future.—J. J. R., *Clerk*.

The Work at Appleton, Wis.

Every *Sentinel* brings us news from the Field of the rapid growth of Christian Science. Perhaps the readers of our publications would be pleased to hear from Appleton, Wis.

Our growth as a church has been slow but steady. Our greatest drawback has been our inability to procure suitable rooms for holding services. We could rent a hall for Sunday service, but could not have it for the Wednesday meeting, so we decided to wait until we could secure a suitable place. A short time ago one of the finest halls in the city was offered to us and we accepted it promptly. It will seat three hundred people comfortably, and is located in the centre of the business part, adjacent to the two principal hotels, and on the lines of the local and interurban railways.

Our reading room is at the hall and is open every day.

Sunday, April 20, we had our first service in the new

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hall, and such love and harmony was manifested that a case of impersonal healing was reported as a result. Of late quite a number have declared that they have received a spiritual uplifting while attending services.

Our Wednesday evening meetings are well attended, and the usual time allowed for testimonials is well occupied.

We as a church feel very much elated over our demonstration. Although our expenses are increased and more work in store for us, with united hearts and hands we feel equal to the emergency, and know that our growth depends upon our obedience to God. With grateful hearts for the good received, and thanking our dear Leader, also the Publishing Society, we press onward and upward.

MINNIE AGNES LAMB, *Clerk.*

Church Purchased at St. Paul, Minn.

The Goodyear Rubber Company, through its agent, James Suydam, has sold to the Second Church of Christ, Scientist, the Christian Science denomination, the church property at the corner of Holly Avenue and St. Albans Street, measuring one hundred and twenty feet on Holly Avenue by eighty on St. Albans Street, including the frame church building thereon. The building was originally the Oxford M. E. Church, and was secured by the Goodyear Rubber Company under foreclosure. The consideration was thirty-five hundred dollars. The Christian Scientists have thus come into possession of their first church building in this city. This church was organized with twenty members last September and added eighteen members at the December communion. During this time, while occupying this church building, negotiations were entered into to secure the property, and the sale is the result. Extensive repairs have been made in beautifying the interior, and the Christian Scientists have a commodious and pretty place of worship which will seat between three hundred and fifty and four hundred. A reading room is to be opened in the front room of the church, where Christian Science literature will be for sale and at the disposal of those who wish to inform themselves on the subject.—*St. Paul* (Minn.) *Dispatch.*

Report of Reading Room Work at Portland, Ore.

A report of the reading room work maintained by First Church of Christ, Scientist, Portland, Ore., may be of interest. Three large rooms, in a business block, were secured in April, 1901, attractively furnished, and opened to the public from 10 A.M. to 5 P.M. each day, and from 7.30 to 9 P.M. each evening, excepting Sunday and Wednesday evening.

From April 16, 1901, to April 1, 1902, sales of literature amounted to $1,045.78. One hundred and twenty copies of Science and Health were sold. There have been about fifteen hundred copies of the *Sentinel* distributed and about five hundred copies of the *Journal, Sentinel,* and "Christian Science History" sent on the transports to Manila.

In connection with the church work a circulating library is maintained in which there are at present seven copies of "Science and Health with Key to the Scriptures" and one copy of "Miscellaneous Writings" in constant circulation. These books may be obtained by visitors and inquirers upon application at the close of the Wednesday evening service. It is in the spirit of deepest gratitude that this report is submitted.—MABEL MARCIA BULL, *Clerk.*

Services at Home for Aged Persons.

At the Home for Aged Persons in this city yesterday [Sunday, April 27], an afternoon service was held under the auspices of First Church of Christ, Scientist, of Malden, Mass.

It being a repetition of the regular Sunday morning service of this church, the desks were occupied as usual by Arthur H. Pope, First Reader, and Mrs. Carrie A. Harrington, Second Reader.

There was a full attendance of the inmates of the Home, and many visitors were present. The audience gave careful attention throughout the service, and at its close expressed grateful appreciation. The solo, "Plains of Peace," was rendered by Miss Rose Hawke.—*The Evening Mail.*

Report of Reading Room at Logansport, Ind.

The second annual meeting of the Reading Room Association of Logansport, Ind., was held March 19, 1902.

As our sales of literature doubled that of the first year, we have gladly noticed the growth and wish to send our report to the Field.

The amount of the sales of literature during the year was $285.52. Subscriptions to the Publishing Society amounted to $127.50. There were forty-three copies of Science and Health sold this year. The number sold the first year was sixteen.

Since the building of our chapel, the first Christian Science home in the state, the demand for literature has greatly increased.

We send many expressions of gratitude for the revised edition of Science and Health.

AMELIA D. HEPPE, *Librarian.*

Reading Room at Detroit, Mich.

The reading room of First Church of Christ, Scientist, Detroit, Mich., has been removed from the Chamber of Commerce Building, where it was located for nearly three years, to the Majestic Building, only a block distant. The new rooms are spacious and command a beautiful view of the Detroit River, the prospect extending from Lake St. Clair to where the river flows into Lake Erie. The Scientists have reason to congratulate themselves upon this move, and will gladly welcome visitors from other cities, as well as enquirers in our own to a quiet resting-place where the refreshing words of Truth will aid many seekers to find healing and blessing on their way onward.

F. M. HUBBARD, *Clerk.*

Rev. Mr. Simonsen.

The *Saturday Chronicle,* a sprightly and interesting weekly published in New Haven, contains the following biographical sketch of the Rev. Severin E. Simonsen:—

Rev. Severin E. Simonsen, Bachelor of Christian Science, was born near Milwaukee, Wis. He graduated from the College and Theological Seminary at Evanston, Ill., and after fifteen months' travel and study abroad he returned to this country and for twenty-four years carried on his work as a Methodist minister. About fourteen years ago his health was gone, and the doctors had given him up. He was greatly disheartened, and it was then that he first came in contact with Christian Science, by which he says he was completely cured. For several years he remained in the Methodist Church, till at last he decided that he must leave that denomination and become a Christian Scientist. This meant the giving up of the very best pastorate the Norwegian Methodists had in this country or any other. On November 28, 1900, he handed in his resignation. Mr. Simonsen says that he has never regretted this step, and although with a large family to support, he has prospered in every way since he united with the Christian Scientists. Mr. Simonsen came to New Haven last February as First Reader at First Church of Christ, Scientist. His oldest son is a student at the Boardman Manual Training School, and a contributor to the American Scientific Monthly; one of his articles has been copied into a London magazine. Rev. Mr. Simonsen is a practising healer, and much of his time is spent in that work.

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From our Contributors.

The Mother Love.

BY FRANCES HASTINGS JEWETT.

"MOTHER!" It is a sacred name, conveying a thought of infinite tenderness to the human heart; but from the world comes a voice, not always kindly, not always courteous in its tones, pressing home this question, "Why do the followers of Christian Science, give to its Discoverer, Founder, and Leader, the title of "Mother"?

Up from my childhood, one of many pictures, rises with undying sweetness, bearing testimony in my heart as to the meaning of a mother's love. I had been kept very close to my mother's side, being a suffering little child; indeed, the doctors had pronounced me so frail that, in their opinion, it was highly improbable I should ever live to reach womanhood, but the dear mother thought differently, and it was her love that triumphed. I was one of several brothers and sisters, all older and stronger than myself. They were taught at home, by a governess, and the time came when it was my father's wish that I should join them and begin my lessons.

Those first days in a schoolroom seemed to me as days of banishment into a far country, the very atmosphere of which repelled and terrified me, and one of them stands out most vividly, as being full of weariness and pain. I was being initiated into the multiplication table. Even to this time I have a decided aversion to working in figures, and I could not learn,—could not understand. The teacher thought I was stupid and sullen. She labored, I stood dazed, while the meaningless things beat about my throbbing head, and the tears dried up, as they fell upon my burning cheeks.

A poor little trouble enough to look back at now, but to the child of that day and hour it might have been a foretaste of the fiery orthodox hell, into which we children were occasionally given mental peeps, considered wholesome and necessary for our growth in grace according to the doctrine of the old Covenanters, handed down to us from our father's side of the family.

In the midst of my torture, came the opening of a door, the soft rustle of a dress. It was my mother. Oh! I can always see the sweet face as it looked at that moment from the doorway, the great, tender, shining eyes lighting straight on me, with clear, comprehending glance, and the next moment I was hiding in the folds of her dress, as she stood beside me, softly pressing her hand to my cheek, and from this dear refuge I heard the gentle, courteous voice saying to our governess, "I think she is tired; may I take her out to have a piece of bread and butter? Then, after a run in the sun, and the fresh air, she will come back to you brighter, and be able to say her lesson." And she carried me off for a glimpse of heaven. That piece of bread and butter, that run in the sun, the air cooling my face and joyfully lifting my hair, as I raced round and round, stretching my half paralyzed limbs, like some little caged creature set free! But most of all, I think of my mother's face as she watched, with its look of ineffable love, and she was right, too, about the lesson. I did learn it when I went back.

I lived to see that mother pass away, after years of pain and torture, from which the physicians could give no relief. I, too, had become a woman, in a strange land, having journeyed far from the Southern Cross of Australia under which I was born. The cross hung low in the skies—so it always seemed to my child eyes. The great stars that formed it, like tender beckoning lights, bending between earth and heaven, were prophetic and symbolic of all the world's story. But since those days, I had learned the bitterness of trying to live without God, wandering through the parched wilderness of agnosticism, starving as I journeyed toward its ever-vanishing mirage.

I had traveled far down the pathway of disease; that mournful way, worn hollow and slippery by the feet of the world's millions, crowded with the images of their despair, swept by the bitter waters of their tears, and I was drawn along it shrinking, shuddering at every step, rebelling against God and man, or rather against the God who, I had been taught, marked out this way to heaven, until forced to my knees I cried out continually, "God, if there be a God, give me the light!"

Then the door opened, and I found again in the world a mother's love. Christian Science lifted me up, and out past the dread portal of "the way to dusty death" set me in a large, clean place, swept by the sunlit air of God, and whereas I was sick, I found myself well.

And who has given to the world an opportunity to gain an insight into this "unspeakable gift" of God? Christian Science, has always been, but we knew it not, until to this age, through a woman's purity it shone, through a woman's travail, self-sacrifice, it was borne home to us. Then may we not call that woman Mother? She has *proved* her right to the name from all those who have been benefited by, and who follow the teachings of, Christian Science. She has made possible for us a new birth on earth, so that we can say in deed and in truth with Paul, "I was free born." Who could truthfully declare so before? fleeing as we were from the myriad ghastly armies of sin, disease, and death, which, alas, we firmly believed would overtake and finally conquer us, flee we ever so frantically, fight we never so bravely?

To each and all comes the trumpet call through Christian Science, faint at first, and far, it may sound to human ears, but always clear, and in the certain tones of one speaking with authority, a message of great joy. That the teachings of Jesus of Nazareth are practical here, to-day, in their entirety; that the armies we thought to be real and invincible, are but shadows; that we can rise and conquer them, for they are not ordained of God, and He is fighting on our side.

The voice cries on, that a glorious light has broken in upon our night, saying, "See, this is the way! Come, I will lead you!" And lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, are beginning to arise and follow that light.

I love the one who opened the door, the one who leads the children gently on step by step, out of the valley of the shadow, toward that land of green pastures and still waters, the Christ-world, wherein we may learn to rest, and, drinking deeply of those waters, never thirst again.

If I rejoice at the message, I welcome the messenger. If I appreciate my God, I must appreciate the one who showed Him to me.

So in my heart, as with my lips, I call Mary Baker Eddy, Mother, grateful for the privilege of so doing, and earnestly desiring that I may be found worthy to be a daughter to her who has revealed to the world its greatest science, the Science of Christianity.

Gratitude.

BY ELIZABETH C. BURCHARD.

My heart is full of gratitude for the knowledge of Love that Christian Science brings to us. In the *Sentinel* of February 6, is this sentence: "I have to work alone, yet I know I am not alone, for God is my ever-present help."

These words came in the *Sentinel* to my daughter, who was alone in a western state. Her husband was in the east, and there was no one in the village who trusted in God for physical healing. The younger boy, over two years of age, was stricken with an attack of acute vomiting. This was on Friday. The error held out against her realizations of Truth, and on Sunday, with telegraphic communication suspended, her fears were magnified, and

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the dear little fellow's condition almost tempted her to use remedies. In a lull of the work, the new *Sentinel* was taken up, and the sentence quoted was the friendly hand of hope and cheer. With renewed courage, and although struggling against her own physical ills, she clung to God, and Love answered. The boy fell into a quiet, restful sleep, and in the morning he was all right.

Each week the *Sentinel* comes like a loving friend, with cheer and word of progress that tells us that "He that keepeth Israel shall neither slumber nor sleep." Reading the *Sentinel* of March 6, so full of good thoughts and helpful illustrations, I said I must testify of the benefits received.

Daily I thank God for the Love manifested in Jesus Christ, His son; for the Love manifested by our text-book, "Science and Health with Key to the Scriptures;" for our Leader's faith, hope, courage, purity; for all the steps of progress in the establishment of *The Christian Science Journal,* the *Sentinel,* and *Quarterly.* Every sentiment of gratitude to our Mother, to the workers in the Field and in the Publishing House, or to the Lesson Committee, uttered by any writer in our publications I heartily endorse, and rejoice that they were expressed. Love has so united us that we begin to know that God *is* Good, and His mercy endureth forever.

Divine Love Leads.

BY DELIA HORN.

It has been proven to me many times since coming into Science that divine Love leads. Yesterday my brother was suffering greatly. He had just had a tooth extracted without the aid of Science, and he was walking the floor in pain. I thought perhaps I could get him to read something, and the first *Sentinel* I picked up I opened to a testimony of a man who had a painful swelling in his jaw and who read a verse in the Bible that mastered his trouble: "The Lord shall take the yoke off thy jaw." Brother was treated and received almost immediate relief.

That same evening I called on a lady who had been improving very rapidly under Science treatment. She had been suffering from a sore foot that the doctors had operated on. They were about to perform a second operation, when she tried Science. The swelling went down, the sore healed, the pain left, and she was able to walk in less than a week. When I visited her I found her under a sense of discouragement as the foot seemed to be very painful again. I told her it was not a bad sign. Error was trying not to give up. I opened a *Journal* and read the poem containing the following lines:—

The stormy night is dark before the dawn,
Dismal and overcast. . . .
The lie is loudest ere the Truth's revealed;
The night is nearly past.

Sowing the Seed.

BY H. W. W.

Recently I was in the Santa Fé passenger station in Topeka, Kan., and observed a man with crutches go to the box where Christian Science literature is kept and take out the last tract in the box and sit down and read it with manifest interest. He did not take his eyes off the tract until he had read it entirely through.

The quiet work done in putting our literature in public places cannot be estimated. I recall a remark made by myself last summer to a lady who spoke of the wonderful healing of my eyes. I said, "Yes; but the spiritual blessing is so much to be desired that we lose sight of the physical healing." She spoke quickly and said, "But we do want the physical healing." Then I did not know how to speak the Word with power to bring the light, but it has since come to me as never before from Luke, 10 : 17–20, and to my sense it covers the case exactly.

Testimonies of Healing.

The Truth does not come to all in a sudden sun-burst of illumination, as it came to Paul on that memorable trip to Damascus. In my own experience I came only in response to the summons, "Compel them to come in."

Mrs. Eddy says, "Spirit is our last resort; but it should have been our first and only resort, not the last" (Science and Health with Key to the Scriptures, p. 427). Shakespeare, the master singer of mortals, makes Wolsey, when shorn of his office and dignities by Henry VIII., say,—

Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.

To understand how to serve God seems to have been the problem of the ages.

I was reared in the Catholic faith, and have distinct recollections of the dear little French priest who taught me my catechism, and that while he was earnestly striving to implant in my childish heart a wholesome fear of God, incidentally planted some of the first seeds of doubt and distrust. I was unable to accept some of the teachings, and at an early age the doctrine was rejected. About this time, going out into life, I entered on paths of sense pleasures, and for a time led an unthinking life of agnosticism; so when the storms of disease broke over me I found the material king whom I had been serving had indeed left me naked to my enemies.

With the hope that "springs eternal," a most vigorous pursuit of health was begun. I shall not dwell on the period of blackness and despair that followed; of the trials, the heartaches, the failures; of positions abandoned, of narrow circumstances; of hopes built up on temporary improvement; of how these hopes were dashed to earth again. Suffice it to say, there came a day that found me the most abject bankrupt in health and finance, on my way to a Christian Scientist to take a Christian Science treatment. I reached out for this treatment in Christian Science guided by the same impulse that impels the sinking seaman to clutch at the passing straw.

To begin to tell the work that was accomplished in me, mentally, morally, and physically, during the few following days would be entirely impossible in a brief article; so I shall simply illustrate with a detail.

For three years previous, I may safely say, I had not slept an entire night without the aid of sedatives; chloral, morphine, opium; and for the last year they had been taken in powerful and increasing doses and then the sleep obtained was a mere mockery.

A treatment was received. Now those who have felt the tyranny of insomnia, who have heard their town clock peal out the midnight hour; have heard it strike its one, its two, and sometimes its three and four, will appreciate it when I say I retired that night and slept calmly, sweetly, peacefully; sleep, such as I had not known since boyhood.

I arose next morning refreshed, rejuvenated,—a new creature. That day another treatment was received and as I returned from the Scientist's house my sense of life had changed and I began to see that there were more things in heaven and earth than had been dreamed of in my philosophy. I thought I had never seen the sun shine quite so brightly, had never seen the sky look quite so blue nor the grass so green. And with the surcease from physical pain and mental anguish came a sweet harmony that seemed to be filling the world with a glorious melody. In fact it seemed as Longfellow has said,—

I had moved a little nearer
To the Master of all music,
To the Master of all singing,

and turning to my companion in the surrey I said, "This is the first glimpse of God I have ever caught;" and it was.

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These two treatments in Christian Science, these two silent denials of error's power, these two silent affirmations of the supremacy of Good, had done more to reveal God to me than all the sermons I had ever heard, than all the literature I had ever read.

And can sufferers, such as I, raised from weary days and wracking nights of invalidism, be grateful enough to Mary Baker Eddy, that grandest of women, who has abolished idolatry and reared the standard of metaphysical liberty? Or can we in any way repay the debt of this age for Science and Health with its splendid wealth of spiritual literature, teaching how to overcome sin, sickness, and eventually death?

While the benevolent healing Truth of Christian Science will never be confounded with the doctrine of iconoclasm, yet incidentally it is proving the mightiest image-breaker of the ages. And as we look back over a few years of application to this teaching we find the way strewn with shattered housel.old gods and idols; material theories, *materia medica,* false pleasures and the thousand phantoms that make life a nightmare and a mockery.

EDGAR MCLEOD, Omaha, Neb.

About twelve years ago when the grip was prevalent, I contracted the disease early in the fall of 1891, and it remained with me from that time until March, 1892. The doctors advised me to go South, after having tried all kinds of medicine without any help. The disease had then settled in one of my lungs, the doctors said, and I was coughing night and day.

I started for the southern part of Georgia and stayed there nearly two months. I came back somewhat better, but not cured. The trouble kept coming back every winter and it resulted in asthma, bronchitis, and catarrh. I also suffered from dyspepsia. Nearly every doctor I consulted prescribed *spiritus frumenti* in connection with other drugs. The whiskey became very agreeable to me and I discarded everything else and used it exclusively.

In the mean time I was getting worse both physically and financially, in fact getting nearer to destruction all the time. I began to see the condition I was in and commenced to realize that I could not live this way much longer. Finally, about a year ago, when visiting in Chicago, one day I met an old companion who has been a Christian Scientist for a few years. I told him my condition and asked him as a favor if he would loan me his Science and Health, as I had heard it was a remedy for the blues, etc. I was very despondent and cast down. My friend said he would loan me the book if I would come out to his church on the north side the next day (Sunday) and get it. I did so, and attended the Sunday evening service. My friend met me there and gave me the book.

I took the first car for my hotel and at once commenced to read. I kept on reading until I fell asleep. I started in again the next morning, and I think I read about fifty pages. That night I had a good night's sleep and ate a hearty breakfast the next morning, something very unusual for me. That same day I felt like a new man. The appetite for strong drinks left me gradually. I was also a great user of tobacco, especially cigars, and in order to destroy that desire I had to go to a healer. After taking two treatments I lost the desire for tobacco entirely. Furthermore I am very happy to say that my bronchitis, asthma, catarrh, and dyspepsia have disappeared entirely, my physical condition is splendid, and I thank God and Christian Science for it.—L. S. WENSOLE, La Crosse, Wis.

Having many times received encouragement and helpful thoughts from the testimonials in both the *Journal* and *Sentinel,* I desire to send my testimony in grateful acknowledgment of what Christian Science has done for me.

When a schoolgirl I was quite a hard student, and as I had never been very strong physically, I thought it necessary to bend every energy and exercise much will power to enable me to gratify my ambition as a student. After several years of intense strain I found myself at the age of seventeen a complete physical wreck. No words could describe the suffering of the next few years. Those who have passed through a similar experience know the physical and mental anguish which attend a general breaking down of the entire system. I was unable to read, and too ill to do anything for my own pleasure. My chief thought was one of inward rebellion toward the God who I thought had rewarded my best efforts by taking away all that made life worth living.

Both the allopathic and homœopathic schools of medicine were tried in vain, and drugs of every description taken. Finally, in desperation, simply because everything else had failed, I turned to Christian Science as a last resort. For three successive years from May until October, I was on a couch unable to move, and it was in this condition that my healer found me when I began treatment, nearly three years ago.

My healing was gradual but sure. One by one, the old troubles which had held me in bondage so long were overcome, beautifully and naturally. Dyspepsia in its most violent forms, also severe headaches which lasted a week at a time, are now things of the past. I had also worn dark blue glasses for a number of years to shield my eyes from the light, but even with their aid my eyes caused me much suffering. The glasses were laid aside at the first treatment and have never been needed since.

The physical healing has indeed been great, but far greater yet the spiritual uplifting. My whole conception of life has changed. I was naturally of a despondent temperament, and years of sickness had greatly increased it. Now I find peace and happiness where I formerly found depression and discontent, as I know that all true knowledge and happiness are in and of Mind.

For this great blessing which has come into my life I give God the glory. To the dear Mother who has been to us the way-shower, and my healer to whom Truth led me, I give everlasting thanks.

RUTHALIE WINSTON, Norfolk, Va.

I am very grateful indeed for Christian Science, and I would like to tell others something of what it has done for me.

For some years I had suffered very much with my eyes, and although I had had the best advice and everything had been done that could be done, they seemed to get worse. The pain was intense whenever I used them, and I had constant headaches.

I had long known of Christian Science but did not believe there was any truth in it. About fourteen months ago I was persuaded to try it, with the result that my eyes were healed, and I could use them for any length of time without the least inconvenience. I was very thankful. Then, as I had proved that Christian Science was indeed true, I only wanted to go on studying to gain a better understanding of God, Good, as all-powerful and ever-present.

Since then I have had many opportunities of proving the power of Good over evil.—I. H., Edinburgh, Scotland.

Therefore, let us be patient, patient; and let God our Father teach His own lesson in His own way. Let us try to learn it well and quickly; but do not let us fancy He will ring the school-bell and send us to play before our lesson is learned.—CHARLES KINGSLEY.

Real knowledge, like everything else of the highest value, is not to be obtained easily. It must be worked for, studied for, thought for; and, more than all, it must be prayed for.

THOMAS ARNOLD.

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Religious Items.

The Universalist Leader says:—

"Of the marvelous change in the theological temper of the age we can show no better evidence than to quote the following from *The Sunday School Times*:—

"'God is better and more lovable than ever the words in the Bible declare. For the Bible and its words are human, with human limitations, while God is infinite, and therefore is beyond the power of human words to describe and define even though they may suggest so much. Yet the many and explicit statements in the Bible as to God's love and mercy are so unmistakable that there would not seem to be cause for doubt over a matter that has been troubling a Pennsylvania Bible class. The teacher writes: "Are we to understand that they were forgiven through Stephen's intercession? Some [of the class] contended that Scripture clearly states that no murderer shall enter into heaven, therefore they could not be forgiven. Again, the case was cited of Christ's prayer for his enemies when he was on the cross: "Father, forgive them, for they know not what they do." Was Christ's prayer of no avail?'

"As to the question whether the particular prayer of Stephen or of Jesus was answered, the editor has no personal knowledge or means of knowing beyond the Bible record. Yet he is sure that we have good grounds for hope in behalf of those for whom Jesus prayed as not knowing what they did,—such as Roman soldiers under orders. But as to the other point suggested in the Bible class, that is a different matter. 'Some contended that Scripture clearly states that no murderer shall enter into heaven, therefore they [the murderers] could not be forgiven.' Where, in the Bible, is there any such declaration? Is it in the figurative description in the book of Revelation, of the new Jerusalem, with its streets of gold and its gates of pearl? Among those who are spoken of as outside of that city are liars, and murderers, and dogs. Yet is it said, there or elsewhere, that *no* murderer shall enter into heaven? Elsewhere it is said in the Bible that whoever hateth his brother is a murderer. In view of this we should be careful to recoil from unloving and untruthful and impure thoughts and ways. But even those of us who are no better of heart than such sinners can trust God as the loving and forgiving God."

Henry McFarland, the well-known newspaper correspondent, says in *The Congregationalist and Christian World*:—

"If every Christian man would live as he prays there would be no need of meetings, or general efforts for the conversion of men. If Christ's witnesses would only witness a good confession in all honesty and simplicity, and with the consequent peace and joy and power, everybody else would want what they had. Human nature is just the same at all times and in all places under like conditions. Under the changing fashions of thought and of costume men are the same, essentially, everywhere and in every century. Rich and poor, ignorant and learned, high and low, they all have hearts and their hearts are all hungry, more or less consciously, for the living God. They may try to satisfy their hearts in other ways, they may seem to be doing so, but they will all tell you that they are not satisfied unless they have the only satisfaction.

"Now most of them will not look for God either in His Word, or in any other revelation of Himself, but they do look for Him, more or less eagerly and more or less doubtfully, in the lives of the men who say they are His representatives."

Canon Henson's point of view has found unexpected support from the Rev. E. Winchester Donald, rector of Trinity Church, Boston, who holds the same opinions as to the validity of the ministerial orders of non-Episcopal churches. In a recent sermon he said:—

"Neither Episcopacy nor Presbyterianism ever saved a soul—but Christ manifesting his power and the grace of his sacrament through his Episcopacy and Presbyterianism, as the differing channels along which his love and mercy run to meet our human needs.

"Now and then one hears the antiquated assertion that only ministers who have received Episcopal ordination are competent to administer the Lord's Supper. The answer is that millions of souls have been refreshed and strengthened by that holy feast ministered to them by men on whose heads no biskop ever laid his hands. . . .

"If any one Church had the exclusive power of conveying through it sacramental grace, we may be sure that all souls who desire the fullest measure of Christ's grace would be found in that Church and no other. It must be so. The history of more than three hundred years has proved it."

The Literary Digest.

Now, when the taking away of some ancient fable or apparently proved historical fact or belief established by what was once considered credible testimony has no other effect upon us than to reduce our faith and hope, to put out the light of joy in our hearts, to leave our minds dull and the outlook for us obscure, then we may be sure that we have omitted in our acquisition of spiritual treasures some of the most valuable elements. In some of the most ancient psalms, hymns, and prophecies there is a joyousness, a confidence, and an eagerness of forelooking to which many advanced thinkers are strangers. And yet the triumphant note of these ancient thinkers marks an experience gained independently of most of the Scriptures, long before the New Testament was written. It is a sorry result of our modern literalism, if, losing what the higher criticism takes away, we are left in darkness. Those lusty, cheerful prophets who thousands of years ago rejoiced in the light and the coming day seem to have had natural sources of inspiration of which we would do well to avail ourselves.

The Christian Register.

This passage [Acts, 11:18] affords a beautiful illustration of the true Christian temper. These circumcised Hebrew Christians had all the pride of caste and of opinion that we associate with hereditary privilege, but when they heard that the Gentiles had entered into the experience of faith, they suffered their thoughts and convictions to be broadened to the compass of God's revelation. They caught the point. They did not say, "We see that a Christian Jew can consort with a Gentile," but they said, "Then hath God also to the Gentiles granted repentance unto life." And they saw that they could not refuse to receive what God received. The doctrine of human brotherhood was born in their thoughts. We cannot read this description without reflecting how many chapters in the history of the Christian Church would be changed if Christians had always had the openness of mind to fresh truth and the willingness to be controlled by it, that we see in these first Christians.

The Watchman.

Do we need a new revelation of Jesus Christ? Yes, yes, in the fuller manifestation of him, in the more loving, courageous, and consecrated lives of his followers. A new baptism of the Holy Spirit? Verily, we do need it; and then our pulpits will be clothed with power, and our preachers will have tongues of fire, and every change will be a change for the better advancement and enlargement of the kingdom of our adorable Lord.—DR. THEO. L. CUYLER.

After comprehending the love of Christ we may be filled in every other faculty with all the fulness of God. Knowledge may grow from more to more, beauty bloom, melody flow, and God may work in us to will, because, we being in His likeness in essential being, all His attributes may be added to the limit of our capacity. No one can be filled in other faculties with all the fulness of God till he has been made perfect in love.—BISHOP H. W. WARREN.

It is significant that our English words, "health," "whole," and "holy" have the same root and are fundamentally allied in meaning. A holy man is a whole man, a healthful man, body, mind, and soul full-orbed and dedicated to God and His truth and His work. This is twentieth century religion and it is *first* century religion, apostolic to the core. It is ultimate religion, for it is the doctrine of the divinely perfect man of Nazareth.

The Congregationalist and Christian World.

The report of the London *Congregational Union* says: "The one cry that drowns all others in regard to the demand from the Church of Christ is that it shall prove itself equal to the evangelization of the perishing multitudes who are unaffected by our ordinary ministrations."

The Christian Register says: "By a common impulse the religious papers of the country are turning their attention to the meaning and nature of preaching. After drifting for several years, the churches are beginning to take soundings, and consult the chart of human nature."

Not until recently have the Japanese bookstores been willing to carry the Bible in stock for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent bookstores in Japan.

Kindness has converted more sinners than either zeal, eloquence, or learning.

F. W. FABER.

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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.

National.

Judge Grosscup has issued a temporary injunction against the six great packing-houses that together control sixty per cent of the meat business of the United States. According to the terms of the injunction the companies are forbidden to have any combination or understanding with one another when they bid for live cattle at the stock-yards; to push prices up or down so as to influence the supply of cattle at the yards; to fix by agreement the price at which they will sell dressed meats; to curtail their shipments of meat to special markets through a common understanding; to continue their credit agreements, by which they blacklist dealers who do not pay bills when due, if thereby they interfere with the natural course of trade; to receive freight rebates on their shipments of dressed meats from the railroad companies.

The firms against which the temporary injunction stands are Armour & Co., Swift & Co., The Cudahy Packing Company, Nelson Morris & Co., The Schwarzschild & Sulberger Company, and The Hammond Packing Company.

The packers sent out copies of the injunction to their agents, which number about three thousand, also letters stating that if the agents violated the injunction they would be held personally responsible.

The statue of Marshal de Rochambeau, commander-in-chief of the French forces in America during the Revolution, was unveiled at Washington, May 24. President Roosevelt extended a cordial greeting to the French visitors, the Count and Countess de Rochambeau, who with others of their countrymen had come to the United States to dedicate the monument which had been given by the French Government as an evidence of the kindly feeling which exists between the two nations.

M. Cambon, the French ambassador at Washington, delivered an eloquent address expressing his gratitude for the honor conferred upon his country. He was followed by General Horace Porter, the United States ambassador to France, who paid a glowing tribute to Rochambeau and his country. Senator Lodge of Massachusetts was the orator of the day.

Lord Pauncefote, the British ambassador to the United States, passed away at Washington, May 24. He was an eminent jurist and able statesman, and had represented his country at Washington in a satisfactory manner for fourteen years. He was the dean of the diplomatic corps. That place will now be taken by the German ambassador whose appointment dates from November 20, 1897.

May 20, Secretary Hay informed the diplomatic representatives of the United States that the military occupation of Cuba by the United States had ceased, and that an independent government, republican in form, had been inaugurated. The representatives were instructed to convey this information to the different governments to which they were accredited.

May 22, Senator Hoar of Massachusetts spoke for two hours and a half in the Senate against the Government's policy in the Philippines. Some considered it the greatest speech he ever made in the Senate. All the Senators, without regard to their views on the question, paid him unusual attention.

May 21, the Senate passed a resolution declaring that the Senate and the United States views with satisfaction and expresses its congratulation at the appearance of the Cuban republic among the nations of the world. A copy of the resolution was transmitted to President Palma.

The Presbyterians celebrated the centennial of the Presbyterian Home Mission Board in New York City, May 20. President Roosevelt delivered an address in which he gave his first public utterance on the new republic of Cuba.

A beautiful monument to the soldiers of the Spanish War was dedicated at Arlington, Va., last week. Its erection was the first national undertaking of the Colonial Dames.

President Roosevelt will deliver an address at Pittsburg, Pa., on July 4, which it is believed will be one of the most important speeches he has yet made.

Foreign.

At 12 o'clock, noon, on Tuesday, May 20, Tomas Estrada Palma, the first president of the Cuban republic, took up his task of government. The ceremony which transferred the government of the island from the United States to the Cuban republic was brief and simple. General Wood read the documentary transfer prepared by the War Department, pledging the new Government to proclaim immediately the constitution and the Platt amendment, and to undertake all obligations assumed by the United States, with respect to Cuba, by the treaty of Paris. President Palma replied in an appropriate manner, accepting the trust which was conferred upon him. The Cuban flag was raised in place of the Stars and Stripes, and the transfer was complete.

Pending the conclusion of a postal convention between Cuba and the United States, articles mailed in Cuba for the United States and articles mailed in the United States for Cuba will continue to be subject to the postage rates, conditions, and classification applicable to the domestic mails of the United States. This also applies to money orders between the United States and Cuba.

The area of Cuba is about 47,000 square miles. The total population in 1900 was 1,572,797.

At last reports Mt. Pelee was still active. For six hours on May 21 Port de France was literally bombarded. The air was filled with stones, hot mud, and ashes. The loss of life was not great, but the eruption was far worse than that of May 8, when St. Pierre was destroyed.

There was also another great eruption of the Soufriere volcano on the island of St. Vincent, on May 18, and the inhabitants of Kingstown were terrified. The inhabitants of the surrounding villages had fled to Kingstown, as it was the farthest town from the Soufriere.

The French Government has transmitted, through Ambassador Cambon, a letter expressing the thanks of that Government for the sympathy evinced by the President and the Congress and the nation of the United States toward the sufferers from the catastrophe in Martinique.

The British minister to Cuba was the first envoy to present his credentials. If President Palma at once recognizes the British minister he will be the dean of the diplomatic corps at the Cuban capital.

King Christian of Denmark has assented to the extension for one year of the time allowed for the ratification of the treaty for the sale of the Danish West Indies to the United States.

The Guatemala congress has practically doubled the tax on imports by making it payable in gold. The additional revenue is to be devoted to the payment of interest on the foreign debt.

King Alfonso issued his first proclamation, May 18. He asks of all Spaniards to give him their confidence and he promises in return to consecrate his life to his country.

Industrial and Commercial.

A steel manufacturer at Mechlenberg, Germany, claims to have produced a steel which gives double the resisting power of that manufactured by the Harvey and Krupp methods and the cost is fifty per cent less. It is stated that wedges of the new steel split ordinary steel like so much wood.

Owing to oppressive railroad rates the millers of Minneapolis have decided to transport their milling products in shallow barges to New Orleans where they will be at once loaded into seagoing vessels bound for the leading ports of the world.

The Atchison, Topeka, and Santa Fé owns upwards of eight thousand miles of railroad extending through and touching the most productive traffic centers of twelve states and territories.

Owing to the increased cost of living, the John Roebling's Sons Company, of Trenton, N. J., has voluntarily increased the wages of its four thousand employes ten per cent.

The railroads operating between Buffalo and Chicago have decided to unite with the eastern trunk lines in abolishing second class fares.

General.

By a vote of ten to nine the Board of Aldermen of Albany, N. Y., declined Andrew Carnegie's proffer of a $150,000 library building provided the city guaranteed an annual expenditure of ten thousand dollars for its maintenance.

The Presbyterian General Assembly met in New York City last week. The report of the committee on the proposed revision of certain portions of the Westminster Confession, was adopted with only two dissenting votes.

J. Pierpont Morgan is said to have presented to King Edward a large tapestry, for which he paid $500,000. It will be used for decorative effect in the Abbey at the coronation service.

The subscription price of the *Northern Light*, a small weekly paper published at Bettles, Alaska, is twenty-five dollars a year. Single copies sell for fifty cents.

The Mexican War Veterans' Association met at Fort Worth, Tex., May 20. A cordial message was received from President Roosevelt.

The thirty-sixth annual encampment of the Illinois G. A. R. was held at Rock Island, beginning May 20.

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CHRISTIAN SCIENCE SENTINEL

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

The Lectures.

At Canton, O.

An audience of six hundred people heard Edward A. Kimball, C.S.D., of Chicago, deliver a lecture on Christian Science at the Grand Opera House yesterday afternoon [May 11]. Many were present from Pittsburgh, Salem, Alliance, Massillon, and vicinity. As a preface, Warren E. Russell of Massillon, a member of First Church of Christ, Scientist, of Canton, spoke as follows:—

"*Friends:*—We have with us to-day Rabbi Max Wertheimer, Ph.D., C.S.B., of Dayton, Ohio. Rabbi Wertheimer is said to be the first rabbi of orthodox Judaism, since the time of Jesus Christ, to become converted to Christianity and to take open and public stand in reference to his change of belief. To better introduce the lecturer I now present to you with much pleasure Rabbi Wertheimer of Dayton."

The Rabbi spoke as follows: "Every nation on the globe has a divine purpose, an historic mission to fulfil, in the providential plan of earthly management. Just as soon as this purpose is accomplished, the nation has done its part, it is either set aside, and left in peace, or it is succeeded by a mightier one unfolding a still higher and clearer view. Thus, the Greek stood for art and philosophy; the Egyptian for invention and architecture; the Jew for monotheism; the Roman for jurisprudence and discipline; modern Europe for culture and music; America for liberty. This gigantic country of ours in God's inscrutable wisdom, has been divinely set apart to become the stage for the enacting of the greatest and most epoch-making drama of all the preceding centuries; the political and religious rights of man, woman, and child. But, after all, what is political and religious freedom, with slavery to sin, disease, and the woes of hell? The Bible indeed saith: 'Righteousness exalteth a nation,' but, what is righteousness? Right speaking, right doing, right living. But, understand, that there never can be any right speaking, or right doing, or right living without right thinking.

"Yes, but what is right thinking? How do you know you are thinking aright? The religious world to-day is confused with a babel of sects and contradicting theories. Atheism, agnosticism, and scepticism have their pet fads and hobbies; they are huckstered about our streets; the very air is full of such thought. Each and all want to be right and safe guides. Above the bewildering din of chaotic errors and the stormy uproar of tumultuous waves of thought there is heard amidst this dismal raging Christ's voice: 'Peace, be still,' 'I am the way, the truth, and the life,' 'Heaven and earth shall pass away, but my words shall not pass away.' Jesus Christ to-day is the way-shower to right thinking, not a human synod, nor academy, nor seminary, nor convention of worldly-minded men. It is this Christ knowledge, or Christian Science, that Spiritual Stone, which the Pharisean teachers of all ages have rejected, which is about to become the chief corner-stone of a regenerated race. Christian Science teaches how to be free indeed—'Where the Spirit of the Lord is, there is liberty.' And liberty, bereft of the tyranny of disease, we want. All religions of the past did, and most of the present do, teach that man should be good; but no religion, except Christian Science, has ever uncovered the mystery of evil and its subtle, secret operations. Just think of that! Mrs. Mary Baker G. Eddy, who has founded the Christian Science movement, has, through God's help, revealed this thing, and no one else has. Mind you, a thousand probabilities do not make one truth. We do not want 'perhaps' or 'may be,' we want facts. Hospitals are full of sick people; asylums full of demented ones; homes full of invalids; almost everywhere, suffering, anguish, misery, pangs, and skeletons in the closet. We are impatient and tired of mere phrases and words. When we are hungry we do not desire brilliant speeches and tinselled theories; we want bread. When we are thirsty we do not care for dogmatic nonsense and man-made creeds; we want water. The Bread of Life and the Water of Salvation alone will satisfy. In a calm, impartial, and unprejudiced way, let us thoughtfully inquire what is the remedy and how is it to be secured? The creeds tumble, the barriers break, the clouds drift, the morning dawns! What we need is a light-bearer; such an one is with us to-day. For the last sixteen years he has helped to pioneer and to champion the cause of Christian Science, the Science of right thinking; he speaks from conviction and experience, and hence with authority; for he is a living witness to the Truth he proclaims: he has been snatched from the almost certain jaws of death. Give him your unstinted attention. And now I have the pleasure of introducing to you this light-bearer, my esteemed friend and teacher, who will discourse on 'The Cause and Scientific Cure of Disease,' Mr. Edward A. Kimball, C.S.D., of Chicago."—*Correspondence.*

At New Bedford, Mass.

Carol Norton, C.S.D., of New York City, lectured in the Y. M. C. A. Hall, Tuesday evening, May 13, under the auspices of Second Church of Christ, Scientist, on the subject, "Christian Science is Applied Christianity," before an attentive audience of seven hundred, the hall's seating capacity, representing people of various denominations.

The lecturer was introduced by Lemuel T. Willcox, a leading attorney, in part as follows:—

We are here this evening by invitation of Second Church of Christ, Scientist. We are guests, and are bound in accepting the hospitality of our hosts to listen to the address of their speaker in a spirit of sympathetic appreciation, and not of invidious criticism.

This is the first meeting of the Church of Christian Science that I have ever attended, and so I am not familiar with either its faith or its methods. In the medical profession I can count many friendships as dear as those of my own profession. It would be ungrateful indeed in me to conceal the profound obligations I am under to certain of its members. But there is no lack of compliment or respect for that profession in stating that the doctor who can bring into the sick-room of his patient nothing better than medicine, is seriously unfitted for the discharge of its most important duties. The first duty in the sick-room relates

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rather to the character of the physician than to the health of the patient.

The best lawyer is the man who has the finest moral sense, and so is the best doctor. That doctor serves a better end who has behind his medicine something better than medicine; and without the better thing he will invariably fail. It is confidence in the healer that largely effects the healing. It is the moral sense and not medicine that in the sick-room makes the face of the true physician a benefaction, it is moral sense that makes his voice a benediction, and moral sense that makes his presence an inspiration. The work which goes on in the doctor's heart is the work that goes on in the patient's body.

Without confidence in the man, there can be no confidence in his medicine, and without confidence in both there can be no benediction, no benefaction, and no inspiration.

It is with extreme pleasure that I introduce to you the distinguished speaker, Mr. Carol Norton of New York City, and I wish to extend to him in advance your cordial welcome to our city by greeting him heartily with the right hand of good fellowship.—*Correspondence.*

At Scranton, Pa.

Mr. Carol Norton last night [May 8] addressed a crowded house in the Lyceum on the subject: "Christian Science is Applied Christianity." The lecture was followed with close attention by the large audience. Mr. Norton, who comes from New York, is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, and although this is not his first visit to this city, the fact that he attracted such large numbers last night is proof that his efforts are highly appreciated. The lecturer was briefly introduced by Mr. McKee, First Reader of First Church of Christ, Scientist, Scranton.

Scranton (Pa.) *Republican.*

In introducing the lecturer Mr. McKee said in part:—

Friends:—On behalf of First Church of Christ, Scientist, I bid you a most hearty welcome. You are invited here to consider for a moment what the greatest thing in the world has done and can yet do toward easing all the sorrows and all the sicknesses of mankind. We wanted you to know that the Truth which has healed us in Christian Science can come also to every one of you with all its wealth of joy and peace.

In order to offset general misconceptions of Christian Science and correct them, our beloved Leader, the Rev. Mary Baker G. Eddy, has instituted and established the Christian Science Board of Lectureship of the Mother Church, of Boston, Mass. This Board is composed of persons she deems worthy and exemplary Christians, and in every way qualified to speak with authority on the great subject of Christian Science, and I now have the pleasure of introducing to you Mr. Carol Norton, C.S.D., of New York City, a member of this Board.—*Correspondence.*

At Detroit, Mich.

On Sunday afternoon, May 4, a large audience assembled in the church edifice on Alexandrine Avenue, West, to listen to a lecture by Mr. Kimball, his third in Detroit. The lecturer was introduced by Mrs. Knott, who said:—

Ladies and Gentlemen:—On behalf of First Church of Christ, Scientist, I bid you welcome to the lecture to be given by Mr. Kimball. He will tell you this afternoon something of what Christian Science work is, as distinguished from the many false opinions about it; he will also speak to you of the Discoverer and Founder of this Science and, perhaps, enable you to see why she is held in such reverence by the thousands who have been lifted out of sorrow and suffering through this blessed revelation.

A few weeks ago a gentleman from another city, who is a member of the dramatic profession, called at our reading room and said that not long before a friend had asked him why he spoke of Mrs. Eddy so frequently, and especially why he called her "Mother." He replied in touching tones and told of a life uplifted and ennobled by this Truth, and said, "I call her mother because I do not know of any name so dear; if I did, I would use it in speaking of her. I have heard men curse their fellow-men and blaspheme God, but I never heard a man blaspheme his mother, and so it is fit that we should speak of Mrs. Eddy by this endearing and sacred name."

The revelation of Truth which has come to the world through Christian Science is foretold in the Bible in the most unmistakable terms; for it is said therein that an era will dawn upon the world when pain, sin, sorrow, and death will disappear, and God will be known and recognized as dwelling forever with His people. The prophets in all ages have pointed to this period, and the poets have sung of it, but Christian Science is demonstrating its presence and harmony with us to-day.

It gives me much pleasure to introduce to you Mr. Edward A. Kimball, C.S.D., member of the Christian Science Board of Lectureship, of the Mother Church, Boston.

Correspondence.

At Waterbury, Conn.

Whatever may be said of some other cities, there seems to be no lack of interest in Christian Science in Waterbury. The audience that greeted Carol Norton last evening [May 15], almost filled Leavenworth Hall.

Mr. Norton is a speaker of unusual ability and shows an extended knowledge, not only of the doctrines and practices of Christian Science, but of those of other churches and of Biblical and religious history. His lecture was remarkable for the tolerant spirit in which he treated the adverse criticisms made for several years by those who are hostile to the teachings of this church.

He was introduced by the Rev. S. E. Simonsen of First Church of Christ, Scientist, New Haven, who became famous some time ago when he left the Methodist Church in New York and joined the Christian Scientists. Among the interesting remarks that he made were the following:—

"I want to compliment you, and myself as well, that we live in a progressive age, an age in which men dare to investigate things without fear, an age in which men are seeking to advance on almost all lines. But have you ever noticed that there is one line in which men seem to be very slow to advance? It is the religious line.

"When it comes to religion they seem to be satisfied with that which their great-grandfathers believed in. There seems to have been a determined effort on the part of man to clog the wheels of progress when it comes to the question of progressive Christianity."

Mr. Simonsen also spoke interestingly of his leaving the Methodist Episcopal Church, in which he had preached for more than twenty-five years, and joining the Christian Scientists.—*Waterbury* (Conn.) *Republican.*

Lectures at Other Places.

At Emporia, Kan.—Edward A. Kimball, March 18.
At Pocatello, Ida.—William G. Ewing, March 18.
At San Antonio, Tex.—Edward A. Kimball, March 27.
At Ouray, Col.—Edward A. Kimball, April 10.
At Elgin, Ill.—Edward A. Kimball, May 2.
At Akron, O.—Edward A. Kimball, May 12.
At Lorain, O.—Edward A. Kimball, May 13.

All the strength and force of man comes from his faith in things unseen. Strong convictions precede great actions. Clear, deep, living convictions rule the world.

JAMES FREEMAN CLARKE.

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Selected Articles.

Christian Science and Bible Study.

New York, April 10, 1902.

H. Gerald Chapin, Esq., *The American Lawyer.*

Dear Sir:—I have read with much interest an article in the March number of your valued periodical, entitled, "The Bible in the Lawyer's Library." The author, Joseph Hansell Merrill, Esq., has paid a novel tribute to the Bible and has pointed out, what is patent to all observers, that the study of the Bible is advancing rapidly in our day.

For this reason I was surprised to find what seemed to be a slighting reference to Christian Scientists in this article, when, as a matter of fact, no movement with which I am familiar, is doing more to make earnest students of the Bible than Christian Science itself. I read, on page 104 of your periodical, towards the bottom of the second column, the warning of Isaiah concerning "familiar spirits" and "wizards," followed by the words: "Was it with prophetic eye he saw us struggling with Christian Scientists, Spiritualists, *et id omne genus?*"

It is literally true that every Christian Scientist, man, woman, and child, becomes in some measure a Bible student, the adults generally becoming daily students, reading the Sunday Bible lessons on week days, and often repeating this morning and evening. It is the universal testimony of Christian Scientists that the Bible becomes a new book to them after they have received some understanding of Christian Science teaching and practice. The Christian Science text-book, by Mary Baker G. Eddy, is entitled, "Science and Health with Key to the Scriptures." As this title indicates, the book forms a commentary upon the Scriptures and acts as a spiritual interpretation thereof. No sermons, as the term is generally understood, are preached in the Christian Science churches; the Bible and the text-book are the only preachers and correlative passages from the two comprise the sermon.

When it is remembered that there were six hundred and sixty-three organized Christian Science churches and societies here and abroad, on January 1, 1902, showing an increase of eighty-one churches during the past year; and that the same Bible lesson is conscientiously studied and read in them all every Sunday; and when it is known that there are Christian Science reading rooms in most of the larger cities, and in many of the smaller ones, where the Bible is constantly being read free of charge, it becomes evident that Christian Science is contributing a very great share towards the spreading of Bible study.

Furthermore, if the grouping of Christian Scientists with Spiritualists is intended to convey the impression that they are similar in faith, this impression is erroneous. A whole chapter in the Christian Science text-book is devoted to an explanation of the distinction. That there may be no question in regard to this distinction, allow me to quote from page 71 (Rev. Ed.).

"In proportion as the Science of Mind is understood, Spiritualism will be found mainly erroneous, having no scientific basis or origin in Principle, and having no proof nor power outside of human testimony and belief. It is clearly the offspring of the physical senses, instead of Science."

It is my impression that the author of the article in question and the members of the legal profession in general, would find much interest in following up their study of the Bible with an investigation into the spiritual interpretation taught by Christian Science. They would find all through the Scriptures the record of two kinds of law—the law of God, or Spirit, and the law of matter according to the human, mortal or carnal mind. They would then be able to read with greater understanding such texts as the following:—

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans, 8 : 2, 7).

"But if ye be led of the Spirit, ye are not under the law. . . . But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians, 5 : 18, 22, 23).

The members of the legal profession should understand in a measure how Jesus, his disciples and apostles, the early Christians and the modern Christian Scientists are able to break the so-called laws of sin and sickness through the understanding of "the law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony," as Christian Science is defined by Mrs. Eddy. (Rudimental Divine Science, p. 7.)

Such law-breaking can never require the professional services of any lawyer, but should rather elicit his praise and act as an example. Thanking you for your courtesy, I remain,

Yours truly,

W. D. McCRACKAN.

In *The American Lawyer.*

Christian Science cannot produce Evil.

Editor of *The Union.*

A recent edition of your paper, *The Union,* contained an article entitled, "Reversible Christian Science." The discussion, of which the article purported to be a report, aimed to prove the theory that if Christian Science can cure disease, it can also cause disease.

This theory finds no support in Scripture and none in the teachings and practice of Christian Science. The theory is false that the same power by which good is accomplished may be reversed and used for evil purposes. This belief is a part of the prevailing materialism which declares that God—the supreme power that created and governs the universe—is both positive and negative, good and evil. If prayer to God avails in the healing of sickness, why may not prayer to God be employed by the evil-minded to cause sickness? Or, to speak definitely, if prayer heals the drunkard, why may not prayer be employed to create drunkards? This is the problem which perplexes our good friend, and he declares that nothing can convince him to the contrary; that the power which can heal can be also used to make sick. He admits that Christian Science does heal, but is afraid that evil may come of it. Is he not similarly afraid that the prayers and sermons that are offered in our churches may be reversed by some one hearing them, and made a power for evil?

Our critic evidently does not understand that Christian Science is based upon the Bible, and that the works of healing are not through the power of the human mind, but through the power of God. A prayer reversed would no longer be a prayer. Does this critic affirm that God hears the prayers of the unrighteous, and answers them? Scripture declares that only the pure in heart can see God. And that God is "of purer eyes than to behold evil."

The fact is that our critic, however honest he may be in his motives, is laboring under a misapprehension of this entire subject. He does not understand what he is saying, his subject hangs in gloominess and his fears are the children of his imagination and darkness. What he thinks he is speaking against nowhere exists. Christian Science is not what he thinks it is, hence he has not touched Christian Science but is only dealing with his own erroneous thoughts. Any one who could utter the following sentence is not sufficiently informed and is self-evidently incompetent to speak intelligently on Christian Science: "Indeed, up to this moment, I have not even heard of the existence of such a phenomenon as a male Christian Science healer."

It is interesting, in this connection, to note that those

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who misunderstood the works of Jesus, mistrusted them, and instead of seeing therein the power of God, tried to undo his good works by declaring that they were done by the power of Beelzebub. See Luke, eleventh chapter.

Christian Science repudiates the theory that God is a divided or dual power and that evil can be done through the power of God. "Every kingdom divided against itself is brought to desolation." The Christian Scientist knows that his success in healing sickness and sin depends upon his ability to reflect divine Love, for God is Love, the only power. This power is always good. The evil-minded cannot employ it to do evil, to injure, or avenge enemies, as our critic alleges. When our thoughts and motives are employed to do evil we cease to be Christians. To do evil is to be occupied with the imaginations of the human heart, and has no relation to God's work as presented in Christian Science. CHARLES D. REYNOLDS.

In *The Manchester* (N. H.) *Union.*

Things not Seen.

WE republish from *The Constitution* of Atlanta, Ga., the following extract from a sermon recently preached by Rev. Dr. W. W. Landrum at the First Baptist Church in that city. The text was 2 Corinthians, 4 : 18: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." He said in part:—

"Men of spiritual vision are not visionary men. Spirituality is practicality. When 'we look not at the things which are seen, but at the things which are not seen,' we are philosophical as well as religious. Our senses are deceptive. The eye especially makes great mistakes. Things are not what they seem; nature is not what it seems; men are not what they seem. You no longer believe the testimony of your eye when it tells you that the heavenly bodies are but lamps of various sizes hung up in the heavens, or that the earth is flat and stationary and the center of our solar system. In all this the eye deceives; in a thousand minor matters it is busy with its delusions. The mind's eye is reason. Reason is better than sight; it collects evidence and corrects the mistakes of sight. Reason is spiritual sight; reason builds evidences on which faith, which is simply confidence in God, or right reason leaning on God, can rest satisfied and secure.

"As in nature, so in human nature, wise men look at 'the things which are not seen.' We are not materialists; we believe in a region of invisible and eternal principles; we stand squarely against those who live a material life; we oppose, as contrary to common sense, all those whose ideas of wealth, beauty, grandeur, dignity, pleasure, are material and 'of the earth, earthy.'

"Let me talk to the most thorough-going materialist here to-day. My friend, in what do you believe? Suppose you answer, 'Money; I believe in money.' Very well; money, as a servant, as a means to an end, is good and desirable; but for what? Simply because it may bring happiness. Then, to be correct, you should say, 'I believe in happiness.' But remember, happiness is not material; happiness is a matter, not of the flesh, but of the spirit; happiness is invisible; it belongs to the 'things that are not seen.' Real, indeed, it is as real as rocks or gold, but you cannot try it in a crucible or weigh it in scales, or use it as a circulating medium. What do you believe in? 'Credit,' you may reply. Yes, the whole world believes in credit. True, you cannot see credit, but no civilized trade or industry can exist without it.

"The city of Jacksonville burned to the ground. Fortunes, slowly built up, melted in the fierceness of the flames. Scarcely had the ashes of the conflagration cooled before men without a dollar were beginning to sell goods and put up new stores. Credit was at work. What is that invisible power which gives mastery over values in times of misfortune? It is not a matter of eyesight: it is something you cannot touch or taste or smell or hear. It is clearly that real quality of the human spirit we call character. So it comes to pass that you should not say, 'I believe in credit,' but 'I believe in character,' for it is on character that credit is founded and without character credit would be impossible.

"We look, then, at the 'things which are not seen,' because we are on the hunt for character. We are assured of the practical value of character. It is a real thing in man and in God. We contend that a man who carries Christly character wherever he goes; who is right in the invisible realm of reason and conscience; who faces disappointments, reverses, losses, bereavement, and death itself with sunny hope, does a real service to the community. The spirit of such a man is high above all shadows; the appearances of the world of matter influence him but little, for he walks in conscious fellowship with the real and the eternal. The one supreme truth with such a man is that 'God is Love.' This is the secret of the universe. Creation which you see is the outcome of this fact; the whole order of things is grounded in it; the harmony of the universe is its realization. Love and you live in the spirit; live in the spirit and you put yourself in accord with the eternal harmonies; you fall in line with the eternal order; you enter a realm of eternal peace."

President Roosevelt on the Bible.

As all of you know, there are certain truths which are so very true that we call them truisms, and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his lifework added to the sum of human achievement of which the race is proud, of which our people are proud—almost every such man has based his lifework largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Sometimes, in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless. You may look through the Bible from cover to cover and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you, much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking. The Bible does not teach us to

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shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if he or she expects to see them become fitted to play the part of men and women in our world. Extract from an article in the *Liberia,* Washington, D. C.

Man may Think himself to Death.

THOUSANDS of people actually think themselves to death every day by allowing their minds to dwell on morbid subjects.

As a rule the thought that kills relates to something the individual dreads more than anything else in the world. There is the germ of fatal thought in ninety-nine persons in every hundred, and the exception is only proof against the thought disease by having been inoculated with the lymph of profound optimism or philosophy.

The idea that one has some incipient disease in one's system, the thought of financial ruin, that one is getting on in life without improving prospects—any of them, or a thousand similar thoughts, may carry a healthy man to a premature grave. A melancholy thought that fixes itself upon one's mind needs as much "doctoring" as physical disease; it needs to be eradicated from the mind, or it will have just the same result as a neglected disease would have. The thought-disease sometimes cures itself after running its course; so does smallpox. But who would settle down to suffer from smallpox and chance recovery, as thousands of foolish persons settle down to let the thought-disease which has attacked them, do its worst?

Every melancholy thought, every morbid notion, and every nagging worry should be resisted to the utmost, and the patient should be physicked by cheerful thoughts, of which there is a store in every one's possession, bright companions—cheaper than drugs, and pleasanter.

There have occurred scores of dozens of cases where healthy persons have thought themselves into having tumors and cancers—cases which admit of no doubt whatever that the diseases resulted from constant morbid fear. There might possibly be fewer cases of cancer if some great doctors could assure the world that it is not a hereditary disease; but morbid-minded persons, on hearing that there is cancer in their families, generally do the very worst thing they can do under the circumstances—they conceive an awful dread that they will be afflicted with it. They dwell upon the fear constantly; and every trifling ailment which troubles them is at first mistaken for the premonitory symptoms of cancer. The morbid condition of mind produces a morbid condition of body, and if the disease does happen to be in the system it receives every encouragement to develop.

The Grand Rapids (Mich.) *Herald.*

Be sincere with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad in the world insincerity is the most dangerous.—J. A. FROUDE.

Notices.

Reports from Branch Churches.

Reports from Branch Churches to be made at the Annual Meeting of the Mother Church, to be held June 18, 1902, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 14, 1902.

Those who prepare reports are requested to condense them as much as possible. Owing to the great number of reports to be read at the Annual Meeting it will be necessary to limit reports to *two* minutes instead of three minutes as previously announced.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
Twelve or more to one address, each	3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

To those who Approve and Countersign Applications.

Those who approve and countersign applications for membership with the Mother Church will assist the Clerk and also avoid disappointment to applicants if they will hold until after the semi-annual meeting, the applications which have been sent to them by applicants for their signature at a date too late to reach the Clerk before May 20, and notify them that their applications were too late to be entered.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

I HEREBY correct a mistake in a By-law of the Mother Church published in Vol. 4, No. 38, of the *Christian Science Sentinel*. Said By-law, on the election of Readers in this Church, has been amended to read:—

"Every third year the Mother Church shall elect new Readers."

The effect of this By-law has been earnestly and conscientiously considered. Its intent is to enlarge the capacity and increase the interest in this large Church—by conferring its duties and honors on a larger proportion of its members.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., May 23, 1902.

By-law.

A MEMBER of the Mother Church shall not endorse or countersign an application for membership therewith, until after the blank has been properly filled out by an applicant. Any member who violates this By-law shall be disciplined and subject to being excommunicated.

Historical Evidences of Healing.

IN *The Christian Science Journal* for February, 1894, we published extracts from standard historical works relative to healing disease through prayer by the early Christians. We have also published in the *Journal*, as well as the *Sentinel*, extracts from the writings of the early Christian Fathers, Clement, Justin Martyr, Irenæus, Tertullian, Origen, and Lactantius. These extracts show that the sick were healed and the dead raised by the early Christians, and corroborate the statement of the Christian Science text-book, "Science and Health with Key to the Scriptures," that the healing taught by Jesus and his disciples continued until the third century of the Christian era. The writings of these early Fathers are as well authenticated, historically speaking, as are other standard historical works, and indeed, in the theological world their authenticity is unquestioned.

These writings constitute a library of themselves and, as published by the Christian Literature Company of New York, constitute eight volumes. The title-page of each volume is as follows: "The Ante-Nicene Fathers. Translations of The Writings of the Fathers down to A.D. 325. The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors. American reprint of the Edinburgh Edition. Revised and chronologically arranged, with brief prefaces and occasional notes, by A. Cleveland Coxe, D.D"

These writings are accepted as an essential part of the history of early Christianity by such well-known historians as Gibbon, the author of "The Decline and Fall of the Roman Empire," and Rawlinson, author of "The Historical Evidences of the Truth of the Scriptures," as well as other historians. From Gibbon we quote the following:—

"The supernatural gifts, which even in this life were ascribed to the Christians above the rest of mankind, must have conduced to their own comfort, and very frequently to the conviction of infidels. . . . The divine inspiration . . . is described as a favor very liberally bestowed on all ranks of the faithful, on women as on elders, on boys as well as upon bishops. . . . The expulsion of the dæmons from the bodies of those unhappy persons whom they were permitted to torment, was considered as a signal though ordinary triumph of religion, and is repeatedly alleged by the ancient apologists, as the most convincing evidence of the truth of Christianity. . . . But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect, that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and the joint supplication of the church of the place, and that the persons thus restored had lived afterwards among them many years. At such a period, when faith could boast of so many wonderful victories over death, it seems difficult to account for the scepticism of those philosophers, who still rejected and derided the doctrine of the resurrection" (pp. 401, 402, Vol. I.).

Gibbon's remarks upon this subject are interesting from the Christian Science standpoint. Of course he could speak only from the best understanding he had of the subject. He brings out many striking analogies between the history of the early Christians and the experiences of Christian Scientists to-day.

We quote also briefly from "The Historical Evidences of the Truth of the Scriptures," by George Rawlinson, A.M., long a Fellow and tutor of Exeter College, England, and a writer of ability and distinction. He says:—

"Further, we must not forget that the early converts had a second ground of belief, besides and beyond their conviction of the honesty and trustworthiness of those who came forward to preach the Gospel, declaring themselves witnesses of the mighty works which Christ had wrought, and pre-eminently of the resurrection. The preachers persuaded, not merely by their evident truthfulness and sincerity, but by the miraculous power which they wielded. There is good evidence that the ability to work miracles was not confined to the apostolic age. The bishops and others who pressed to see Ignatius on his way to martyrdom, expected that he would communicate to them some spiritual gift. Papias related various miracles as having happened in his own lifetime—among others that a dead man had been restored to life. Justin Martyr declares very simply that in his day both men and women were found who possessed miraculous powers. Quadratus, the Apologist, is mentioned by a writer of the second century as exercising them. Irenæus speaks of miracles as still common in Gaul when he wrote, which was nearly at the close of the second century. Tertullian, Theophilus, and Minucius Felix, authors of about the same period, are witnesses to the continuance to their day of at least one class of miracles. . . . But the possession of miraculous powers by those who spread the Gospel abroad in the first ages, would alone and by itself prove the divinity of the Christian Religion. God would not have given supernatural aid to persons engaged in propagating a lie, nor have assisted them to palm a deceit upon the world in his name. If there be then good evidence of this fact—if it be plain from the ecclesiastical writers that miracles were common in the Christian Church for above two centuries—we have herein an argument of an historical character, which is of no small weight and importance, additional to that arising from the mere confirmation by early uninspired writers of the Sacred Narrative."

The following remarks by Mr. Rawlinson have also much significance to Christian Scientists:—

"When faith is a matter of life and death, men do not lightly take up with the first creed which happens to hit their fancy; nor do they place themselves openly in the ranks of a persecuted sect, unless they have well weighed the

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claims of the religion which it professes, and convinced themselves of its being the truth."

This authentic historical evidence is a sufficient refutation of the oft-repeated assertion that "miracles" ceased with the Apostles. Every argument and suggestion so ably made by Mr. Rawlinson, has as much weight in its relation to the possibility of "miracles" now as in the connection in which they were made. Only the unreasonable conception that God gives and withholds His gifts at certain times and for certain reasons, would defeat his argument as applied to the present. We have only to consider that divine Truth is ever-present and ever-active to refute any suggestion that God is partial in His methods or extends special favors to a particular people or age. In the light of Divine Science, we *know* that He is unchanging in His methods.

In addition to the publication in the *Journal* of extracts from the writings of the early Fathers, these extracts were republished in the pamphlet entitled, "Healing through Christian Science," which for some time has been published and circulated by The Christian Science Publishing Society. This should be consulted in connection with this article. Thus will be answered the inquiries which often come to us upon this subject.

The Republic of Cuba.

MAY 20, 1902, witnessed the accession of Cuba to the sisterhood of republics. The United States of America redeemed its pledge made to the Cubans and to the world, and gave to Cuba that liberty for which her inhabitants have struggled for many long and bitter years, yea, even through generations.

Say the dispatches:—

"In the historic room in the palace of Spain's governor-general, in which the departing Spaniards relinquished control of the island on January 1, 1899, the representatives of the United States government surrendered the trust then assumed, and Tomas Estrada Palma, first President of the Cuban Republic, took up his task of government.

"The transfer was the occasion of an outburst of popular enthusiasm without precedent in the history of the island. The downfall of Spain and the coming of the Americans were causes for public rejoicings, but those were moderated by a fear that the change, while it might work for Cuba's good, was only a change of masters.

"With the arrival of President Palma and the preparations for departure made by American officials, Cubans and Spaniards for the first time since the American occupation began, were convinced that the Americans really intended to go away and take their flag with them. Then apprehension vanished, the high regard of gratitude took its place, and feelings of patriotism and national pride found fullest expression."

The transfer of the government i thus announced:—

"Formal greetings over, General Wood read the documents of transfer prepared by the War Department. The first formally recited the organization of the Cuban government and the fact that Cuba's constitution went into effect at noon on May 20, and continued:—

"Thereupon and at that time the occupation of Cuba by the United States and the military government of the island will cease and determine, and the government and control of the island will be transferred to the President and Congress so elected, to be held and exercised by them under the constitution so promulgated.

" 'Such transfer will be upon the understanding and condition that the new government does thereby and by the acceptance thereof, pursuant to the provisions of the said appendix to the constitution, assume and undertake all of the obligations assumed by the United States with respect to Cuba by the treaty between the United States of America and her majesty, the Queen Regent of Spain, signed at Paris on September 10, 1898.' "

Immediately after the transfer had been completed, President Palma sent the following grateful cablegram to President Roosevelt:—

Havana, May 20, 1902.

Theodore Roosevelt, President, Washington.

The government of the island having been just transferred, I, as chief magistrate of the republic, faithfully interpreting the sentiments of the whole people of Cuba, have the honor to send you and the American people testimony of our profound gratitude and the assurance of an enduring friendship, with wishes and prayers to the Almighty for the welfare and prosperity of the United States.

T. ESTRADA PALMA.

Next in importance to the freedom and independence thus finally achieved by the people of Cuba, is the honorable part performed by our government in this memorable transaction. There was here exhibited an act of brotherly love, in the national sense, that sets a fine example for the other nations of the earth. The world never before witnessed such an event. One great and powerful nation goes to the rescue of a small and weak neighboring nation, reclaims it from the iron grasp of an oppressive master, and in due time places it on an independent national footing.

The incident, from first to last, is an epoch-making one. It should set the world to thinking along higher and more unselfish, national lines. It should be seized upon as a precedent for better national conduct and more enlightened methods in international affairs. The Christian nations, especially, should take serious note and fall in line.

May all the commercial privileges which are justly due the new Republic be accorded it by our great Republic. May the latter prove herself to be a benefactor in the full sense of the term.

Among the Churches.

Opening of Church Services at Norfolk, Va.

The new First Church of Christ, Scientist, was opened to the public for the first time on Sunday [May 4]. The church, which is the old edifice of the Second Presbyterian congregation, had been thoroughly cleaned and a number of alterations made. The auditorium has not been materially changed, with the exception of the rostrum, where two reading desks have replaced the single lectern which formerly stood there.

The opening of the new church was a source of gratification to the Christian Scientists of this city, marking, as it did, a most important step in the progress of their religious belief in this city. The first Christian Science service held in Norfolk was five years ago, when the meeting was held in the Public Library Building, and the congregation consisted of five persons. To-day the church has about forty members, and a congregation of about two hundred persons who are interested in the work of the denomination.

The services on Sunday, both morning and evening, were largely attended, many of the congregation attending a Christian Science service for the first time in their lives. There was a novelty in the service for these people. The two Readers seated on the rostrum was the first thing to attract attention, it being unusual to ordinary church-goers, to say the least.

The church had been beautifully decorated for the occasion with palms, ferns, pines, and cut and potted flowers, almost completely hiding the chancel. Miss Way, the First Reader, made an address of welcome.

Mr. Batts, the Second Reader, read a historical review of the growth of the Christian Science movement hereabouts, and the facts it contained were highly interesting.

The sermon consisted of passages read alternately from the Bible and the Christian Science text-book, by the two Readers.

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The musical features of the programmes of the day were unusually attractive, the church having been fortunate in securing for the occasion Miss Clara Ella Bond, the leading soprano of Christ Episcopal Church and Ohef Sholom synagogue, this city, and Miss Mabelle L. Bond, the contralto soloist of First Church of Christ, Scientist, New York City.

The morning and evening services were practically the same, and at each letters and telegrams from prominent Christian Scientists were read, one being from the church at Montreal, Canada; one from Concord, N. H. (Mrs. Eddy's home), and one from Mrs. Stetson, First Reader of First Church of Christ, Scientist, New York City.

The rear of the church has been changed considerably. In the rear of the auditorium is a beautiful reading room, which has been handsomely fitted up, where can be found all the Christian Science literature, for inquirers. The reading room is free to all, and an entrance has been made from Boush Street so that it is easy of access.

Virginian-Pilot.

The First Reader's address was as follows:—

Beloved Brethren and Friends:—With deep and tender love on behalf of this First Church of Christ, Scientist, I bid you welcome. The Scriptures tell us to "Rejoice with them that do rejoice," and for this purpose we are assembled here. Some are here from other cities who have the keen and abiding satisfaction of worshiping the one omnipotent God, as Christian Science teaches, under their own vine and fig-tree; others come from other denominations who do not yet know what we are doing. We are glad for *all* to hear and see what we are doing and for all to learn also that our work is of God.

This church home is a manifestation of God's love to His trusting children. It represents the establishment, in this city, of the Science of Christ, or Scientific Christianity, as based on the teachings of Jesus and the Prophets with "signs following."

Divine Science, the Comforter which leadeth into *all* Truth, in this age of gross materialism is again fulfilling the words of Isaiah, "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."

The Church of Christ, Scientist, is not a menace to any other church, nor to anything but to sin, sorrow, and discord. It has a message of love, peace, joy, and good-will to all who love Good—God. Its mission is to bring the earnest of Spirit to the churches and to the world. To purify thought, until mankind sees that God, divine Love, is an ever-present help.

It is not a new religion that we are presenting to the world, but the pure and simple Christ teachings of the Nazarene.

> Where'er he went affliction fled,
> The sick were healed, the hungry fed.

So in this age, as the spiritual, Christly, scientific teachings of Christian Science are understood, lived, and demonstrated, we see as never before the import of our blessed Master's glorious example. We see why the healing of the sick and reclaiming of the sinner followed his profound preaching. It was to give *proof* of his Christly nature by practice as well as precept; hence his commands to his disciples in Matthew, 10, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." And in John, 14, "He that believeth on me, the works that I do shall he do also."

Through the spiritual perception of the teachings of the Bible, our beloved Leader, Mary Baker Eddy, has been able to give us a Key which, when read earnestly and honestly, will awaken thought to higher and purer conceptions of life, of God, and of man's relation to Him; thereby destroying the false sense which has been and is bringing sin, sickness, and death. It teaches us how to love, how to be better neighbors; and that the Golden Rule, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them," is the *only* one whereby we can learn to be honest, just, merciful, and meek. The way is strait and narrow which leadeth to perfection, but we know we shall reach it if we persistently turn away from our fears, jealousy, false pride, and all evil thinking, to our divine Principle, Life, Love, and Truth, as our ever-sustaining Guide.

We are all indeed grateful to our Mother in Israel, the Discoverer and Founder of Christian Science, who has stood so bravely the persecutions, prejudices, and resentments of the world. We too can reach the higher heights, rejoice with her, and at last be worthy to be called Christian Scientists.

My heart also reaches out to all the dear ones who have so willingly sacrificed self, time, and money as to make it possible to-day to worship in this church. If you continue to be faithful, the blessings will continue to increase many fold until you can say, through demonstration, in the words of our text-book, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

The Second Reader's address was as follows:—

Beloved Brethren and Friends:—Upon this happy occasion, the most important event which has yet occurred in connection with the Christian Science movement in Norfolk, it becomes my privilege to review the history of our local church. While such review must needs be brief and wanting in detail, giving at best but a faint idea of the vastness of the work already accomplished, yet the results, which I will show you, of five years of labor, silently testify to the power of God demonstrated, and are indicative of what may reasonably be expected in the future.

The first Christian Science service with which Norfolk was blessed, was held Sunday, January 5, 1897. This service was held in a small room in the Public Library Building, with a congregation of five persons. These limited quarters, however, soon proved insufficient, and in the following May an adjoining room was secured. These two rooms thereafter, until February, 1898, served the various purposes of the Scientists, when, because of the increase in the attendance upon the services, they were compelled to seek still more extensive accommodations. During the said month of February another room adjoining was procured, and an arch cut through the partition, thus making of two large rooms a commodious and comfortable hall, which was tastefully decorated and arranged to meet the demand. Here the work continued to grow, many battles being fought and won. The congregation, which numbered five at the first service held, had grown sufficiently, within a little more than a year, to occupy a hall capable of accommodating about one hundred people.

During the following April the church was organized. The congregations steadily increased in number, the sick and sinful continued to be healed, and the church continued its sturdy growth. Without entering into further detail, let me say that within a remarkably short period our hall was well filled at the Sunday morning services and Wednesday evening meetings, and it soon became apparent that it, too, would quickly be outgrown.

The time came, therefore, when the still further enlargement of our borders was necessary. When the subject of larger quarters was upon every tongue, and our hall was becoming more and more uncomfortable for want of room, and no other hall in the city, adapted to our purposes, could be procured, we were informed, through one of our members, that the congregation of the Second Presbyterian Church desired to sell to us their edifice, which is the one

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we open to you to-day as the home of First Church of Christ, Scientist.

Without following, step by step, the preliminary arrangements for the purchase of this property, allow me to say that while it seemed quite an undertaking for so small a church as we still were, there appeared to be no alternative, so that, within less than five years from the time the first service was held, with an attendance of five, a contract for the purchase of this valuable and attractive property was entered into. The building fund was then started with a donation by the Sunday School of fifty dollars, and by the first of January, 1902, sufficient funds had been raised to enable us to fulfil our engagement. A few days later, this edifice, together with the lot upon which it stands, and the organ, church furniture, etc., was transferred to the trustees of this church.

Since its acquisition by us we have erected in the rear a two-story brick building, the lower floor of which is to serve as a public reading room, and the upper floor as a study for the Readers and a reception room.

Viewed merely as the history of the material organization, this brief review presents nothing marvelous or out of the ordinary, perhaps; but when we look, through Christian Science, beyond the finite human sense, and catch, for an instant, the spiritual sense of God, of Christ, of man, of the universe, we begin to understand that the "things which are seen are temporal," and the "things which are not seen are eternal," so that our present organization, or the church which we now behold, is but the sign, or outward manifestation, of the yet unseen spiritual Church, and only foreshadows the great universal, triumphant Church of Christ. This is the Church that the Founder of Christian Science defines as "The Structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583).

Beholding, then, the church from a spiritual view-point, and considering that Christian Science is, perhaps, the most talked of—certainly the most scoffed at because the least understood—of all religious systems, the result of a little more than five years of endeavor to establish, in a material age, a Church which heals disease upon the basis of Spirit, represents much labor.

At the same time, however, we find ample cause for rejoicing, because of the evidence, once more presented to the world, of God's ability to furnish a table in the wilderness, and also of His willingness to prosper them who strive to serve Him. Again we hear the words of the Prophet: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

Let us rejoice therefore! let us sing glad praises to His holy name! But in the mean time let us not forget to be grateful to our Leader, our Mother, that pure, great, and good woman, the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, whose loving heart beats alone for God and humanity, for you and for me. Let us not forget that it is through the wisdom of the Leader, through the love of the Mother, through the purity of the woman, that we have gained this exalted spiritual sense of God, which lifts from our shoulders the burdens of sin and sorrow and pain, and fills our hearts with the sunshine of His glorious Truth.

Work in Lansing, Mich.

April 21, 1897, a Christian Scientist made her first visit to Lansing in the interests of Christian Science, at the solicitation of one who had received marvelous healing. No one at that time was engaged in active work here. The Scientist came from a neighboring town two days in each week, until November 21 of the same year when the interest had increased to such an extent that a society was formed and services opened. February, 1899, the Scientist took up her residence in Lansing, devoting her whole time to the work. The following October two fellow-students came from Detroit to assist in the work, remaining until a year from the next May.

In January, 1899, a church was organized with fifteen charter members; we now have thirty-nine members with more to join us in June. The average attendance at the services has been between seventy-five and eighty. Our Sunday School numbers twenty-two. We have had three lectures, and are soon to have another.

Lansing is an institutional city, as well as the capital. Science and Health, "Retrospection and Introspection," and "Unity of Good" have been placed in the State Library. The Sunday School has presented Science and Health to the Michigan Agricultural College, and to the State Industrial School, also the *Journal* and *Sentinel*. Two copies of Science and Health are in the city library, which I understand are in constant demand.

A reading room was opened in June, 1901. It is now located in the finest business block in the city, and is doing excellent work. Over two hundred dollars worth of literature has been sold.

The work has had a steady and healthful growth from the first, Science and Health being the foundation, fully one hundred and fifty copies have been sold. There are now in the Field fourteen students, representing seven Associations, all good co-workers. A great sense of harmony exists in our church, which we are endeavoring to keep inviolate.

Services are held in the Matinee Musical Rooms, which are comfortable and pleasant. The work has not been all sunshine, neither have we rested on the mountain-top for long at a time. I well remember when fifteen constituted a big audience, and many times when there were but "two or three gathered together" at our Wednesday night meeting.

I feel sure that I but voice the feelings of the entire church when I express most loving gratitude to the dear Mother (words are inadequate) for all that she has given us. I am more and more impressed with the wonderful purity of our literature; nothing in the world to-day approximates it.—Mrs. Kate Holbrook Pierce.

Railroad Rates.

For the Communion Season arrangements have been made with railroads as follows: viz.,—

In the New England States round trip tickets to Boston at reduced rates will be on sale, good, going, June 14 to 18 inclusive; good returning June 15 to 19 inclusive.

Rates from New York to Boston and return via rail, $6.00; via Sound Lines, $5.00.

From points outside of New England (except Canada; west of Lake Michigan, Chicago, Peoria, and St. Louis; and Texas), one fare, plus $1.00, for the round trip; from Canada one fare for the round trip; from points in Texas a fare and third on certificate plan. Western lines; *i.e.*, West of Lake Michigan, Chicago, Peoria, and St. Louis have not completed arrangements, but it is confidently expected that they will make arrangements similar to Trunk Lines and Central Passenger Committee Lines.

Consult your local agents before getting ready to start and learn the best arrangements to be made.

True Giving is in Sharing.

Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and me.

Lowell.

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From Our Contributors.

Three Penitents.

BY H. A. L.

ONE tarried by the gateway
To listen for the call;
One stood within the portal
To chide a faith so small;

Another, standing at the chancel,
Bowed low his head to pray:
"I thank Thee, oh, my Father,
I'm not so weak as they."

The gates of Heaven swung open—
Two entered with the throng
And marveled that their brother
Remained on earth so long.

Examination.

BY CORDIE F. HILLMAN.

IT was recently remarked that Christian Scientists should pray daily to have sin uncovered in their thoughts, that it may be detected and cast out. In the Manual of the Mother Church, Christian Scientists are taught to pray each day, "Thy kingdom come, let the reign of Truth and Love be established in me, rule me, and rule out of me all sin."

The daily examination of thought is like a search-light turned upon consciousness, revealing to our astonished gaze many an error we were unaware of, many that we do not recognize to be such, until we pray most humbly and earnestly to have the Light shine into every corner and pierce every disguise; to show each thought as it actually is, that we may not be deceived by evil masking good.

As we realize that Christian Science is the Truth, infinite and eternal, how faithful should we be, who bear the name Christian Scientist, that our motives, words, and deeds answer the test of Love.

Our Leader says in "Miscellaneous Writings," page 312, "Oh, may the love that is talked, be *felt!* and so *lived,* that when weighed in the scales of God we be not found wanting."

Do we, as her children, feel and live the love we talk? Do we make Principle first, and personality last? Do we really demonstrate in our deeds the Love divine, that "seeketh not her own, but another's good"? How easily we talk and how beautifully our words sound, as we speak of love that "suffereth long and is kind; that envieth not; is not puffed up; not easily provoked; that beareth all things, hopeth all things; that never faileth." Examining the thoughts back of the words, searching the heart's deepest recesses, do we find that we really mean what we say? Do we prove it in our acts, or do we go on as selfish as before, forgetting the needs of our neighbors, who are hungering and thirsting for *proofs* that our sweet sounding words are from honest hearts?

Every Christian Scientist is closely watched. The public places them in the scales; their words on one side, their deeds on the other. Do they balance? Are they equal in weight? God help us to be found not wanting. To be loyal to our Leader's teachings, we must be found helping one another, working from Principle, meek, generous, long-suffering, and kind.

How pure! how grand! are the demands of Science! To reach the summit, we must be honest; daily, hourly searching the heart and testing the motives; asking ourselves, "Is it right? Is it good?" We are told to "watch and pray to be delivered from all evil," and our Leader says to "Work—work—work."

Daily examining myself in this way I find much to be ashamed of in work poorly done, or left undone; yet find, also, the earnest desire to do better work, to be more watchful, honest, and faithful.

My heart is full of gratitude to God for this priceless gift, Christian Science, that teaches us to be honest, pure, and loving; that demands right living and practical reliance on the power of God to destroy every claim of evil that would try to hold His children in bondage.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Sin's Destruction.

BY HERBERT W. BECK.

THE healing garment of Christian Science is complete. It covers every human need with its warmth of Love. It is that which the nations weep for, and, thanks to the presentation, they are finding it. Christian Science warms and brings into new life the chilled heart of humanity.

So many think that this spiritual Science is some new quack system, appealing only to the outward expression of the physical senses. This healing of the body becomes such a seeming paramount work in Christian Science only for the reason that the world itself places such a premium upon the health of that body. Upon the opening of the flower of understanding, we find, however, that the true health is the health of spirituality. This is found by the destruction of sin, of which disease is only a part.

According to common teaching the diseased one is to be pitied and sympathized with in his unnatural condition, the attempt being to make him comfortable therein, while the sinner is condemned and perhaps down-trodden. Through Christian Science practice both of these extremes are brought together upon a common ground for destruction. The time is fast approaching when the sick shall see that they are not following the Master's example of being what the name implies—master "of beast, fowl, reptile, and fish,—himself subordinate alone to his Maker" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 518, Rev. Ed.). Upon the other hand, the sinner will see that sin is the unreality of being. This lifts him out of the Slough of Despond to walk in the way of uprightness.

Mortals delight to tell of sickness experienced, and endeavor to make the telling a tale of adventures. Not so as to sin, however, for the foolish, transparent reason that mortal mind ever wishes to wear a cloak of righteousness and claim to be well accustomed to the wearing.

Christian Science by healing the body alone will never lead to the understanding of heaven, but it will and does, through the destruction of sin, make that beautiful idealism a possible fact. Seeing, then, that our Science is capable of bringing about this long-wished-for event, the world should know that sin is thus destroyed and purity found filling its place.

It is true that sin finds a welcome home with the sinner, and sickness fills the place of the tyrant through the fear within which it is wrapped, but both are powerless before the march of the Christ, "the only begotten of the Father."

Sin alone stands between us and the Father, and the weary must know that Christian Science offers a passage through what was before the seemingly impenetrable. Jesus of Nazareth demonstrated his way thus, and he did not invite or mock us to the impossible when he said, "Follow me."

Science is destroying sin in all its multiform phases, and there is not a Christian Scientist who has not and is not being freed daily from this "blighting east wind." Mortals have not attained absolute purity, and much bathing within the river of Life must yet be done before the taints wash away and they "be whiter than snow."

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Let us not, therefore, keep to ourselves the golden fruit of sins destroyed, but together with the thanking in our closets of prayer, hand it to others, showing them that the river Jordan is a better type for purification than the rivers of Damascus. "Go wash in Jordan seven times, . . . and thou shalt be clean."

Christian Science and the Sunday School.

BY B. L. W.

It is the desire on the part of most parents to protect and bring up their children in the way they should go. This responsibility is approached in many ways and with varied results. Nearly all feel helpless in the contact with the characteristics which are manifested in a family of children.

Any system of government or religion which is found practical in the home should be able to affect the circumference of human affairs, and to me Christian Science reveals a basis for action and great blessings in store. Science and Health says, "The time for thinkers has come," and the influence of the Sunday School is making thinkers of the children. Our children have been attending the Christian Science Sunday School a short time and a great change is noticeable. At school and at play the thought influences their motives and acts, and each has been benefited physically.

When we hear them recite the Mother's verse for the little children upon retiring, we can realize the protection of divine Love.

I will give an instance which occurred recently when father and mother could render no assistance.

We had occasion to send our little daughter upon an errand one evening, and it was rather dark and part of the way through a cross-town street not well lighted.

A man came running up behind her and as she turned to see who was coming, he picked her up, held her fast to prevent resistance or outcry, and started to carry her away. She brought Science into play immediately, realizing the evil as impersonal, declaring that God was her protection and that error could not hold Truth. The declaration brought relief. The man quickly dropped her and hastened away in an opposite direction.

She did not show any signs of fear, went about her business, returned over the same route, and calmly told her mother that she had had a great demonstration. She said, "This is proof to me of God's protection." She is only eight years of age and in time past was considered a nervous child.

We have known of Christian Science about one year and her understanding is the result of Sunday School teaching. While this occurrence is not given in detail, parents will understand the fear usually aroused in the old condition of thought.

Indeed it is an "old way" and rightfully named. We are certainly thankful for Science, for to a great extent old things have passed away and life appears in a new light. We have found Christian Science regenerating, uplifting, and educational; its influence has been healing; new ideals worth striving to attain have been created, and we rejoice that our understanding is the "seed within itself, bearing fruit after its kind."

Love is being unfolded to us through Science and Health, and relying upon the infinite Mind we take hold of earth's problems, no longer fearfully dependent on material means, blind faith, or submissive to the "purposes of Fate."

My Offering.

BY L. H.

Dear God, how can I serve Thee best?
What shall my offering be?
To have no will but Thine alone,
And love for all, and Thee.

Testimonies of Healing.

About twenty-two years ago, when riding on horseback, the horse fell with me, breaking my left leg between the knee and ankle, and also twisting the ankle out of joint. The ankle was not put back into its place, but left to heal as it was, causing severe pain at times. I suffered greatly. Sometimes I wondered if there really were a God. I thought it strange that God, if He existed, could let any one suffer as I did.

I consulted several physicians and tried many different kinds of liniment. I also took electrical applications, but all to no purpose, as I received only temporary relief, if indeed I received any relief at all.

About a year ago I suffered worse than ever before, sometimes being able to sleep but very little at night. I was then about to give up in despair. I quit the physicians, their liniments, and God. I really had given up in despair, when God in His mercy by means of Christian Science proved Himself to be an ever-present help in time of trouble and affliction.

At that time Mr. B. and I worked in the same shop, and Mr. B., seeing the terrible misery that I was in, told me one evening that if I would go to see his wife she would tell me of something that would help me out of my troubles.

I had tried so many different things that I could hardly believe this would do me any good, but nevertheless I resolved to try Christian Science, so I went to see Mrs. B. She told me that God does heal the sick, and she related to me the Bible story of Job. I listened and tried to grasp the thoughts which I understood she wished to impress upon my mind. I also purchased a copy of "Science and Health with Key to the Scriptures" and studied it, and in about two weeks time God in His mercy effected such a cure that I was brought back to Him. I, who have denied my loving Saviour, can now, like the doubting disciple of old, accept him as "my Saviour and my God."

The ankle, which for about twenty-one years was very nearly as stiff as if there were no joint at all, became as supple as the other. It is now about a year since I was cured and I am still well.

I desire to express my gratitude to Almighty God for what has been done for me through Christian Science, to Mrs. Eddy who, by searching the Scriptures, has found that balm of Gilead by which suffering humanity may be saved from spiritual and corporeal deformities and led in the path of righteousness, and to Mrs. B. who showed and told me of these blessed truths.

J. Perry Johnson, Kewanee, Ill.

I shall try to give my experience and some of the lessons gained from that experience since my attention was first called to Christian Science nearly eight years ago. I attended a meeting in Topeka, Kan., held on Friday evening. It was my first meeting and I was surprised to see that the people were good, intelligent-looking people. After the meeting was over I was so interested that I wanted to talk to some one, so I asked to be introduced to the leader of the meeting, and after asking him a few questions, he seeing my astonishment and doubt at his replies, said, "Why! you do not know anything about Christian Science, do you?" This sentence was a blessing to me, for it caused me to realize that fact, and I immediately "became as a little child," willing to be told and to learn. This lesson of meekness was an important one, for I now see that meekness is a very necessary step in the gaining of an understanding of Christian Science, and as I look back over past experiences I see that I had to learn this lesson over again many times.

After the birth of our little daughter, at which I witnessed a good demonstration of Christian Science, I purchased "Science and Health with Key to the Scriptures,"

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feeling by this time that the book was well worth owning. I had been a user of tobacco since a little boy, and had become a heavy cigarette smoker and also chewed tobacco. I would sometimes smoke a cigarette or two while reading a few pages of Science and Health. It had not yet occurred to me that the use of tobacco was not in accord with Science. But as I continued to read and smoke I became more interested in the book and my cigarette would go out until there would be a pile of burnt matches and a partly smoked cigarette where I sat reading. I gradually left off the tobacco habit and also the liquor habit.

My path has not been strewn with flowers in Science, and at times I have been very much discouraged and have complained of my lot, thinking that any one who was trying as hard as I was ought to be better supplied. It seemed a great struggle to have scarcely income enough to exist on, and so when I would resist a temptation to sin and succeed in doing a good deed, I would be looking for some great reward and thinking more about the reward than anything else. Then at times I would become so self-condemned and downcast that I felt that there was nothing for me but trials and cross-bearing, and that there was nothing to live for. But among the many good things that have helped me is this sentence from "Science and Health with Key to the Scriptures," p. 8, "We ought to examine ourselves, and learn what is the affection and purpose of the heart; for this alone can show us what we honestly are." These and imilar words from my teacher set my thought to work in the right direction and caused me to see the mistake I was making in looking too much for the material reward instead of the reward of being able to love mankind more and to love God or Good truly from no selfish motive, for the true reward is to be able to love without ever thinking of self. But if we are constantly looking for some material reward for doing good, are we not doing good from a selfish purpose instead of doing good because it is right? The realization of this has brought to me a sense of happiness and an ability to love that I have never known before, and as I have ceased to seek Christ for the loaves and fishes only, I have been more successful. I think I can truly say that I am learning to serve God more through pure love of Good than through fear of punishment or the hope of some material gain.

EDGAR A. SCOTT, Kansas City, Kan.

When at Pleasant View last June, Mrs. Eddy said to the Christian Scientists: "I think you will all agree with me that you have heard sufficient from me in my message," little did I then realize what this "Message" meant to me and my work. After returning home, and making this a daily study, it gradually unfolded to me.

A man, whose wife had been helped through treatment five years before, was a gambler and intemperate, and each Saturday evening when he received his wages would drink and gamble until he had little or nothing left for his family. Well do I remember how, one cold winter night, his wife, three small children, and all their belongings were set out in the street, because the rent had not been paid.

Several times he was treated, but would never acknowledge that the desire for liquor was destroyed. Times without number, his wife came to me weeping and hopeless, and no one can know, who has not had this experience, how one feels, who knows the power of Truth, yet in a case like this fails to demonstrate it. When I had carefully studied that part of the message beginning on page 19, I felt that I now realized the nothingness of sin sufficiently to meet this case, sent for the man, and in one treatment he was healed, and knew that he no longer desired liquor or the company of gamblers. He has been satisfied with his home and family ever since.

When I think of what we have received through this message and the revised edition of Science and Health, I can say with all my heart, "Blessed be the Lord, who, through his chosen messenger, daily loadeth us with benefits."—MARY D. RICE, Denver, Col.

I have for some time wanted to send a few words of thanks for the "helps by the way" that come through our literature. I have so much to be thankful for that words cannot express my deep feeling. I will tell of a demonstration that may help some one as it helped me. My baby was taken with erysipelas. I seemed unable to treat the child, so I told my husband he must treat him, but he refused, on the ground of being out and at work all day, so I had to undertake it. For two days the baby did not walk, and had a high fever. But by the third day he was perfectly healed. I was very thankful, for this experience taught me that I could help others, even if not entirely free myself.

I have four boys. Three of them have never tasted drugs, and the oldest was healed in Christian Science after all material means had failed. Truth has met their every need.

I have been freed from terror of thunder and lightning. A storm used to make me miserable. Christian Science is the greatest blessing that could have come into my life. I do not know where I would have been to-day without it. It found me in a seemingly helpless state of mind and body. We live fifty miles from any Christian Scientist. I feel thankful to God for giving us our Leader, who has done so much for mankind. We can never thank her enough for her labor of love.—CARRIE H. MERRITT, Duck Creek, N. C.

I was a great sufferer from asthma, also from a most frightful skin disease on my face and other parts of my body. My face was so bad that I could not bear to have a stranger see me, it seemed so humiliating to me, and the suffering at times was almost unbearable. For over two years I have been free from both troubles. Recently I had two attacks of the asthma. The last was so severe that I telegraphed for help, which I received so quickly that in about an hour I could lie down and go to sleep.

The thought of neglected duty, has presented itself to me very often, the last day or two, and this morning, while reading the late *Journal,* the three testimonies of the healing of asthma seemed to come before me so plainly that I make this attempt, hoping it may help some one.

The help that Christian Science has been to me in seeming sorrows and troubles, is beyond words to express. That I may be a more worthy recipient of its benefits, is my constant prayer.—MRS. IDA TRYON, Nora Springs, Ia.

Last June I had ten upper teeth drawn. I never had such fine work done before. Words cannot express my gratitude to Christian Science for destroying the fear I had of dentistry. There was no pain that night from lacerated gums. The dentist, at my request, used no medicine. No teeth were broken in extracting although the gums had grown over nearly all of them.

Our little boy was healed of a high fever in one afternoon with no return whatever. A case of cholera infantum was completely healed and the baby grew fat and hearty.

Our children depend on reading our Leader's books and the Christian Science Hymnal for their healing. I often think of our Master's love for little children when I see their perfect faith and trust in divine Love that supplies our every need. I cannot express my love and gratitude to our dear Mother for giving us this beautiful Truth.

H. N. W., Royal, Neb.

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Religious Items.

Cunningham Geikie, D.D., says in *The Examiner*:—

"Nothing causes more anxiety to doubtful minds, interested in the great matters of the soul, than to form a clear idea of what is meant when they are told that 'faith' is everything and that they are safe if only they believe. 'What am I to believe?' is the difficulty.

"The mere acceptance of the lessons of Christ's life and teachings as presented by the Evangelists is not, as in his day, what, in ours, is meant by 'faith;' that sacred word having long passed beyond meaning simple trust in God as revealed to us by our Lord, and having come to mean our assent to a string of theological propositions laboriously invented by the subtlest intellects of successive generations, and expressed by them in abstract metaphysical terms, which are quite beyond the intelligent comprehension of ordinary men, if, indeed, they were more than a babble of dark sayings even to their creators.

"'Faith' has, as a result of this change, for ages been popularly understood as an assent to orthodox doctrine, so that the acceptance of a Creed now constitutes a Christian, in ordinary usage, and no longer the Gospel conception of one's 'discipleship' being known by 'its fruits.'

"But most certainly that is not the idea of the Evangelists. In them, 'to believe,' is to trust in Christ's words as the Great Teacher, and to give one's heart to him as 'the Great Exemplar,' by that sincerest proof of loving adoration—the imitating him in spirit and in truth. There is no need, therefore, to be troubled as to what believing in him means. It is simply that complete surrender of ourselves to him which makes him the Way, the Truth, and the Life in us, so that *we* do not so much live, as *he* lives in us. As he was one with the Father in doing always the things that please Him, so, he tells us, we may be, adding that it is required of us to strive to be thus one in him, and through him, one also with Him who sent him."

Comparing modern civilization to Pharaoh in its attitude toward the Jew, Dr. E. G. Hirsch lectured in Temple Israel recently on the subject of "Four Ways Out of the Difficulty," the difficulty indicated being that in which contemporary Israel finds itself with the mail-clad hosts of the world—Pharaoh—"hot with fury and wild with passion," camping upon its trail, and the Red Sea, or annihilation, heaving ominously before.

"The four ways of escape proposed by the followers of Moses in the historic crisis between Egypt and the Land of Promise were still," said Dr. Hirsch, "upon the lips of the Jews. Some there are who whimper, 'Let us throw ourselves into the sea and end this misery.' Others cry out, 'Let us return humbly to bondage—a grave is a grave, no matter where.' Again, stauncher hearts than these demand that we shall turn and rend the harassing foe—battling with him as he battles with others.

"But those among us of wisdom, those who remember, those who trust in the justice of Almighty God, call to our brethren, 'Stand fast. Wait. Be silent. Be true to yourselves.' And the Red Sea will once more be split asunder; a pathway will be given to our feet. The enemy will be destroyed by his own eagerness."

John Lindsay Withrow, of the Park Street Church, Boston, recently said: "Every great epochal movement of Christianity from that day [the establishment of the church at Antioch] until now has encountered criticism and contumely and contempt. Learn of the Waldensian, the Puritan, and the Methodist beginnings, and this will be seen to have occurred. The Salvation Army was the last to meet with such mistreatment, simply because it was the last to appear. Whoever will live godly in this world 'shall suffer persecution.' The devil hates a religious disturbance. At once he sets the dogs of defamation on any and all who are aroused to any exceptional earnestness. But to all defamers these Antioch Christians gave the conclusive reply of beginning Christian charities, providing for the poor, even before the necessity had come upon them. Only let us be faithful and fruitful and no difference what the disputer says derogatory of us, our character will suffer nothing."

IGNORANCE AND FAITH.—When the Apostle Paul seeks to account for the peculiar favor God has manifested to him in putting him into the ministry, though he had been a "blasphemer, and a persecutor, and injurious," he says, "I obtained mercy, because I did it ignorantly in unbelief," that is, without having faith.

With Paul faith is a faculty of insight of vision, and a man who lacks faith is deprived of a medium or an organ of knowledge, just as if he lacked sight or hearing. That exactly reverses the thought of the world regarding faith. Constantly we hear faith identified with ignorance and credulity. The assumption is that the man of faith has substituted a blind credence for investigation, comparisons and inference, and divested himself of some of the means of attaining the truth. Paul says no. The possession of faith does not preclude the exercise of reason; it assists it by opening in the soul a new organ of knowledge.

Faith does not make human life meaner and poorer by disparaging or superseding the inherent powers of human nature; it makes life richer by adding to them a new and divine faculty of perception susceptibility. Without faith, no matter what other powers he may possess, a man is doomed to ignorance. Through faith he achieves knowledge.—*The Watchman.*

God does overrule the wickedness of the wicked for the furthering of His own gracious purposes and the triumph of His people, otherwise life would be intolerable. He does assure us that all things are working together for the good of those who love Him, and that the decree concerning Christ's kingdom will certainly be established. But this, while it comforts and encourages those for whose assurance it was spoken, means the overthrow and ruin of those who will not love God, and who refuse to submit to the sovereignty of Jesus Christ. God does make a difference between light and darkness, between holiness and sin, between those who love and serve Him and those who defy Him. Optimism is well enough if it is interpreted to mean that God will have His way in the end, and that all who trust in Him will be eternally safe and blessed.

The Examiner.

No one reaches the moral and spiritual heights suddenly—by a few strenuous or brilliant efforts—but by the daily doing of little things; seemingly little, yet of the utmost importance when gauged by the standards of the spirit. As life in the sense of existence is made of days, hours, and minutes, so on the spiritual side it becomes rich, sweet, noble only by the discharge of daily duties in the spirit of love, of good will, of a desire to serve others in the numberless ways that life at home, in society, and in the community makes possible to him whose heart is enkindled by that spirit which animated Jesus, who was the servant of all and in this regard the living expression of the Divine character.

The Universalist Leader.

Rev. G. Campbell Morgan says in *The Congregationalist and Christian World:* "The Christ life dominant in man will not only express itself in perfect harmony with the life of Jesus of Nazareth; it will also enter into his consciousness. With the coming of that life there will come the enlightening of the intelligence toward God, and the consequent enkindling of the emotions along the line of perfect harmony with the movements of the heart of God, and the creation therefore of a new moral sense in accord with the holiness of God. Every man has an outlook upon life and an experience of life which is largely the result thereof."

The Christian Register says: "We no longer say 'The voice of the people is the voice of God,' because we know that the highest truth is often revealed to persons who are raised above the common level and have a message which is not always understood by the people. And yet, if the message of a solitary person be true, the people always advance toward an understanding of it, and in the end receive it. It appears, therefore, that the voice of the people always tends to be the voice of God."

The Herald and Presbyter thus expresses itself: "He who devotes himself to criticism of others, finding fault with them for what they do, instead of himself doing better, is in almost as abject condition as the one who complains that nothing important is occurring, and, at the same time, does nothing important himself."

The Congregationalist says: "Christianity in these days must prove itself of supreme importance or surrender its claim to be regarded as of any importance."

Men grow surprisingly lovable as soon as we begin to love them, startlingly interesting as soon as we begin to be interested in them.—DR. PARKHURST.

He who charges his failure to bad environment is not worthy of success.

DR. F. M. HARLAN.

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Items of Interest.

National.

Memorial Day was observed at Washington, D. C., more generally than ever before. The announcement that President Roosevelt would deliver the oration at the National cemetery at Arlington, where the principal exercises were held, brought a vast throng of people. A touching feature of the exercises was the strewing of flowers over the graves of the Confederate soldiers. After the invocation and the rendition of several pieces by the Marine Band and a choir, Lincoln's address at Gettysburg was read. The President's address followed.

One hundred and fifty additional clerks will be employed in the Chicago postoffice after July 1. The total clerical force will then be 1,791. Twelve hundred and forty-six of the clerks now employed will receive an increase of one hundred dollars a year in their salaries. Ten new sub-stations will be added, making two hundred in all.

Two American naval vessels have been equipped with French wireless telegraph instruments. If the experiment is satisfactory it is probable that the system will be installed at Washington and Annapolis in competition with various other wireless telegraph systems.

Herbert G. Squiers, the first minister of the United States to Cuba, was formally received by the Cuban government May 27. Mr. Squiers was the first foreign minister to be recognized and will be the dean of the diplomatic corps at Havana.

The Postmaster-General has announced that a portrait of Martha Washington will appear on the new eight-cent stamps. This is the first time the picture of a woman has ever been used on United States stamps.

It is expected that the McKinley postal card will be on sale about July 1.

Foreign.

President Palma's first message to the Cuban Senate was delivered May 28. The president stated that the republic of Cuba had been officially recognized by the United States, Great Britain, France, Mexico, Guatemala, Nicaragua, Santo Domingo, Ecuador, and Paraguay. He said they must cultivate cordial relations with all nations and that they must take especial care that the relations between Cuba and the United States be most friendly.

Concerning the gratitude that is justly due to the United States, he said, "In this moment, when we feel our right as an independent nation, it is impossible to suppress our gratitude to the United States. To recognize this debt of gratitude to the great nation is an act which exalts us and which makes us worthy of the consideration and respect of the other nations of the world."

The salary of the president of Cuba has been placed at $25,000 a year, and of members of Congress at $3,600.

It is possible that the standing of the British embassy at Washington will be increased in the list of diplomatic assignments. Washington is seventh in the list of British embassies in respect to salary. The first in the rank is the embassy at Paris, this is followed by Berlin, Constantinople, Vienna, St. Petersburg, and Rome in the order named. It has been suggested that Sir F. C. Lascelles, the British ambassador to Germany, is the best diplomat to succeed Lord Pauncefote, but he could hardly be expected to relinquish his salary of $45,000 in Berlin for the salary of $32,000 paid to the British ambassador at Washington.

At one o'clock on the afternoon of June 1, 1902, the War Office at London received the following official cablegram from Lord Kitchener, dated at Pretoria, Saturday, May 31, 11:15 P.M.: "A document containing terms of surrender was signed here this evening at half past ten o'clock by all the Boer representatives, as well as by Lord Milner and myself." The information was received with great enthusiasm and there was much rejoicing that the war, which had continued for nearly two years and eight months, was ended. The war has cost England about $850,000,000 and 23,000 lives.

The official celebration of the anniversary of King Edward's birth, which occurred November 9, 1841, took place May 30. The king has decreed that his birthday shall be celebrated May 30 in London and in the home stations, as it is a more suitable time for a military display. Foreign stations, however, will celebrate it November 9.

The seventh international Red Cross conference was opened at St. Petersburg May 29. Miss Clara Barton was accorded a flattering reception. The Spanish delegates were particularly cordial to Miss Barton, in recognition of her work among the Spanish prisoners in Cuba.

Through the thoughtfulness of President Palma of Cuba, the wreck of the Maine was decorated with American and Cuban flags, garlands of roses, and wreaths on May 30. Memorial services were held in several of the American churches.

Denmark has practically concluded arrangements with the Marconi company for the establishment of a wireless telegraph system between Iceland and Copenhagen.

Word is received from London that William Fife and George L. Watson have collaborated on the plans for a new challenger for the America's cup.

Industrial and Commercial.

The *Age of Steel* says that a steamship using oil for fuel recently made a voyage from Borneo to Great Britain, a distance of eleven thousand miles, in splendid time, and at a reduced cost of handling. Three firemen did the work of twenty with less discomfort and more efficiency. This has practically demonstrated the utility of fluid fuel, and now three oil depots are to be erected at Dover in the English Channel. Like facilities are to be strung along the sea lines of other coasts where ocean travel has its established highways. It takes but three hours for a liner to load up fifteen hundred tons of oil fuel, and this and other economies will count in its favor for marine purposes. A steamship recently loaded 157,871 cases, each case containing ten gallons of refined petroleum, for Japan. The value of the cargo was estimated at $146,000. The United States is building up a splendid foreign trade in this line.

The New York and Cuba Mail Steamship Company (the Ward Line) is preparing to carry freight from New York to Puget Sound in eighteen days. It will be shipped from New York by steamer, carried across the Isthmus of Tehauntepec in Mexico by railway, and from there to Puget Sound by steamer. The route is 1,300 miles less than the Panama route, and the cost is forty per cent less than the cost of all-rail shipments across the continent.

A novel engineering feat was witnessed at New Brunswick, N. J., recently, when the moving of a great steel bridge interrupted traffic only seventeen minutes. The bridge has six spans, is double-tracked, nine hundred feet long, and weighs eight thousand tons. The bridge was moved fifteen feet.

General.

The seventh Atlanta Conference for the study of the negro problems met at Atlanta, Ga., May 27. Reports from fifty cities and towns in various States were made in regard to negro artisans. In twenty-six of these localities negro artisans were gaining ground; in eight they were holding their own, but in some others they were losing ground. They are strongest in the building trades. According to the report of the Patent Office to the Paris Exposition 112 patents were known to be issued to negroes from 1896 to 1900.

John W. Foster, of Washington, D. C., former Secretary of State, was elected president of the eighth annual conference on international arbitration, which opened at Lake Mohonk, N. Y., May 28, 1902. He said that Lord Pauncefote had done more than any other man of his day in the promotion of peace and good-will between the two great English-speaking nations of the globe.

The Chinese minister, Wu Ting Fang, delivered the commencement oration at the Georgia Military College at Milledgeville, last week. He said that the chief difference between the college education in America and China was that here the most importance was given to mental training, and in China moral improvement was made of first importance.

A bronze statue of the late President McKinley was unveiled at Muskegon, Mich., May 30. On the same date the Philadelphia postoffice employes unveiled a bronze bust and pedestal erected to President McKinley. Charles Emory Smith delivered the oration. The bust and pedestal cost $2,100.

Although the diameter of the earth has been roughly known for many years it has lately been accurately ascertained after thirty years' labor and at a cost of five hundred thousand dollars. It is 7,926 miles at the equator, and 7,899 from pole to pole.

The Massachusetts House has defeated a bill for a constitutional amendment to permit a referendum to the people of the State on matters pending before the General Court when twenty-five thousand voters petitioned for the same.

Chicago's population this year, according to the city directory census, will approximate 2,149,000. In 1901 the city directory estimate was 2,080,000, a gain of about 70,000 over the previous year.

Fourteen thousand emigrants from Norway came to the United States in 1901. It is estimated that fully thirty thousand will come this year.

Rear Admiral Schley was the Memorial Day orator at Bangor, Me.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Christian Science and Suggestive Therapeutics.

Editor of *Sun-Telegram.*

Your issue of March 29 has an article entitled, "Hypno-Suggestion the Future's Cure," which I ask the privilege of answering from the standpoint of Christian Science. The main purpose of the article is the exploitation of suggestive therapeutics. Its allusions to Christian Science are contained in the following excerpt:—

"So-called Christian Science, at once anti-Christian in its pantheism, and unscientific in its technic, has seized upon suggestion as a means to achieve its seemingly wonderful yet perfectly understood cures. It were idle to deny that Christian Science procedures relieve the sick. . . . Both Christian Science healer and Psychotherapist seek to alleviate or remove pain by impressing the mind of the sufferer —the one with the idea that it actually does not exist; the other, that the subliminal mind will so regulate the outflow of nerve energy to the affected organ or tissue as to induce a nervous diversion, naturally accompanied with deadened perception of the pain or entire insensibility to it. The principle that 'belief in pain explains pain' is daily exploited by Christian Science doctors, whose claim to credit for the 'healing of incurable organic diseases' argues either dementia or a deliberate intention to bait gudgeons."

Truly, these are formidable assertions. Considering the reluctant admissions of the efficiency of Christian Science methods, it is noticeable that none of the allegations against Christian Science are supported by a single fact or argument. Assertions, however arrogantly made and however equipped with high-sounding phrases, prove nothing at all. To assert that white is black does not make it so.

1. Pantheism is the philosophical error which makes God and the physical universe identical. Christian Science declares God to be Spirit, and that the realities of all being are spiritual, and that the real man is spiritual, in the image and likeness of God. The phenomena cognized by the physical senses belong to a category of their own, "the things seen" referred to by Paul: "For God is not the author of confusion, but of peace." It is plain that the assertion that Christian Science is pantheistic is made by one who is grossly ignorant on that point. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is the authoritative text-book of Christian Science. On page 129 occur these words: "Animal Magnetism, Atheism, Spiritualism, Theosophy, Agnosticism, Pantheism, and Infidelity are antagonistic to true Science, and fatal to the demonstration thereof." By the way, the Animal Magnetism above spoken of, is now masquerading under the new names of Hypno-suggestion, Psychotherapy, etc. With the far-seeing prescience which characterizes her as a religious seer and leader, Mrs. Eddy warned against the evils of hypnotism upon various pages of her book nearly thirty years ago.

2. The assertion that Christian Science is "anti-Christian" is unsupported by a single Scriptural citation. The assertion that it is "unscientific in its technic" is wholly unexplained and unproven. True religion and true science are not antagonistic, but are wholly harmonious with each other. If Christianity be true, it is in absolute harmony with true science. As far as space permits, I shall try to show that Christian Science is both Christian and Scientific.

3. Christian Scientists do not claim "the healing of incurable organic diseases." If a disease be "incurable" it cannot be cured, of course. But who says that certain diseases are incurable? It is the drug doctor or hypnotic doctor who fails to cure them by his methods. Does science teach that any disease is necessarily incurable? No. Does the Bible teach it? No. On the contrary, the Bible describes God as He "who healeth all thy diseases." When drug doctors or hypnotists assert that any diseases are incurable, they merely confess that their methods are powerless and unscientific. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Note the emphasis upon the word "all" by its double occurrence; and note the significant qualification that God must be called upon "in truth." Note also, in this connection, that Christ declared, "I am the way, the truth, and the life." Note also, the promise, "Ye shall know the truth, and the truth shall make you free." Did Christ heal the sick by the use of drugs or hypnotism, in performing his works to prove the truth of his teachings? Never. Drugs and hypnotism are not the Christ-method of healing the sick. "But 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." "It is the spirit that quickeneth; the flesh profiteth nothing."

4. What, then, is the Christ-method of healing the sick which the adherents of Christian Science understand to have been re-discovered, and which they are patiently seeking to learn and apply for the benefit of humanity, thus seeking to obey Christ's command to love our fellow-men? Is it something which will escape the revilings of established religious sects and of selfish business and social interests? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

What is the Christ-method of healing the sick? The Scriptural narratives show that it is wholly spiritual, using no material agencies or aids whatever. Because in one instance Jesus rubbed some clay moistened with spittle upon the blind man's eyes, it is puerile to say that the clay-and-spittle had any medicinal virtues. If so, why did he not use it when he restored sight to the blind in other cases, and why have not the drug doctors used it in the last nineteen hundred years?

Did Christ ever make remotest allusion to a "subliminal mind" regulating "the outflow of nerve energy"? Did he use will power or suggestion? Or did Christ heal the sick because of some power in his own personality, or which he might delegate to a favored few because of his personality? There is not one word in the Scriptures to warrant such an assumption. On the contrary, Christ promised to all mankind, "He that believeth on me, the works that I do shall he do also." Again he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and

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it shall be done unto you." "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." The Christ-method knows nothing about "incurable diseases" in either the narratives or promises, or commands in respect to healing the sick, contained in the Scriptures. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Because drug doctors and hypnotists find that leprosy is incurable by their methods, have they the right to say that the Christ-method neither has cured lepers, nor can cure them? And this question applies to all diseases.

Christian Scientists understand that when Christ said, "He that believeth on me," his words plainly mean that in order to so believe, we must accept, understand, live by and apply his teachings, and that this is prerequisite to all healing of sickness by the Christ-method. We must search out, understand, and apply Christ's teachings in all things. He gave those teachings to mankind for all to understand and apply. The Scriptures teach us that if we seek, we shall find, and that if we ask, we shall receive. But they also teach us that we must not ask amiss; that we must ask for what is right, and ask for it in the right way. We must bring ourselves to search out the eternal truths which govern the distribution of God's beneficence. Why not, when we must even search out the laws governing electrical phenomena to avail ourselves of their benefits?

There is no better evidence of anything in history than of the healing of the sick by Jesus and by his followers for nearly three hundred years after Calvary. Church and State were then united under the Roman Emperor, Constantine, and the decadence of the Christ-method of healing began. And to-day the historical veracity of the Scriptural narratives is made impregnable against the assaults of materialism, whether in the form of open infidelity, or in the specious guise of pretended drug or hypnotic learning, by the proofs furnished in Christian Science cures in rapidly accumulating thousands upon thousands of cases.

Drug-compounders, drug-venders, drug-doctors cannot gainsay these proofs, and their arrogant efforts to minimize them become more and more ridiculous as time goes on. Hypnotists may seek to eliminate God from their theories, and to attribute Christian Science cures to the power of suggestion of one human mind over another, but their claims have already been proven false; for they can neither explain nor duplicate a very large class of the cures wrought by the Christ-method both now and in the days of the Galilean. Churchmen who have become fossilized in man-made creeds which they make the mistake of supposing to be Christianity instead of mere churchcraft, will have to learn that their attempts to disparage the Christ-method must inevitably encourage materialistic tendencies.

5. What is Hypno-Suggestion as a curative agent? In its last analysis it is atheistic, because it excludes a Spiritual Superior from all its premises; and materialistic and anti-spiritual and anti-religious, because it hypothecates man as a mere animal with a mind which is, through a supposed long period of evolution, a mere growth of mental and moral traits and faculties, having their primal genesis in nerves and brain. As a theory it remains unproven, and, in numerous points and aspects, wholly enigmatic: as a practical system it remains a comparative failure. Hypnosis (which is merely the Greek word for sleep) is not a logical factor, only a non-essential and frequently absent circumstance, in suggestive therapeutics. Ponderous Greek and Latin derivatives ("words of learned length and thundering sound," as Goldsmith calls them), such as "telepathic correspondencies," "subliminal mind," "objective and subjective consciousness," etc., are all devices of pedantry; and their significance and explanation can be found in the occurrences of every-day life which have been observed of all men from time immemorial.

No one denies that one human mind may frequently exercise a powerful control over another human mind. Will power, courage, hope, fear, desires, passions, and emotions, in all their phases, are constantly observed to be affecting individuals and multitudes. Such phenomena need no Latinity to define or explain them. But the power of one human mind over another, for curative purposes, from its very nature and circumstance, must act within a very limited circle; whereas the Christ-method is infinite in its scope and logically infallible in its results, its only limitations being imposed by human ignorance.

Suggestion is liable to gross abuses from sinister motives, as well as frequent miscarriages from ignorance. For it has no inherent ethics; and can be employed by those who acknowledge neither God nor a moral code, as successfully as by the best of men. "Doth a fountain send forth, at the same place, sweet waters and bitter?" If suggestive therapeutics effect a cure, it has brought no uplifting and purifying spiritual experiences to either operator or patient, and can afford us no vivifying glimpse of God or man's immortality. The Christ-method elevates all who come within the sphere of its beneficent influences. It proves to us God and man's immortality. But suggestive therapeutics is a desert from whose spiritual barrenness springs up not a single flower of faith, or hope, or joy, to lend its priceless fragrance to human lives.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Thanking you for your courtesy in publishing these remarks, I am, Yours sincerely,

CLARENCE A. BUSKIRK.

In *The Richmond* (Ind.) *Sun-Telegram*.

A Christian Scientist answers Rev. Dr. Utter.

To *The Republican*.

Referring to Christian Science, the Rev. David Utter declares, "Mrs. Eddy reads out of the Bible, or reads into it, a whole new system of healing. New, however, in the main because it is old, so old as to be discredited and forgotten."

If, according to this statement, the Bible contains a method of healing which has been discredited and forgotten, we would ask, has not Mrs. Eddy accomplished a very desirable thing for the human race by discovering and reviving such a system? If, as he declares, "The system of healing which she and her followers believe and practise really belongs to the Christianity of the second, third, and fourth centuries," we would ask why should it not still be extant? If Christianity was sufficient to heal sickness as well as sin in the second, third, and fourth centuries, why should it not heal to-day? Is it not because the church has lost some essential element of Christianity? Having lost the spiritual sense of God's word and the consequent ability to heal the sick, naturally significance corresponding with our ignorance has been read into the Holy Scriptures until the Bible, to mortals, has been changed in its meaning, and the science which it contains and by which the sick were formerly healed, has become buried. Now that it has been discovered and resurrected by Mrs. Eddy, it must wait for acceptance until individuals become prepared to endorse it. The difficulty is that we are slow to note new meanings because we are slow to give up the traditions of the elders which have been read into the Bible for us. Should Christianity be less efficacious to-day than it was ages ago? Should not God be a present help in time of trouble in this age as well as in former times?

We are inclined to believe the difficulty lies in the seeming war between religion and science. There is a demand on the part of thinking people for a philosophical or scientific explanation of prayer and its results, something which will harmonize religion with science. The facts and phenomena

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of modern science and some of the popular religions are at variance and this tends to foster scepticism and incredulity. Prayer and its results, according to general observation, do not equal the results of applied science. Hence there is a tendency on the part of thinking men to grow sceptical in regard to the ordinary methods of seeking divine aid, a tendency to believe that the divine power is not available through prayer but must come solely through material laws. Christian Science, searching beyond the veil of matter and its laws, reveals the spiritual Science of being, and associates God directly with all visible phenomena and the every-day affairs of life.

This Science, supplanting the testimony of the physical senses with spiritual understanding, shows that God, directly, not indirectly, governs and controls the entire universe. It gives to the world a religion which is also a Science. Thus, undemonstrable religions as well as those so-called sciences which do not recognize God as the only Life, Substance, and Intelligence, are both set aside, and the gap between religion and science is bridged. Thinking men have at last found a religion which is scientific, which appeals to reason, and therefore satisfies.

Investigators of this Science must not lose sight of the fact that healing the sick is not a primary but a secondary work of Christian Science, a necessary consequence of mental improvement and spiritual growth.

The understanding of Christian Science, destroying the fear of disease, and bringing its students into a conscious realization of the divine power and presence, makes sickness an impossibility. It is as impossible for one to be thoroughly and sufficiently imbued with the consciousness of the omnipotence and omnipresence of God, and at the same time be afflicted, as for darkness to remain in the presence of light; for spiritual understanding and goodness can no more dwell with sickness than light can dwell with darkness. ALFRED FARLOW.

In the *Denver Republican*.

Christian Science Claims.

To the Editor of *The Morning News*.

Sir:—In Saturday's issue of your paper there appears an editorial commenting upon the coroner's finding and the statements of the practitioners, as given in the press, of the reported death of a boy while under Christian Science treatment in Philadelphia.

In all fairness, let us ask, Would there have been this discussion and insinuation of cruelty and neglect if the child had died of diphtheretic croup while under the care of a physician? Do not children die under the care of even the most expert physicians? And is it cruel, neglectful, or unlawful when physicians have done the best they could to save their patient? An honest admission on the part of a Christian Scientist that there was not sufficient understanding of God's power to save the child from what even the physician who was called admitted to be a fatal disease, should command respect instead of censure.

Only yesterday the writer was informed of a poor, suffering girl who has spent months in a hospital and has been under the care of no less than eight experienced physicians who have confessed that they could not help her. Are they to be censured and charged with cruelty and neglect for their best efforts?

The writer has before him an authenticated article containing the statements of several parents whose children have been healed by Christian Science of hip disease, dislocated hip, brain and spinal fever, softening of the brain, lung trouble, bone scrofula, carious and ulcerated jaw-bone, all of these cases admitted by the attending physicians to be hopeless as they saw them. The parents are willing to make affidavits to these cures. Has the work of Christian Scientists been cruel or neglectful in these cases?

NORMAN E. JOHN.

In *The Morning News*, Wilmington, Del.

The Lectures.

At New York, N. Y.

The semi-annual free lecture of Fourth Church of Christ, Scientist, New York City, was given in the church auditorium on Friday evening, May 16, by Carol Norton, C.S.D., of the Christian Science Board of Lectureship, of the Mother Church, Boston. The lecture, entitled, "Christian Science is Applied Christianity," received very close attention from a representative West Side audience.

W. D. McCrackan, Christian Science Publication Committee for the State of New York, introduced the lecturer and spoke, in part, as follows:—

"The world is full of people who need help. Most of them are suffering from mental, moral, or physical troubles of one kind or another. Some are involved in the meshes of business or professional difficulties. Others are merely disappointed because they have been seeking the solution of social, economic, and political problems along material lines. Some have been led into unprofitable thinking by philosophical speculations or false so-called sciences. Others have been led astray by the desire to be great in their own name. Some are enslaved by bad habits. Others are appalled at the possibilities of evil which have been uncovered to them in their human experiences. Many are suffering from diseases of various sorts, chronic or acute; organic or inorganic; and all men long to be freed from the fears, doubts, and anxieties which beset their path and breed sin, sickness, and death.

"Is there any helping hand for those who have stumbled, and is there any ray of light for those who are wandering about in the dark? All who are searching for health and happiness, for harmony and help, must sooner or later find themselves face to face with this Science of Being, this Christian Science, which is preaching a new, and yet ever old, Gospel to a waiting and hungering world. One by one the needy ones take this mental medicine and become well; one by one they learn something of its boundless bliss and become happy; one by one they find this priceless pearl and become rich. Their sins and sicknesses drop from them and their disappointments are revealed as beliefs of the past. Is it any wonder that Christian Science is growing; that eighty-one new Christian Science Churches and societies were added during the last year to the number already in existence, making a grand total of six hundred and sixty-three at the beginning of this year?

"The editor of a great weekly said to me the other day, 'I find no difficulty in disproving the teachings of Christian Science to my own entire satisfaction, but I cannot explain the Christian Scientists themselves.' When John the Baptist asked for proof of Jesus' Messiahship, the latter entered into no argument, but called attention to his works. Christian Science is the Science which explains how these works were accomplished, and the individual Christian can only prove himself worthy to follow in the steps of the Master by obeying the commands of Christ to heal the sick as well as to save the sinner.

"My experience leads me to the conclusion that there is no subject in which the general public is more deeply interested than in Christian Science. This is shown by the full churches, by the great audiences which gather to hear the lectures on the subject, delivered in various parts of the country, as well as by the demand for correct and authoritative literature on the subject; and it is noteworthy that, while that which misrepresents Christian Science is ephemeral and without life, the Christian Science text-book itself, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, th. book which describ s what Christian Science really is, is ..ow in its two hundred and fortieth thousand. Christian Science means mental, moral, and physical freedom."—*Correspondence.*

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At Taunton, Mass.

Over a thousand people thronged the Taunton Theatre Sunday, May 18, to listen to the address on Christian Science by Carol Norton, C.S.D. He was introduced by Rev. Thomas Edward Potterton of the Universalist Church, who spoke substantially as follows:—

Ladies and Gentlemen:—By the courteous invitation of the First Reader of First Church of Christ, Scientist, representing the members of the church, I am privileged to welcome the strangers within our gates, and especially to greet in fraternity and friendship the lecturer. He comes to us from the great metropolis, a city of towering commercialism and marvelous materialism, to utter his deep and abiding convictions upon spiritual things. It is well that we should think soberly upon these matters of large moment.

The tendency of the present time is a desire and search for the truth, the realization being keen that without truth we cannot enter into the noble liberty and enduring freedom of sons and daughters of God.

Hard creeds and cruel dogmas have lost their hold; and there has come the dawn of a new day, with its light and vision. We know now that Truth only has power, and good is the eternal.

We are living in an analytical age. Everything is microscopically examined and thoroughly tested. The question of the hour is "What is it good for?"

We are to listen this afternoon to the answer of Christian Science. I may not know the tenets of that faith as you would have me, but most strenuously do I believe in the eternal supremacy of Truth, the irresistible power of good, and the contagiousness of health.

Whatever may be our belief there is a testing principle, that can be applied to a doctrine or a church professing a doctrine: "By their fruits ye shall know them."

The world wants results. Theology is not popular; do-ology is winning. In our desire for fruits, let us not forget that preparation must precede. True thinking is a condition of noble service and of that conscious activity which is a mighty factor in bringing in the kingdom.

With the strongest cordiality I greet the lecturer, and with the utmost pleasure I present to you Carol Norton, C.S.D., who will address us upon "Christian Science is Applied Christianity."—*Taunton Gazette.*

At Manhattan, Kan.

The lecture given at Wareham's Opera House, April 27, under the auspices of First Church of Christ, Scientist, of Manhattan, Kan., by Edward A. Kimball, C.S.D., of Chicago, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass., was listened to with great interest by a large audience.

Robert J. Brock, a prominent lawyer of this city and our county attorney, introduced the speaker. The following were Mr. Brock's remarks:—

"From the dawn of creation down to the present time there has been a constant war of ideas and differences of opinion; discussions have been the spirit of the times, and no topic has been so prolific of discussion as religion. We are gathered here this afternoon to listen to a discussion of a new phase of that question—Christian Science.

"The question is perhaps new to most of us—it is to me, and doubtless like many of you I would be classed as an unbeliever, but we are fortunate this afternoon in having with us one who has given many years of thought and study to this question and will give us, so far as he is able in the short time allotted, the result of his years of study and investigation.

"I now have the pleasure of introducing Mr. Edward A. Kimball of Chicago."—*Manhattan Mercury.*

At Anderson Ind.

On Sunday, May 18, at the Grand Opera House, Edward A. Kimball, C.S.D., of Chicago, spoke to a splendid audience on the subject of Christian Science. There were about fifteen hundred people present, and they gave the closest attention for nearly two hours to his earnest, thoughtful, and forceful presentation of the subject.

First Church of Christ, Scientist, of Anderson, is small in numbers, but it has a public lecture once a year (this is the fourth in succession). At the first lecture not more than two hundred people were present, but the numbers have increased with each succeeding meeting until the gratifying result of last Sunday was reached.

Mr. Kimball was introduced by Rabbi Max Wertheimer, Ph.D., C.S.B., of Dayton, O., in part as follows:—

"One thing has never yet been patented by any human agency, factory, monopoly, or dynasty, and that is the scientific cure of all disease, misery, sin, and death. Of course, there are all sorts of counterfeits claiming to heal, thousands of remedies, but no cure. Now, wherever there are material counterfeits, there must be somewhere the genuine article of which they are the counterfeit. Where is the genuine article which no human invention or ingenuity can successfully parallel? Jesus Christ gave it to the world. He said: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'I am the way, the truth, and the life.' The Scripture says: 'He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God.' If you receive the correct message and real mission of Christ, and live it, you, too, shall be given divine power to overcome earthly, discordant conditions."

Correspondence.

At Cincinnati, O.

Saturday night, May 17, a large and appreciative audience greeted Edward A. Kimball, C.S.D., when he appeared to deliver his lecture on the general subject of Christian Science. Mr. Kimball was introduced by Major J. L. Foley, a prominent insurance manager, as follows:—

"It gives me great pleasure to welcome you here to-night on behalf of First Church of Christ, Scientist, of Cincinnati. You are invited here this evening to listen to the truth concerning Christian Science, the great truth that came to the world pleading for recognition in a still, small voice more than a third of a century ago. To-day it is listened to and being considered in the most profound and thoughtful manner by the nations of the earth. Christian Science has bravely borne criticism from pulpit and press; legislators have vainly attempted to control and prevent its expansion and demonstration; and to-day humanity finds under the wings of Truth and Love, refuge from sin and suffering. This great Truth came to the world through the agency of a woman, Mary Baker G. Eddy, and this but adds to its glory and makes it deserving of the greater consideration.

"To-night we have with us an accredited member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston; and I now have the honor to introduce Mr. Edward A. Kimball, C.S.D., of Chicago, a living representative, a lively example, of what Christian Science has done and is still doing for the public."

Correspondence.

At Champaign, Ill.

A notably representative audience of Champaign people gathered in Illinois Hall, Monday evening, May 19, to listen to the first formal address given before a general meeting in Champaign on Christian Science. The hall was well filled at the hour announced for the beginning of the address, but the arrivals even then did not cease, and it

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was nearly half past eight before the late comers were fairly settled. By this time Col. J. S. Wolfe had declared himself in charge of the situation for the moment, had recalled the fact that nearly two thousand years ago the science of the Christ had claimed the attention of civilization, and that, while interest had flagged at brief intervals since then, the theme still claimed the interest and attention of civilization; for the teachings of Christ from the very beginning had taken a mighty hold upon mankind; that it is in the nature of man to believe vaguely, but think deeply and act decisively, and in this age of scientific research man is seeking to understand, through science, many things heretofore accepted, as it were on trust. "Let us hear; let us learn, if we can," said the colonel, and then turning, introduced Mr. Edward A. Kimball, C.S.D., of Chicago, whose services had been secured by the Christian Science Society of this city for an address on Christian Science.

Champaign Gazette.

At Council Bluffs, Ia.

On April 29, 1902, Edward A. Kimball of Chicago, delivered a lecture on "The Beneficial Results of Christian Science," to a large audience at the Opera House. He was introduced by Hon. Spencer Smith in a few well-chosen remarks. His address was listened to attentively, and general appreciation was expressed by persons to whom Christian Science had heretofore been unexplained. The public is waking from its slumber, and is welcoming the sunlight of the Truth. The lectures are of the greatest benefit to the cause, and Scientists are grateful for their help and influence.—*Correspondence.*

Notices.

Communion Services.

The Communion services of the Mother Church will be held in Mechanics Hall, Huntington Avenue, June 15, 1902, at 10 A.M. and 3 P.M.

The usual Wednesday evening testimony meeting will be held in the same hall at 7.30.

Annual Meeting.

The annual meeting of the Mother Church will be held in Mechanics Hall, Huntington Avenue, Wednesday, June 18, at 2 P.M.

Members of the Church will be admitted to this meeting only on presentation of a card of membership at the door of the hall.

The cards of membership can be obtained in the vestry of the Church on and after Wednesday, June 11.

Meeting of Normal Graduates.

There will be a meeting of the normal graduates of the college classes of 1899, 1900, 1901, and 1902, in Boston, Monday, June 16, 1902.

It is desirable that all, who conveniently can, be present, but attendance is not compulsory.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

Reports from Branch Churches.

Reports from Branch Churches to be made at the Annual Meeting of the Mother Church, to be held June 18, 1902, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 14, 1902.

Those who prepare reports are requested to condense them as much as possible. Owing to the great number of reports to be read at the Annual Meeting it will be necessary to limit reports to two minutes instead of three minutes as previously announced.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
Twelve or more to one address, each	3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

To those who Approve and Countersign Applications.

Those who approve and countersign applications for membership with the Mother Church will assist the Clerk and also avoid disappointment to applicants if they will hold until after the semi-annual meeting, the applications which have been sent to them by applicants for their signature at a date too late to reach the Clerk before May 20, and notify them that their applications were too late to be entered.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Lectures Abroad.

THE Hon. William G. Ewing has been delivering lectures in London and Manchester, England; in Edinburgh, Scotland; and in other places in Europe.

Our reports indicate that Judge Ewing's lectures are arousing much interest in the subject of Christian Science wherever he appears, and many are learning of it who heretofore have had incorrect or distorted views. The English press are treating the lectures with fairness and even kindly consideration.

That immeasurable good will result from the Judge's tour abroad, is an assured fact. All Christian Scientists and friends of our great Cause on this side the water rejoice with their brethren of foreign shores in their good fortune.

IN LONDON.

From London we receive the following report:—

"Judge Ewing lectured in the Queen's Hall, London, on Tuesday, May 6, to a deeply attentive audience of over two thousand people. The lecturer was introduced by Major the Hon. William C. Rowley, one of the Board of Management of this church. Deep gratitude is felt and expressed by the members of this church, both for the lecture itself, and especially to our dear Leader, whose loving provision for its needs is always gratefully appreciated by her church in London. I enclose the chairman's introduction and the reports of the lecture from *The Times,* and *The Daily Telegraph,* the two leading London papers. C. V. SPILLER.
"Clerk of First Church of Christ, Scientist, London, Eng."

Major the Hon. W. C. Rowley, introduced the lecturer as follows:—

"*Ladies and Gentlemen:*—It is my pleasing duty to-day, to introduce our lecturer on Christian Science. Judge Ewing was formerly a distinguished member of the American Bench, from which he was nearly obliged to retire seventeen years ago, owing to an affliction that eminent medical advisers declared incurable. He was lifted out of this by the healing power of Christian Science, and was enabled to remain on the bench and to continue working at his profession for many years with entire immunity from physical disability. Becoming, however, wearied with politics and worldliness in general, and having studied Christian Science thoroughly, he saw the benefits it was conferring on mankind; he then gave up his profession and devoted himself to the work in which we now find him.

"Judge Ewing is a member of the Christian Science Board of Lectureship of the Mother Church in Boston, America, and during the last two years has traveled fifty thousand miles a year to enable him to fulfil his lecturing engagements.

"Allow me to introduce to you our lecturer, Judge William G. Ewing."

The London Times contains the following account of the lecture:—

"A lecture on Christian Science was delivered by the Hon. William G. Ewing, late Judge of the Superior Court, Illinois, at Queen's Hall, on Tuesday afternoon. After a short introduction by Major the Hon. W. C. Rowley, who said that Judge Ewing was a distinguished member of the American Bar and Bench, the Judge said that the general impression of the people who have not investigated Christian Science was that its sole purpose was physical cure, and that it was something for to-day only, and not for the future. The truth was that physical healing was but an incident of Christian Science. It was true that Christian Scientists insisted that it gave peace for pain, health for disease, and life for death to man; and yet neither one of these, nor all of them combined, was Christian Science. They were the results only, but Christian Science was a religion pure and simple. Christian Scientists were simply trying to live the life Jesus lived. His mission was not only to preach the Gospel, but to heal the sick. The declaration of Jesus to his disciples, 'The works that I do ye shall do also,' was made to the people of this day as certainly as to the apostles and the people among whom they wrought, and Christian Scientists had demonstrated that they had been included in this declaration of the Master by accomplishing many of the marvelous works that Jesus did. The chief opposition Christian Science had to combat was the prejudice inherited from past generations. Many people held the opinion that Christian Science was so far beyond the limits of belief that it was of no use to give their attention to the matter. Christian Science had been practised for about thirty-three years; in a very weak manner at first, but with increasing energy later. Within twenty-five years, in the United States alone, about a million, including both sexes and all ages, in every variety and condition of climate, had been treated by Christian Science methods, and cured of all manner of diseases, covering the whole range of mortal afflictions, and some twenty per cent of these had been given up by material science as hopeless. There had been failures, it was true; but the percentage of these had been much smaller than that of failures under material methods. It was strange that one of the objections urged against Christian Science was that it was the product of a woman, when it was evident that that fact inevitably carried with it two conclusions—one being that it was absolutely honest, and the other being that it was absolutely pure. This should be remembered in a country that had been ruled over by a woman for sixty years, who had given to it a prosperity and a power for good that the world had never before known."

The Daily Telegraph thus referred to the lecture:—

"It was a somewhat surprising evidence of the general interest taken in Christian Science that Queen's Hall, Langham Place, should have been occupied yesterday afternoon by a very large audience to hear an address on the subject. The lecturer was the Hon. William G. Ewing, formerly a judge of the Superior Court, Illinois, who, as the chairman (Major the Hon. W. C. Rowley) stated, owes his health to Christian Science, and has during the past few years traveled fifty thousand miles in advocating it. Mr. Ewing, while asserting that Christian Science was a religion of which the cures that had been effected by its aid were only a small part, acknowledged that in the public eye they took great prominence, and he therefore asked for a fair consideration of its victories over disease by the same standards as those which are applied to the treatment by material methods by physicians. He conceded that the practice of Christian Science had not been an unbroken success; there had even been some fatalities, but, as compared with the statistics for ordinary medicine, these failures were so few that in the case of drugs they would hardly have been reckoned at all. In the whole life of Christian Science the aggregate fatalities under its practice in twelve of the United States, during a period of thirty years, were not equal to the deaths occurring under material medicine in any one week in the last two years in the cities of Chicago and Greater New York. Over a million cures, he claimed, had been effected, covering the whole range of mortal afflictions.

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In Manchester.

Judge Ewing also lectured in Manchester, England, May 8, to a large audience. A correspondent—a Christian Scientist who was present—thus interestingly writes of this occasion:—

"This evening in Manchester at Memorial Hall, Judge Ewing delivered another lecture to an audience that filled the place to overflowing,—a very large representative audience, and this from a community that less than five years ago had probably never heard of Christian Science. The lecture was a triumph and a feast.

"Most Americans are surprised, and no doubt many of our countrymen will be, to know that within a radius of thirty miles from Manchester there is a population of nearly eight million."

The *Manchester Courier* gave the following account of the lecture:—

"The Memorial Hall, Manchester, was filled last night with a select audience who had assembled to hear from the Hon. William G. Ewing, an ex-Judge of the Superior Court of Illinois, U.S.A., an exposition of the faith of the Christian Scientists. This body have already a place of meeting in Manchester, and a considerable following. The Earl of Dunmore presided, and, with his daughter, the Lady Victoria Murray, is an ardent believer and expounder of the faith, as they believe it has been delivered to the Rev. Mary Baker Eddy of New Hampshire, U.S.A., with its power to heal those who believe.

"Lord Dunmore said he was no stranger to a Manchester audience, and his daughter had been intimately connected with the work of Christian Science in the city for some time. The lecturer was, he said, a member of the Board of Lectureship of the Mother Church of Christian Science at Boston, U.S.A. The teachings of Christian Science were in perfect harmony with the teachings of Christ. Though the religious world was slow to accept any new departure from its old established position, still they were sure that the sun had set upon the day when bigotry, intolerance, and superstition could bar the way to religious progress. Christian Scientists believed and taught the theology of nineteen hundred years ago. They also believed that the word of their Master was the truth, and that the truth was within the reach of all, so that those who could arrive at the understanding of that theology could frame and regulate their lives so as to live up to it. It was the theology of Christ that healed the sick, and not his personality.

"The Hon. W. G. Ewing then gave a long and discursive address, in the course of which he said the growth of Christian Science in Manchester had been rapid and most satisfactory. He then proceeded to show that Christian Science was not antagonistic to the religion of Jesus Christ, but was the same religion. It was not a sort of intangible, untouchable, inexplicable something that no one could explain, nor was it a sort of patent medicine that had never been patented. They said that in God they lived, and moved, and had their being,—that is, had life, health, and immortality, yet they immediately went out to their doctor, or druggist, or some fresh climate for their health. He then showed how all Christian churches had advanced in their conception of Christianity, and pleaded that there was no reason why we to-day should be bound by the dogmas of our forefathers. He showed how their faith embraced all the essentials of the old churches, and then referred to the revelation which they held had been vouchsafed to the Rev. Mary Baker Eddy, which she had incorporated in her work on the subject. That work, after the most careful study, he declared was founded entirely on the Bible. Her claim, which they supported, was that she had discovered the means whereby suffering, crying, cringing men of earth to-day might invoke the healing power and love of God for their emancipation from suffering, sorrow, and sickness, just as it was invoked nineteen hundred years ago. Christ's commission was to preach the Gospel by healing the sick, and Christian Scientists believed his promise that signs would follow their preaching. In conclusion, he claimed that they had demonstrated the efficiency of metaphysical healing, and, therefore, the truth of Christian Science."

The *Daily Dispatch*, the *Manchester Guardian*, and the *North Express*, also contained fair reports of the meeting and of the lecture.

At Edinburgh.

May 10, Judge Ewing lectured at Edinburgh, Scotland, to a large audience. The following account was published in *The Scotsman* of that city:—

"Under the auspices of First Church of Christ, Scientist, Edinburgh, a lecture on Christian Science was delivered on Saturday afternoon in the Music Hall, Edinburgh, by the Hon. William G. Ewing, formerly Judge of the Superior Court, Illinois, U.S.A. The audience numbered about fifteen hundred persons, of whom quite eighty per cent were ladies. A few clergymen were present. Mr. T. P. Laird occupied the chair, and introduced the lecturer, who, he said, having been healed of a disease through Christian Science, and being convinced of the absolute truth of its teachings, resolved to retire from the bench and devote himself to the spread of the new-old healing gospel. It had already brought health and happiness and peace to many a home. It had done so to not a few in Scotland, and after that lecture, which was for the purpose of removing misunderstanding and misconceptions, he believed it would do so still more in the future.

"Mr. Ewing said that being a Scotsman by descent, and coming from a country to which Scotland had given so much, it afforded him great pleasure to have an opportunity of speaking in Scotland on a subject which was very near to his heart. He was not there for the purpose of proselytizing—for the purpose of making Christian Scientists out of his audience. That they would have to do for themselves if it was ever to be accomplished, and they would have to do it in the same way as they had made themselves great musicians, or great artists, or great painters,—by the most persistent and earnest study and absolute devotion to the work. No one could say that he knew what Christian Science was till he could say he was master of the Holy Scriptures. All that was good in his religion as in theirs came and must come from the only source,—God's revelation of Himself to men. Nor was he there for the purpose of picking out the weaknesses or the foibles of the older churches. He could not talk intelligibly on this subject to any one who did not believe in God and in the Bible as the revelation of God, in the Ten Commandments, and in the great Commandment of them all, 'Love God with all thy heart, and thy neighbor as thyself.' Nothing could be wider of the truth than the idea that Christian Science was antagonistic to the religion of Jesus Christ, and that it was something for the ills of the body only and not for the immortal soul. The healing was but an incident of Christian Science, but as the works which Jesus did were the absolute proof and demonstration of his divinity, and the only argument he ever used to establish his divinity, so the works that Christian Science did were the demonstration of the divinity of Christian Science. He had no quarrel with the old churches; he believed that every one of them had brought good into the world; it was through their work that the field was open to the religion in which he had found comfort and health and help. But the believers in the manifold phases of the Christian religion were united in one thing—to prevent any new thought of God from gaining acceptance among thinking men. The lecturer went on to elaborate at great length the argument that as the attitude of men towards the many secular and mental problems of life was vastly different now from that taken by their forefathers, so there was no reason why the present generation should be bound to take from its predecessors the concept of God they had formed under the lesser light in which they lived.

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In all the essentials of belief the Christian Scientists were in absolute harmony with the Christian churches. Should they not then be friends, standing side by side, shoulder to shoulder, one army in the service of the one living God? Christian Science was discovered, or rediscovered, or found, or uncovered by Mrs. Mary Eddy, a native of the State of New Hampshire. She did not invent it. All that she claimed was that she had discovered a means whereby cringing, crying men of to-day might successfully appeal to the love and healing power of God as the crying, aching men of nineteen hundred years ago did appeal to it and were made whole. Christian Science offered to the world no new Bible and no mythical or mystical or forced construction of the old. It enthroned no new divinity, proclaimed no new God, but the one only living and true God whom all our fathers worshiped. The basic principle of Christian Science was the declaration of an insistence upon God's infinite power, goodness, and love. All that Christian Scientists claimed was that they were trying to live the life that Jesus lived, and to follow the example that he set. They believed that the promises of his religion were meant to be absolutely kept. They believed that he sent his disciples out into the world to preach the gospel and heal the sick—the one just as much as the other. Christian Scientists did not claim to be clothed with the power of God to heal the sick. All that they claimed regarding the healing power of their religion was what was claimed nineteen hundred years ago. 'The power is not in me, but in the Father who worketh through me.' If the power that healed the sick was the power of God, would it not come to them as a horrible shock to think that He did not manifest that power now as He did in the days of old? The lecturer concluded a lecture of about an hour and a half's duration by declaring that by thousands upon thousands of absolute cures covering the whole range of mortal disease Christian Scientists had absolutely demonstrated the power of metaphysical healing, and therefore and thereby and therein the absolute truth of Christian Science.

"The chairman, in a sentence, thanked Mr. Ewing for his lecture."

Our Edinburgh correspondent thus writes:—

"The lecture was much appreciated and enjoyed, and it will serve to call attention to and remove many misconceptions regarding Christian Science."

Referring to the lecture at Manchester, one of the leading Scientists there writes of it, "It has been a great time of rejoicing here and we are all very grateful for the tremendous success of everything."

Accompanying the letter is an interesting sketch of the establishment and progress of the work there, which, we regret to say, our space will not permit us to publish in this issue, but we shall publish it at an early day.

Among the Churches.

Christian Science Chapel to be Erected at Albany, N. Y.

Christian Science has received a new impetus here during the past few months, and, as a result, the first building of that denomination in this city is about to be erected in the West End, at the corner of Madison Avenue and Quail Street. It will have a depth of about sixty-five feet, with seating capacity of three hundred, and will be built of wood in Colonial style. There will be two studies, one on either side of the platform, a choir and belfry. The interior decorations will be simple. The only effort toward what might be termed ornamentation will be the gilded lettering of texts taken from the Bible, and from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The interior of the chapel will be vaulted. The idea of the Scientists is to have the edifice as simple and chaste as possible. Work on the building will be begun next week and pushed with all possible speed to completion. It is expected that services will be held in the new chapel on the first Sunday in August. The cost of the building will be between five and six thousand dollars.

This chapel is only the beginning; it is but the promise, so to speak, of the church proper, which will in time spring from it.

The Christian Scientists have had their ups and downs in this city, as they have elsewhere, when this Science was introduced. The keen edge of public sarcasm and ridicule is rapidly being dulled, and the more enlightened people are beginning to see and acknowledge the true Christianity as revealed in the writings of Mrs. Eddy, Discoverer and Founder of Christian Science. This old-new faith includes among its followers many of the most cultured and intelligent men and women in the world. Among them, members of all the professions are represented; also many of the nobility in foreign countries.

This movement was first introduced in this city in 1887, and the church was incorporated in 1889. The society took up its quarters about three years ago in the Appleton Building, where it is now located.

Recently the society has shown very marked growth and progress. The Sunday School also shows an increased membership of nearly one hundred per cent. "Taking these facts into consideration," said one of the members of the congregation, "is it any wonder that we feel glad, and are reaching out in our scope, to enlarge our borders, by providing a chapel where the weary and heavy laden may find rest and peace."

Daily Press-Knickerbocker and Albany Morning Express, April 23, 1902.

Organization at Goshen, Ind.

Three years ago a few earnest students of Christian Science in Goshen, Ind., were holding services regularly in the home of one of the number, with an average attendance of twelve. The order of service as prescribed in the Manual was followed. In June, 1900, a class student was sent to us, and we procured a hall for holding services and provided a comfortably furnished reading room. Much interest in the work was manifested by the members of the small association, all the expenses were promptly met, and the little band was enabled to give this community a lecture at the Opera House by Judge Ewing on April 8, 1901.

The association was organized into a church November 11, 1901. We have recently leased a larger hall for our church services and made improvements in the reading room. The work is slowly but surely growing, and we look with confidence to Him who is our constant supply.

We appreciate the blessings we enjoy in this new-old Truth for which we owe so much to Mrs. Eddy, and for the light and health given us in the words of her beautiful prayer-hymn, "Shepherd, show me how to go."

MRS. CARRIE BROWN, *Clerk.*

Corner-stone Laid at Hoopeston, Ill.

The laying of the corner-stone of the new First Church of Christ, Scientist, now in course of erection on their lot, corner Washington and Third Streets in this city, occurred Tuesday afternoon [May 6]. The services and ceremonies attending the placing of the stone in position were to have been held in the open air at three o'clock, but the rain which was falling quite heavily at that hour prevented, and a part of the services were held in the old Friend's Church in which the congregation has been holding services since their rooms in the First National Bank Block were destroyed by fire. The services were opened at 4 P.M. by the reading of selections from the Bible and Mrs. Mary Baker G. Eddy's "Science and Health with Key to the Scriptures," by Miss Stella F. Sabin, First Reader, and Mrs. C. H. Catherwood, Second Reader. At the close of the services

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in the church, those in attendance, repaired to the new building, where the remainder of the programme was carried out. After the stone had been lowered into place, in the hollow made for the purpose of receiving them, were placed copper boxes containing the following articles:—

The Holy Bible; a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, with complete set of that author's writings; a manuscript history of First Church of Christ, Scientist, in Hoopeston, by Miss Stella F. Sabin; a list of the present members and officers of the church; copies of *The Christian Science Journal, Christian Science Sentinel,* and other Christian Science publications; copies of *The Hoopeston Herald,* the *Daily Chronicle,* and the *News.*

The exercises closed with the reading of an address, giving a brief history of the church in Hoopeston, by Miss Stella F. Sabin, First Reader. The corner-stone used was brought from Concord, N. H., the home of Mrs. Eddy, the Founder of the Christian Science Church.

The rain during the afternoon kept many away who expected to attend the exercises.—*The Hoopeston Herald.*

Science and Health in Boulder, Col., Public Library.

On Easter Sunday we had seventeen children present at our Sunday School. They all came with happy faces, bringing their Easter offerings, for the purpose of purchasing a Science and Health for the Boulder Public Reading Room and Library. There has been a great need for one there.

They appointed a committee from their number to see that the book was placed in the library. The enclosed letters will explain the result.

Yours in Truth and Love,
MRS. SARAH M. VAN CAMP.

Boulder, Col., March 31, 1902.

Mrs. Savory, Librarian.

Dear Madam:—You will please accept "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, as an Easter offering to the Boulder Public Reading Room and Library from our Christian Science Sunday School class. Yours in Love.

EDA WYNKOOP, STACY DORN,
DELLA GITHENS, CHAUNCEY PARSONS.

Boulder, Col., March 31, 1902.

To the Class Committee.

I am sure the readers in the Library will feel grateful for your Easter offering, and in their name I thank you very much. CLARA H. SAVORY, *Librarian.*

Reading Room at Joplin, Mo.

The members of First Church of Christ, Scientist, have fitted up two large rooms in the Latour Building at the corner of Eighth and Main Streets which will be used as reading rooms. Literature, touching on all phases of the doctrine, is at the disposal of any one who may become interested, and some member of the church will remain there to receive visitors every day except Sunday.

"Our teachings are greatly misunderstood," said a prominent Christian Scientist to a *Globe* reporter, "and we take this opportunity of enlightening the public in general. Any number of unfortunate occurrences of late years have been charged directly to our doctrines. These reading and reception rooms will be maintained for the purpose of enlightenment."—*The Joplin Daily Globe.*

Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight—and I should enjoy that—but why make me sweep the dust?"—CHARLES KINGSLEY.

Wednesday Evening Meeting at Chicago.

AT the Wednesday evening meeting [April 2], at the Second Church of Christ, Scientist, of Chicago, the leader read a greeting sent by the directors of the church to Mrs. Eddy on the Easter anniversary of the dedication of the church; recalling to her the loving message she had sent to the church the year before, and thanking her for the lately published revision of our text-book.

In his usual felicitous manner, the leader set forth the object of the Wednesday evening meetings. The world was seeking the way out from its condition of woe. Christian Science showed that way—the Way, the Truth, the Life. These meetings afforded an opportunity for those who had found it, to point it out to those who were seeking such a way, and help them to walk in it.

A gentleman testified that his wife had seemed doomed to years of invalidism—which the medical fraternity had finally pronounced to be helpless and hopeless. He had year after year, returned from business to his home vainly longing to see some change in her condition; but it never came until she was healed in Christian Science. Then all was changed. Joy and peace took the place of misery and contention, of murmuring and despair. The whole atmosphere of the home changed.

As for himself, he discovered that his belief held by many men in business that intoxicating liquors daily were required to stimulate and invigorate them, was a delusion; that an irritable, disagreeable manner of conducting business was not, as he had supposed, an aid, but a hindrance. These habits slipped away from him; became odious and obnoxious to him. An increase of prosperity had come to him as a consequence. Many blessings unlooked for, unsolicited, had befallen him and his family as a result of the study and practice of the Science.

Another gentleman said that he was not led into Science through a desire for physical healing. He had early revolted from the teachings and rearing of strict Methodist parents. For twenty years he had read scarcely a chapter in the Bible nor entered a church. He had repudiated the doctrines which were to him only absurdities, and a God whom he could not even respect. Yet he had always been deeply conscious of an unsatisfied longing for spiritual truth and of aspirations for a higher and better mode of life. An acquaintance had asked him to return a copy of Science and Health to its owner, and out of curiosity he opened it on his journey, at the chapter on "Prayer." It fully satisfied his belief as to what prayer should be. He read for three hours, convinced that at last he had found the religion he had long been vaguely seeking.

He bought a copy of the text-book and other writings of Mrs. Eddy, and in a few days decided that the light of Truth and Love had beamed upon him. He shortly lost all desire for the use of tobacco, in which for twenty-five years he had habitually indulged, in every form. Though not what is usually called a drunkard, he had been in the habit of drinking. He did not abandon the habit, the habit abandoned him.

Merely for the sake of passing away the time, he had played cards, often for money. Now he would rather saw wood. Instead of looking around for pastime of this sort, during his intervals of leisure, he found in the Bible and the Christian Science text-book all that he required.

On his journeys he was never unoccupied, never lonesome. He had gone through three stages in his acquirement of the Science. First he thought it was the Truth. Then he thought he knew it was the Truth. Now he knew that he knew it was the Truth.

A lady said she had spent a girlhood and young womanhood of illness and despair. Reared in an orthodox church, she had never been able to find in any creed or any practice, the slightest fulfilment of the promises of help and healing set forth in the Bible and approved by Jesus Christ.

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At length, with great reluctance and little expectancy, she was persuaded to appeal to the only Source of light and comfort. She was literally healed of "all manner of diseases," for some of which *materia medica* claimed to find a remedy and others for which no material remedy had ever been discovered. Her existence, once a curse and a burden to others, was now a blessing to herself and a comfort to others. Peace, harmony, joy, health, and an uplifting of her whole being, a widening of her horizon in every direction, had convinced her and all who knew her that Christian Science fulfilled to the letter its every promised word of relief and comfort.

A lady declared that for five years she had been in bondage to rheumatism, often compelled to remain in the house, sometimes chained to her bed. Nothing but Christian Science had ever freed her from her cruel master, and that had emancipated her wholly. She had become almost unconscious of her freedom. Not even a twinge recalled her slavery. Only her constant thankfulness reminded her of the perpetual blessing that had been poured out upon her.

A lady said that a little girl asked her what she thought was the best of the blessings that Christian Science brought. She replied that there were so many it was hard to say. "Well; I think," said the little girl, "that overcoming hate with love is the best." The lady then went on to testify to an experience of her own which showed how potent in Christian Science is the power of love. She told how Love had overcome an unaccountable and malicious dislike that a woman of another family had entertained for her since girlhood. This woman was the only member of the family who disliked her, and she herself was the only member of her own family whom the woman disliked. The woman habitually maligned her, imputed evil motives, distorted every action. The speaker said she handled the claim to the best of her ability but discovered no abatement of the malicious feeling. Only her own resentment of such treatment seemed to be affected. The woman made her acceptance of Christian Science only fresh occasion for speaking evil of her. But at length unexpectedly the lady got a letter from her, saying that she was then in Chicago, sick, abandoned, and forlorn. She had alienated all her friends and turned for help to the one she had always disliked, for some reason that she knew not. She could hardly believe that the lady would heed her request to come to her, but she hoped she would. Of course she lost no time in visiting her. At first she saw little change. She seemed to retain her old manner of speaking of and to her. She told the lady she did not know why she had sent for her, and that she had better go away; that she would be trying her absurd Christian Science experiments on her. The lady disclaiming any purpose of doing so against her will, then told her of the work she had done in Christian Science, and that it was that which had led the old woman, who was now eighty years of age, unconsciously to seek her out and ask her aid. A change gradually came over the sour, disappointed, friendless woman. She listened with increasing eagerness and interest, and before she passed out of mortal existence gave convincing proofs, not only of conciliation, but of love and affection that had displaced the hatred she formerly felt.

The meeting was more than usually interesting. The testimonies were clear, positive, convincing, given with great earnestness and fluency, and with scarcely a noticeable instant of silence or hesitation between them.—E. G. H.

Jesus Christ never lets any man really go after him and be disappointed with the result. He keeps his grace for daily revelation according to the daily need. He giveth more grace—he giveth grace upon grace. He will not tempt you with a bribe, but he will feed you with an eternal satisfaction.—JOSEPH PARKER.

From our Contributors.

The Real Man.

BY CAROLINE WASHBURN ROCKWOOD.

OUT of all mists,
Into all Light;
Out of all wrong,
Into the Right;
Out of things false,
Into the true;
Out of death's clutch,
Into Life new.

Turning from doubt;
Steadfast in hope;
Radiant with joy;
Mighty in scope;
Upright and strong;
Selfless and wise,
Must the real man,
Triumphant, rise.

As Wise Followers.

BY HERBERT S. FULLER.

MUCH is said in the public prints, from the pulpits, and in direct conversation with Christian Scientists, to the effect that those who are trying to live this new-old religion of healing and happiness are "followers of Mrs. Eddy," and the statement often takes the form of a scornful accusation instead of a plain statement of fact, carrying with it the thought that to be thus designated was something not desirable, but rather to be avoided.

In this day there are few in the ranks of Science who would not willingly bear whatever opprobrium such a statement might seem to cast upon them, for publicly and privately the loyal Scientist is proud to be characterized as a "follower of Mrs. Eddy." Those who have accepted Christian Science and have tried to demonstrate it, willingly admit that they are "followers of Mrs. Eddy," although forced to admit that they are following a long way behind their Leader.

Willingly do they accept such a characterization, because they have proven,—often through bitter experience,—that it is safe to follow Mrs. Eddy because her greater spiritual insight makes it possible for her to discern the shoals and dark places, and give timely warning to those who are following her leadership, thus saving them from experiences which she had to pass through in order that the warning she gave might be based on actual experience. A wise guide and counsellor she has proven every time, and it is only when we shut our eyes to her warnings and strike out on a path of our own that we suffer. Thus we have proven that it is the part of wisdom to follow her; and so to be called "followers of Mrs. Eddy," simply means to the Scientist that he is on the right road, and that a wise guide is leading.

If the words, "followers of Mrs. Eddy" are used to indicate an opinion that it is her personality that is being followed by Christian Scientists, those holding that opinion have only to turn to Mrs. Eddy's own words to prove the fallacy of their statement. In her annual message to the Mother Church in 1901, a message that was full of good things, she said to every Christian Scientist just how they should follow her, in these words: "Finally, brethren; wait patiently on God . . . and follow your Leader only so far as she follows Christ." Is not that a meek and humble injunction not to follow her as a personality, but to follow her only so far as she walked in Christ's footsteps? Could one ask for greater humility than this? Surely this could not be termed an attempt to exalt her personality.

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In thus speaking to her children of the church she used words in close relationship to what Paul said and meant in the first verse of the eleventh chapter of First Epistle to the Corinthians: "Be ye followers of me, even as I also am of Christ."

Following a guide who only desires to be followed so far as she does good, would seem to be a safe thing to do, and Christian Scientists find that it is safe for them to be "followers of Mrs. Eddy."

Freedom.

BY J. E.

IN Science and Health, page 89, we read, "Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them."

We read in the Bible that it was asked concerning Jesus, "How knoweth this man letters, having never learned?" We are constantly seeing people who can do some one thing naturally and well. They realize, partially, their freedom in this one direction. To one, perhaps, it is music which seems "divinely natural;" to another poetry; to one mathematics are clear and the answers to problems come without study. All this helps in proving that *Mind* does possess all this beauty and power, and one person catches a glimpse of it, and expresses it in one way without study, and another reflects it in another way.

We are to learn that this freedom of which *one* feels a slight sense in one direction, we are each one to feel in every direction, not, perhaps, by study in that particular line of thought, but by the illumination which the divine Mind gives, by which our minds shall take such leaps as the child taught by Science takes to-day, leaping over the so-called science of medicine into the one great, simple, all-comprehending and error-destroying thought that *"Mind is all."*

Emerson compares us to a banished king who, on resumption of power, "should buy his territories inch by inch instead of vaulting at once into his throne."

But be the way slow or fast, we shall at last all realize the liberty of the sons of God.

Our Tonic.

BY M. E. McA.

THIS thought was given me by a dear friend in Christian Science, and thinking it very helpful I wish to share it with all students of our Bible lessons.

A daily study of these lessons serves as a tonic. We get thoughts of Life, health, and strength, and how to apply them in our daily lives. How much greater benefit we receive from our Bible lessons than from any material tonic we ever tried. The latter lulls us to sleep, while the former awakens us by giving us a true understanding of what constitutes health.

Possibly we do not realize at the time the impersonal help we received, but unconsciously we do get help and can help others by a careful study of our lessons daily. I find it most helpful to study our Bible lessons from the references given in the *Sentinel* for the revised edition of Science and Health. The thought may suggest itself, that we do not have time to study these lessons daily, but if most of us compare ourselves now, to our condition before we had any understanding of Christian Science, we find we used to take time to be sick, and to lie down to rest, even if we were not sick, for fear we would be. We should feel stimulated with the only stimulus, divine Mind, and know that we do have time.

I am thankful to our Lesson Committee and to our Publishing Society for the *Journal* and *Sentinel* and all Christian Science literature. I am also grateful to our dear Mother who has made it possible for us to have these helps.

Testimonies of Healing.

I came to know of Christian Science in the following manner. In the autumn of 1899 an acquaintance told me that an American lady, passing through Stuttgart, had given her an extraordinary book about healing by Christian Science, and asked me if I would like to read it. Taking it home, I read part of it; but, though somewhat impressed, I did not find it very interesting, and returned it. This book was "Science and Health with Key to the Scriptures."

I had been a great sufferer for many years. From childhood I was subject to sick-headaches, indigestion, and debility, and these evils had been aggravated by long residence in a hot climate, where malarial fever left me with liver and kidney disease. The numerous physicians, who were consulted in different countries, agreed that there was no hope of a complete cure, and condemned me to a life of invalidism.

After my return to Europe in 1892 I was found to be suffering from gall-stones, and was sent to Karlsbad four times, but without permanent benefit; the dreadful attacks always returned after a few months. Circumstances made it necessary that I should continue my teaching, and my condition was truly wretched. It was a constant struggle to keep up some appearance of health, and to perform my duties conscientiously while suffering tortures, and I looked longingly for the end of this life as a release.

The winter 1899–1900 was a hard one for me, and the thought of what I had read in Science and Health often returned, until a great wish to know more made itself felt, and I borrowed the book again. This time I read it carefully. Then a hard struggle took place between my old beliefs and the Science taught by Mrs. Eddy. Though I had long ceased to find any satisfaction in the theory of the atonement as preached in the old theology, yet, having been taught that belief in it was essential to salvation, it cost me a hard fight to accept the whole of Christian Science.

The disturbance was physical too, and I spent a very bad three months, sometimes quite discouraged, but always impelled to go on reading. By the end of that time, however, I knew that the book contained the Truth, and showed the only way to real physical and moral healing.

The next question was where to find a healer. From some numbers of the *Christian Science Sentinel*, lent me by the same lady, I learned that there were healers in America, but that seemed a long way off. One day, however, in a number of the *Sentinel* I found a short article on Christian Science work in Germany, in which the names of those engaged in the work in Berlin, Dresden, and Hannover were mentioned. The next step was to find out the addresses of those named. At the chief police station I found Postal Directories of Berlin and Dresden, and resolved to go to the former town, as the nearer to Stuttgart.

My conviction of the certainty of finding healing in Christian Science was so strong that I was determined, if I did not find what I wanted in Berlin, to go on to Hannover, and if I did not find it there, eventually to go to America. On arriving in Berlin, I found that it would not be necessary to go farther. My first interview with my kind healer confirmed all my hopes. The treatment began, and, although for the first fortnight considerable chemicalization took place, and I suffered a good deal, by the end of the third week I was completely healed of all my maladies, and great weakness in the action of the heart, which had not been mentioned to the healer disappeared with the rest.

But this bodily healing, wonderful as it was, formed only a part of the great benefit I found; all through those three weeks I was daily learning more of the beautiful truths of Christian Science, and entering on a new and higher understanding of Life as God; so that when I returned home all things seemed new, and the depression that had spread so deep a gloom over my existence was gone, and in its

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place there was the bright hope of pressing forward to gain the crown of life, a right understanding of God and His creation. Since then I have had good health, and have been able to do much more work than formerly; and, best of all, I have been privileged to carry the good tidings to others, and also to help some physically.

C. F. H., Stuttgart, Germany.

I was brought up in the Methodist faith. My father was a class-leader for many years. My parents honestly strove to teach their children to look to God in prayer for help every day. When very small, my mother talked earnestly with me, and at one time I remember she said, "Don't simply *say* your prayers, but pray from your heart."

At another time, when going to be away from home over night, father said, calling me by name, "If you don't say any other prayer, pray the Lord's Prayer every day." I cannot remember when I did not pray to God as my heavenly father. I am truly grateful for this early teaching.

The thought of eternal punishment was a great problem to me. I could not understand why God could everlastingly punish some of His children and yet be "Our Father." I was told not to question God's ways and means, so I tried to be reconciled.

In after years I devoted much time to Christian Endeavor work, hoping to find how to live the most useful life; also to find a solution to that ever-recurring problem.

Once when going to my home from B., I met a friend who was at that time attending a divinity school in the city. She, with others whom we met upon entering the train, was supplying pulpits in small villages along the route. During conversation which followed, eternal punishment was discussed. I was all attention, and asked many questions. One said he was convinced there was probation beyond the grave, an opportunity to accept God. I was glad to hear this from a Baptist, as what I had been told by others of that denomination, had been as unrelenting as my own denominational belief at that time. I knew by the force of his remark, that his had been a severe experience that led to this conviction. I then had a ray of hope for those I loved who did not confess God.

But when the test came, about one year before I came to Christian Science for healing, a dear one passing away without trust in God, my ray of hope became a doubt. I was plunged into deepest despair, and yet I could not lose faith in God. I prayed often and earnestly, but no light came. It seems hardly necessary to add that this condition of mind, together with family trouble, which for more than ten years had caused me much worry, was not conducive to a state of health.

In the fall of 1896, I turned with fear and trembling to a practitioner in Christian Science and asked her if she thought I could be helped a little. The gloom lifted as she talked with me. I knew light would come.

Some months later I heard the Communion Hymn by Rev. Mary Baker G. Eddy sung. The second verse was a revelation. I grasped at the hope it gave me and fed on it for months.

Our loving Father-Mother God does care for *all*. It is not the will of God that any should be lost.

It is a great sense of rest, when one *knows* that each individual is working out his or her problem with God, either on this plane of thought, or on another.

I have learned that hell is not a place, but a wrong condition of thought which must be forever lost, as the light of Truth, in Christian Science, dawns upon our understanding, and reveals the real man, God's child made in His own image and likeness.

I am indeed grateful to her through whose realization this blessing is made possible. I thank God for a Scientific Christianity as revealed to us through our text-book, Science and Health, by Mary Baker G. Eddy.

Mary E. Burrows, Boston, Mass.

For four years, my mother suffered from frequent attacks of appendicitis and was confined to her bed most of the time. At the time of the last attack our family physician told her that he had done all that was in his power, and as a last resort he would perform an operation. He added, "I cannot promise that you will be a well woman." My mother would not give her consent to this, and told the physician she would trust in God to heal her.

About two weeks passed, when a dear friend told us of Christian Science. She said her daughter had been healed of a disease pronounced by the physicians incurable, and she asked my mother to try it. My mother began treatment at once. After the first treatment she ate anything that the rest of the family ate, and never suffered any bad effects, whereas under the doctor's care, she was allowed to eat only light food, such as oat-meal crackers, etc. She continued treatment about two months, when she was entirely healed, not alone from appendicitis, but also from rheumatism and asthma. All the medicine bottles which were stored away in the closet, were thrown in the ash-box.

We are very thankful to the dear Scientist, who has worked so patiently with us. Mother has brought up a family of thirteen children, all of whom are interested in Christian Science, with the exception of one, and we all know that some day he also will know the Truth and the Truth will make him free.

After mother was healed, she sent an order for six copies of Science and Health for her children. They all began the study and they know that God is a very present help in trouble, and have had excellent demonstrations.

My mother could neither read nor speak the English language before coming into Science, but through her earnest desire to know the Truth, she can to-day read all the Science literature, and also speaks the English language. In September, 1901, mother and I had the privilege of class instruction, from a loyal teacher of Christian Science, which has done us hundreds of dollars worth of good.

We certainly have many things to be grateful for, and we hope to show our love and appreciation of Mrs. Eddy, by being loyal and obedient.

Miss Amanda M. Kunz, Milwaukee, Wis.

In infancy and childhood I was very delicate. The doctors always said that I would not grow to womanhood. When, notwithstanding this prediction, I was fully grown, my health was in no way improved. As fast as I thought I was healed of one trouble, another would appear. I was finally sent to Colorado for tubercular consumption. After some years the doctors declared that the climate had healed my lungs. But, as according to their belief, disease has power to move about, the disease had simply gone from the lungs to the digestive organs, and, "the last state of that man was worse than the first."

Finally, after the thought of suicide had several times presented itself, I turned to Christian Science, and, although my healing was slow, I soon found life worth living, and for ten years I have been an unusually healthy woman.

People frequently say to me, "It is easy to see nothing was ever the matter with you." I cannot understand how any one lives without this blessed Truth, which is health, wealth, and happiness combined.—M. L. H., Denver, Col.

I feel as though I must not wait any longer to send in my testimony of gratefulness for the great good I receive from this blessed Truth. Every day I have proof of the power of Love to cast out error. There are no other Scientists near, and I do not have the privilege of attending church services, but with Science and Health, the Bible, and all the periodicals, I am trying to press toward the mark for the prize of the high calling of God in Christ Jesus.

E. C., Grouse, Ida.

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Religious Items.

Rev. James A. Blaisdel says in *The Congregationalist and Christian World*:—

"The Church has been preaching truly the genuine message, but, as the years have gone by, it has become clear that the original simplicity has been involved in a cloak of confusing conceptions. It is simply fact to say that before the conflicting methods and results of disputing doctors the lay mind has come to stand in hopeless bewilderment, a bewilderment only increased by the lapse of years. It is not simply that there have been vast differences in the teaching of honest and able scholars as to historic facts, nor that these varying views have failed to find conclusive settlement in the type of life produced in those holding them, nor that it is around these varying doctrines that the most un-Christly and repulsive *rabies theologorum* has gathered, nor is it the spectacle of a multitude of denominations equally positive in their divergences, nor that the modern scholarship is disturbing ancient landmarks; but finally, it is the very fact that a kind of historical seminar, in which distinct advantage is with the expert scholar, has been made the strange highway into the kingdom of righteousness.

"In the midst of this bewilderment a new cry has arisen as the real essence and simplicity of Christianity. 'What would Jesus do in my place?' A great revival has swept the world both within and without the Church.

"It is true, indeed, that this is not a new message. It has been the saving remnant in Christian preaching always and everywhere, and some saintly souls in every age have given it its true emphasis. For centuries it has fought to have its true primacy over the prevalent dogma and the abstruse intellect. To-day it is coming unto its own, and the world can never again be what it was."

Joseph Parker, D.D., of the City Temple, London, says in *The Homiletic Review*:—

"I hold that no man is abreast with the times except the man who lives in close communion with God and in continual association with the spirit of Jesus Christ. To my mind the Bible is the newest of all books. We have done infinite mischief in closeting a good many things within the four corners of dictionaries and antiquities. For example, we suppose that the Scribes and Pharisees lived some hundreds of years ago, whereas they are among us to-day, still the enemies of Christianity, and still tempting the heart to hostility toward all the deepest meanings of the cross. My constant conviction is that Jesus Christ is just as much among us at this moment as he was in the days of his flesh. To Christ I go for the deepest and truest interpretations of human spirituality, motive, and immediate relationship to God. We have put even God Himself far away from our daily thinking. We have set Him high in the heavens, and have given Him all the throne He can occupy, provided it is far enough away from this disciplinary state of schooling. We must alter all this if we would put ourselves as preachers in the right relations to the burning questions of our times. The Bible must not be regarded as an old book, but a new book. Bethlehem is not a term in Eastern geography: it ought to express the place which Christ occupies in our hearts as child, and boy, and man, and Saviour."

There are Christians who shrink back from a deep and full spiritual life as though there was something in it to be feared. They desire to be religious, but not very spiritual. They would have a little grace, but prefer not to "be filled with the Spirit." They think the fulness of the blessing of the Gospel would render them unearthly, unnatural, abnormal, impractical. They fear that they would lose touch with the world if they should be filled with all the fulness of God. Moreover, they might make blunders and fail to act in all cases consistently. Hence they do not seek to be filled with grace. But this hesitancy is folly. Grace is good, and the more one has the better.

One who is filled with all the fulness of God is filled to overflowing with love. God is love. When He enters in, love enters. Love is good. The more of it the better. It creates a warm, sweet feeling in the heart, and produces good fruit without. Love is not mere ecstasy. Love is not merely feeling, it is life. The love of God is the highest and best life. One who is filled to overflowing with it will love God. His love will manifest itself in service—cheerful, willing, self-sacrificing service. He will love the brethren. He will love his neighbor, whether he be a lovely character or not. He will love his enemies. He will love those who have wronged him. This is the love that forgives injuries and refuses to take vengeance.

The Christian Advocate.

Rev. W. Arter Wright says in *The Christian Advocate:* "Average Christian experience is dull to spiritual impression. Many Christians have a blank expression when the question of divine assurance is mentioned. We have now, as always, sufficient prominence given to our ritualistic beauties, our ethical teachings, our reasoned doctrines, our explanation of Biblical manners, customs, and history. These are very well; but, pray, of what good are they if they stand alone? What our age needs is a sense of the living God, now present in the world and with men by the operation of the Holy Spirit. We are not in distressing need of any doctrine about God, as a mere intellectual conception. We need not theory, but life; not material or intellectual formula, but power. A large proportion of "acceptable" members in our churches cannot respond to any of the tests of the spiritual life—either in their emotions, or their deeds, or their testimony. They are respectful hearers of the Gospel, but when we talk of an experience we speak to them in an unknown tongue."

Faith, we must remember, is of character, and character is by works. We cannot recognize New Testament faith in the visionary spirit and theory of one who only dreams his spiritual dreams, and finds not God in the great realm of morals, and knows not of his love by his own active sympathies. The altar stairs that slope up to God are not ethereal visions, but they are the more solid masonry of holy deeds. The theory of religion is carried over into the temper and drift of the soul, and faith appears on the fair arena as an angel of loveliness and power. By serving, it lives and greatens. By obeying the divine laws it finds the Law-Maker, and at the summit of earth's greatness it sees a Heavenly Land, with fairer skies and nobler joys. Hence we may reasonably look for the best forms of faith among the active doers of the divine will.

The Universalist Leader.

Many Christians get so involved in the discussion of theological problems or doctrinal questions or in meditation on deep spiritual subjects that they never get down to solid earth in a practical exhibition of the real goodness of religion. They go about with their heads in the skies and their feet barely touching the earth. But that was not Paul's way. The more profound his spiritual meditations the more certain he was to come down squarely on his feet in a practical and personal application of his religion. In the first epistle to the Corinthians he passes directly from a meditation on death to "the collection for the saints."

If your deepest spiritual thoughts do not lead you to some practical application to yourself or for others, you may be sure there is something defective about it.

The Watchman.

J. H. W. Stuckenberg, D.D., LL.D., says in *The Homiletic Review:* —

"Are we not in danger of losing the life of the Gospel by excessive analysis or dissection? We cannot dissect the living body and retain its life; does not the same principle apply to the great system of Christian teaching? Fragmentary truth makes Christians and churches partial, fragmentary.

"The marvelous effect we behold in Christianity has its undoubted source in the Gospel of Jesus Christ. This means the Gospel as a whole, not any particular part severed from the rest and treated as if it stood alone. It is this dissecting process, abstracting a part here or there and treating it as if it were to be judged by itself, which creates most difficulty."

The New Testament cannot be mastered by despising it and ignoring it. The grace of God does not put a premium on indolence. To do the will of God you must know it, and to know it you must search for it as you search for gold. The lazy steward that hid his lord's money in a napkin had much to say for himself compared with some who foolishly think that their sincerity will save them. No wonder that many professed Christians are weak and asleep, when they are willingly ignorant of the very beginnings of the doctrine of Christ.—*The Examiner.*

There is much talk about ideals, but what the world wants is something practical and real. One cannot have too high a conception of duty and of accomplishment, provided he is striving constantly to attain the mark which he sets before him; but to be always talking about something that is unattainable, or to which no steady and fixed effort is directed, amounts to nothing in the eyes of a utilitarian age, and brings no suitable compensation to the individual or to the community.—*Presbyterian.*

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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.

National.

The National Farmers' Congress will be held at Macon, Ga., beginning October 7. Most of the topics to be discussed are of a national and international character. Following are the thirteen subjects on the programme:—

1. Inter-oceanic canal.
2. National irrigation.
3. Reciprocity: How it may affect agricultural interests.
4. Effect of present insular possessions on the agriculture of the United States.
5. Preservation of forest and fruit trees and reforestation.
6. Injurious insect pests and fungi.
7. What part of a man's farm does he sell when he sells the crop?
8. The postal reforms particularly affecting the farmer.
9. Mutual relations of Northern and Southern farmers.
10. Dairy interests of the United States as related to the markets of the world.
11. Farm products in the markets of the world.
12. The labor problem from the farmer's standpoint.
13. How we can best build up our merchant marine.

Argument has been begun before the Spanish Treaty Claims Commission in sixteen typical cases of claims for damages against the United States, on account of injury done to the property of American citizens by Cuban insurgents. These claims aggregate $25,000,000 and under agreement were selected as the basis of argument on all the claims arising from damages alleged to have been done by Cuban revolutionary forces. The claims were against the United States in accordance with a provision of the Spanish-American treaty of peace, that claims of American citizens against Spain shall be paid by this Government.

Secretary Root has sent to the House Committee on Military Affairs the draft of a bill appropriating $100,000 for medals for officers, soldiers, and others who served in the Spanish war, the Chinese relief expedition, the Philippine insurrection, and other campaigns that may be undertaken in the future. This will put the soldiers on an equality with the sailors, who are to be provided medals under existing law.

The Government receipts for the month of May were $49,509,449.43, and expenditures $38,746,797.85, leaving a surplus of $10,762,651.58. The receipts for the eleven months of the present fiscal year were $513,727,719.22, and the total expenditures for the same period $437,371,797.62, leaving a surplus of $76,355,921.60.

Secretary Hay and the Danish minister have signed a protocol extending for twelve months the time allowed for exchange of ratifications of the Danish West Indian treaty.

On June 2, Congress extended a vote of thanks to Hon. John Hay for his address on the occasion of the McKinley memorial services last February.

The Senate passed the Philippine government bill June 3, by a vote of 48 to 30.

Foreign.

On the afternoon of June 2, the full terms of agreement between the British and the Boers which ended the war in South Africa were read in the House of Commons by A. J. Balfour. The terms of peace are as follows:

The burgher forces lay down their arms and hand over all the rifles, guns, and munitions of war in their possession or under their control.

All prisoners are to be brought back as soon as possible to South Africa, without loss of liberty or property. No action to be taken against prisoners, except where they were guilty of breaches of the rules of war.

Dutch is to be taught in the schools, if desired by the parents, and used in the courts, if necessary.

Rifles are allowed for protection.

Military occupation is to be withdrawn as soon as possible, and self-government substituted.

There is to be no tax on the Transvaal to pay the cost of the war.

The sum of $15,000,000 is to be provided for restocking the Boer farms.

Rebels are liable to trial, according to the law of the colony to which they belong. The rank and file will be disfranchised for life. The death penalty will not be inflicted.

One hundred and seventy-two Cuban estates with a total acreage of 1,482,801 are held by American individuals and corporations, of which 330,846 acres are cane producing and the annual capacity is estimated at 830,445 tons. American owners have war claims against the United States amounting in the aggregate to $41,385,803.

The Hon. Michael H. Herbert will succeed Lord Pauncefote as British ambassador to the United States. Mr. Herbert is now secretary of the embassy at Paris, and is regarded as one of the most accomplished diplomats in King Edward's service. He was the legation secretary at Washington in 1892 and 1893.

It is reported that President Kruger has declined the facilities offered by Great Britain for his return to South Africa, but has accepted Queen Wilhelmina's proffer of a Dutch vessel to convey him to South Africa when he decides to return.

In accordance with orders given by King Edward, special thanksgiving services for the restoration of peace in South Africa were held at all the military centers, Sunday, June 8.

It has been announced in London that Oxford University will confer the honorary degree of doctor of civil law on Joseph H. Choate, the United States ambassador to Great Britain.

The total number of Boer prisoners in South Africa and elsewhere is 25,565. Seven hundred and eighty-three of these are under sixteen and 1,025 are over sixty years of age.

Lord Kitchener has been created a viscount by King Edward. He has also been promoted to be a general. The King has requested Parliament to grant him $250,000.

On the feast of the Trinity, June 15, the Russian Government will promulgate the ukase remitting arrears of taxes due from the peasants to the amount of $12,500,000.

The grant of $15,000,000 which is provided for restocking the Boer farms is equal to about $500 to each farmer in the two colonies.

Lord Kitchener reports that the disarmament of the Boers is proceeding satisfactorily, and good spirit is displayed everywhere.

Industrial and Commercial.

A charter has been granted to the Star Oil Company of Texas which has a capital stock of $10,000,000. All the holdings and interests of ten oil companies in Texas have been merged in this company. This amalgamated company has a pipe line eighteen miles long, running from its several oil wells to Port Arthur. It is one of the most powerful corporations operating in the Texas oil fields.

All the job printers in Chicago will have their wages raised simultaneously. Typographical Union No. 16, to which the men belong, has always been averse to a strike and have succeeded in getting the raise in wages without one. Over eighteen hundred men will be benefited by the raise.

If satisfactory transportation rates can be obtained by rail between Memphis, Tenn., and Beaumont, Tex., the Memphis Street Railway, Light and Power Companies, and the Equitable Gas Light Company will substitute oil for coal in the generation of power.

The Insular Railway Company has been incorporated in New Jersey. The company will have a capital of $2,500,000, and was organized for the purpose of building and operating railroads in Cuba.

A new direct steamship service is to be inaugurated between New York and northern Spanish ports, to be known as the Larrinaga Steamship Line.

General.

The University of New York has conferred the degree of Master of Letters upon Miss Helen Miller Gould. Dr. George Alexander said as he presented Miss Gould with the degree that it was conferred because of her personal service in the cause of education. For three years Miss Gould was a member of the Advisory board of the University.

The twenty-seven Boer refuges in Denver have sent an appeal to the British ambassador at Washington asking that arrangements be made for their return to South Africa, and promising to be law-abiding citizens. They speak for the ninety Boers who are in Colorado.

Mrs. Sarah B. Hunt of Baltimore, Md., has sailed for London to attend the crowning of King Edward. When a girl of eighteen, Mrs. Hunt attended the coronation of Queen Victoria as the guest in London of George Peabody, the great philanthropist.

Justice Chester of Albany, N. Y., has granted an injunction restraining certain beef packing companies of the west from carrying on business in the State in violation of the provisions of the Donnelly anti-trust law.

June 4, the Missouri State University conferred the degree of Doctor of Laws on Samuel L. Clemens (Mark Twain). A similar degree was conferred upon Secretary James Wilson of the Department of Agriculture.

The South Carolina Interstate and West-Indian Exposition, which has been in progress at Charleston since December 1 last, closed June 1. The exposition was not a financial success.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

Facts about Mrs. Eddy.

To the Editor.

Among other things, as reported in your paper, Dr. John Madden declares that Christian Science originated in a highly emotional, uneducated woman. Those who know of the wonderful career of the Rev. Mary Baker G. Eddy, and who know her unparalleled mental equilibrium, are led to ask, From whence has this gentleman derived his information? Mrs. Eddy in her childhood wrote verses which would have done credit to a woman of mature years. Very early in life there was a demand for her literary productions. When about eighteen years of age she wrote for the *Belknap Gazette,* published in New Hampshire, and later for the *New Hampshire Patriot.* After an academic course she graduated under Prof. Dyer H. Sanborn, the celebrated author of the "Sanborn's Grammar." Later she wrote for leading magazines of the south, and upon her return to the north, after the death of her beloved husband, Colonel Glover, she was offered an annual salary of three thousand dollars by the Rev. Albert Case, editor of the *Odd Fellows' Magazine,* published by the United States lodge. Other leading magazines, both north and south, have allowed her to name her salary and never objected to paying it. If all the poems which she wrote in early years, and which have appeared in public print, were collected, they would fill a good-sized volume. Mrs. Eddy has lectured in large crowded halls at Portland and Waterville, Me; Boston and Lynn, Mass.; Concord, N. H.; Providence, R. I.; New York City; Washington, D. C., and Chicago. In 1846 the Rev. Richard Rust, D.D., at that time principal of the Methodist Conference Seminary in Northfield, N. H., called upon Mrs. Eddy to supply the place of his principal female teacher during her absence for a few weeks. Among other pleasing memories of that occasion Mrs. Eddy recalls entering a class-room one day and finding upon the black-board a kind compliment to Mrs. Glover written by the Professor.

Such a record could scarcely have been made by an uneducated woman. When we consider how extensively Mrs. Eddy has written during the past thirty-five years, and note that she has been ever highly progressive, we must concede that she has acquired in those years literary ability and celebrity. No one can deny that the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a wonderful literary production. In this work she has handled a most difficult subject in a marvelous manner. The rumors afloat charging the Leader of the Christian Science movement with being incompetent have been started by the enemies of Christian Science, and for the purpose of belittling the Science itself. No one who is in the slightest degree acquainted with the wonderful wisdom and stability which characterizes the Discoverer of Christian Science, would dare make the assertion that she could be swayed by aught except the Truth. No one but an individual richly endowed with the grace of God could have pioneered the great Christian Science movement, and have carried it to its present successful heights.

Whatever may be said as to the coherency of Science and Health, perhaps a million people have been healed and reformed through the faith which it inculcates. If this work is incoherent, then the Bible is incoherent.

I desire to state in unmistakable terms that the Christian Scientists are quite as ready to defend their teaching from a Scriptural standpoint as are the adherents of other religions.

This man's charge that "deluded thousands go to their graves" depending upon Christian Science, cannot be borne out by facts. Even though some of the Christian Scientists may die, they are not guilty of a worse crime than people of other denominations, for it is quite common in this world for people to die, and since the majority of the Christian Scientists are recruits from the graveyards, there is very little of which to complain if some of them die.

It cannot be denied that a very large per cent of those who have passed away under Christian Science have already been pronounced incurable by the practitioners of the popular schools of medicine. Neither can it be denied that hundreds of thousands are alive and well to-day who have formerly belonged to the long line of pronounced incurables.

Furthermore, the Christianity of Jesus Christ promises relief to the sick, and if Dr. Madden cannot present to the world a Christianity which heals more effectually than Christian Science, it might be well for him to restrain his tongue and his pen. Does he purpose to take away the little faith that is still extant in the world? Does he purpose to take God out of human affairs and to plead that there is no efficacy in prayer?

Our critic asks the question, "Is there anything more pathetic than to witness the victim of tuberculosis, of Bright's disease, of valvular heart disease, clinging while the last spark of life glows but feebly, to the delusion set forth in that marvelous mass of incoherent rubbish?" This Science which our friend has been pleased to name incoherent rubbish is the understanding that the omnipotent and omnipresent God can, does, heal disease. Shame on the man who belittles the Scriptural promise that "God is an ever-present help in trouble," and who would declare null and void the declaration of the Psalmist, "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."

I would especially call our critic's attention to the fact that there are people in the world to-day who were once afflicted with "tuberculosis, Bright's disease, valvular heart trouble," so pronounced by reputable physicians, and who are now well by reason of the power of God as taught in our text-book by Mrs. Eddy, and applied in demonstrating Christian Science.

ALFRED FARLOW.

In the *Free Press,* Milwaukee, Wis.

Origin and Growth of Christian Science.

EARLY in the last quarter of the nineteenth century, press, pulpit, and layman became conscious of a new factor in religious thought and life, but few expected that before the close of the century they would see a large and flourish-

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ing denomination of earnest Christian people grow from what seemed such an intangible beginning; but the growth of Christian Science has been as rapid as its history has been simple, and its achievement as great as its purpose is noble.

In the year 1866 a woman born and reared in the religious atmosphere of New England, when seemingly helpless and almost hopeless, turned in her extremity to God and was healed, as thousands throughout all ages have been healed and saved when they have trusted God. This fervent, religious woman, knowing that God is no respecter of persons, entered upon the task of searching out His immutable law, by which she was healed and by which she knew that all mankind might be healed. The fruit of her consecrated labor was given to the world in 1875 in her book, "Science and Health with Key to the Scriptures." This book is the text-book of Christian Science, and its author, Mary Baker G. Eddy, is the recognized leader of the most remarkable religious movement of modern times—a religion founded upon the sacred revelation of Scripture, and which insistently and persistently declares that Jesus the Christ revealed the Father to all men for all time. Under the wise leadership of this wonderful woman, who but thirty-five years ago stood alone as the one Christian Scientist in all the world, the denomination has prospered and has grown to such proportions as to compel the attention of the civilized world and command the respect of unprejudiced thinkers.

Mrs. Eddy, whose history cannot be separated from the history of Christian Science, was born in Bow, N. H., a little hamlet situated in the beautiful valley of the Merrimac, and but a few miles from her present home on the outskirts of Concord. She is of English and Scotch ancestry, and was the youngest child of Mark and Abigail Baker. As a child she was thoughtful and studious, and of a deeply religious nature. Of her early studies she says in "Retrospection and Introspection:" "At ten years of age I was as familiar with Lindley Murray's grammar as with the Westminster Catechism; and the latter I had to repeat every Sunday. My favorite studies were Natural Philosophy, Logic, and Moral Science. From my brother Albert I received lessons in the ancient tongues, Hebrew, Greek, and Latin." At the age of twelve years she was admitted to membership in the Congregational Church, and continued in fellowship with that denomination until she established her own church.

Her book, Science and Health, was written while she was a resident of Lynn, Mass., and her earliest proofs of the adaptability of her system of healing to the needs of mankind were shown in that city. Later she removed to Boston and remained there until 1889, when she returned to her native state and took up her residence almost within sight of her birthplace. Her home, just out of Concord, is appropriately named Pleasant View, and is one of the most beautiful spots in New England. It has on several occasions been thrown open to her followers, most notably in June, 1901, when she personally welcomed about three thousand visitors. The house is large, but not larger or more pretentious than thousands of modest New England homes which bespeak moderate means and comfort rather than wealth.

Mrs. Eddy's daily life is extremely simple, although one of great industry. As the active leader of a movement which has engaged the attention of probably a million people, it may well be conceded that she is one of the busiest women in the world. The statement so frequently made that her followers worship her is a misrepresentation of the attitude of Christian Scientists toward her. Christian Scientists are constantly reminded, through daily benefits received from Christian Science, that they are deeply indebted to her for the consecration of her life to their service, and for her wise counsel and self-sacrificing example, and they would be less than human if they failed in gratitude to her, but to worship her would be abhorrent to them and to her, and contrary to the teachings of Christian Science.

The denomination founded by this New England woman presents the marvel of the age. It has in its short history enlisted the enthusiastic adherence of men and women of high mental, moral, and spiritual attainment—editors, ministers, doctors, lawyers, college professors, teachers, bankers, merchants, clerks, laborers, farmers—in fact, people of every walk in life and every condition of thought. It has healed the sick, reclaimed the sinner, brought peace to the troubled, happiness to the miserable, and hope to the despairing; but, like every reform, it has been denounced from the pulpit and platform, ridiculed and misrepresented by its enemies, and forsaken by a few who found its moral and spiritual requirements beyond their capacity. But notwithstanding all this, the movement is to-day firmly established as a force successfully working for good morals, good citizenship, and a greater spirituality. Its mission in human affairs is to stem the tide of materialism, to lessen, and in time overthrow, selfishness, brutality, and greed, and to usher in the realization of the brotherhood of man.

In 1867 Mrs. Eddy established the first school for teaching Christian Science. In 1876, with six students, she organized the first Christian Scientist Association. In 1879 she organized the first church of the denomination. In 1881 she opened the Massachusetts Metaphysical College, chartered by the State of Massachusetts. In 1883 she established *The Christian Science Journal*, the first denominational periodical, and became its editor.

The Church organized in 1879, with twenty-six members, has become the Mother Church of the denomination, and has a present membership of 22,127.

The Massachusetts Metaphysical College has graduated about four thousand students, who in turn have become teachers of many thousands more. Its last class, graduated in June, 1901, included students from twenty-five states and territories and five foreign countries.

The Christian Science Journal has been supplemented by the *Christian Science Sentinel*, a weekly paper, and the *Christian Science Quarterly*, which contains the Sunday lesson sermons used in all the churches of the denomination.

The number of organized churches and societies holding regular Sunday services and Wednesday evening meetings increased from one in 1879 to 415 in June, 1900, and to 661 in October, 1901. The increase in the number of churches and societies in the seventeen months preceding October, 1901, was about fifty-four per cent. Greater New York has eight Christian Science churches, Chicago five, Philadelphia, four, and Buffalo four. Quite recently the doctrines of Christian Science have secured a firm foothold in England, Scotland, and Germany, and the present indications are that the growth of the denomination in those conservative countries will be as rapid as in the United States and Canada. The directory of practitioners, published in a recent issue of *The Christian Science Journal*, includes the names of persons in Mexico, Australia, the Bahamas, China, France, Hawaii, Italy, the Philippine Islands, and Switzerland.

The last few years have been an era of church building during which many beautiful and costly buildings have been erected, notably the Mother Church in Boston, costing about $240,000; Second Church of Christ, Scientist, of New York, costing almost half a million; First, Second, and Third Churches of Christ, Scientist, in Chicago, costing in the aggregate nearly four hundred thousand dollars, besides many in the smaller cities, and many more in course of construction, including the First Church of Christ, Scientist, of New York, which will cost about seven hundred thousand dollars, and First Church of Christ, Scientist, of Denver, with a seating capacity of twenty-three hundred. An unwritten law of the denomination is that a church shall not be dedicated until paid for, and the relentless and harassing burden of the church mortgage is unknown.

Not the least interesting of the church buildings erected by Christian Scientists is the church edifice at Schofield,

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Wis., built and owned by a society composed of children, the oldest not over sixteen years of age.

The growth of the denomination has not been due to any effort on the part of Christian Scientists to proselyte from or misrepresent other denominations, but is due to the fact that the practical application of the teachings of Christian Science has proved beyond contention to thinking people who have investigated the subject that salvation is possible and within the reach of all who faithfully and earnestly strive for it. It is not the purpose of Christian Scientists to interfere with those who are satisfied with their religious beliefs, nor do they seek to force their views upon those who do not agree with them.

It may reasonably be asked why this denomination has grown so rapidly, and an equally reasonable answer would be that in all ages humanity has been crying out for some certain demonstrable system by which it might be relieved from pain and suffering, and find health and peace and happiness, and, above all, that it might know God, whom to know aright is life eternal. Those who have turned to God through Christian Science gratefully testify that they have found health, peace, and happiness and a demonstrable knowledge of God and His Son, Jesus Christ, applicable to all their needs, and never failing when honestly applied.

The "American Encyclopedic Dictionary" says, "The foundational truths of Christian Science are the reality and allness of God, the unreality and nothingness of matter, the spirituality of man and the universe, the omnipotence of good, the impotence of evil. The demonstrative actuality of Christian Science essentially distinguishes it from all other religions of the age."

The "National Cyclopedia of American Biography" says of Christian Science: "Many peopie of the thinking class are turning to this science and adopting it, because in it they find a solid foundation, a sure abiding peace, the verification of the promises of Jesus, and a demonstrable Christ-[illegible]ity."

ARCHIBALD McLELLAN.

In *The Chicago Record-Herald.*

May 6, 1902.

Being the Impressions of an Unbeliever at the Hon. William G. Ewing's Lecture on Christian Science.

THE date is graven on the tablets of my memory by reason of certain happenings, among others, of painless surgery under the superadded terrors of anæsthetics. It had reached me that Christian Scientists taught that pain was illusion, a thing that to the Believer was not. The notion at all times struck me as humorous. It occurred to me as I passed the Queen's Hall that at that hour Judge Ewing, the foremost exponent of that diverting creed, was about to deliver his lecture inviting the consideration of Unbelievers of the views he held. In my then mood the thought came to me with the saving grace of comic relief. I suffered myself to be swept away by the current that set towards the main doors. Those gifted beings who can read between the lines may be tempted to deduce that I joined the stream with intent to scoff. Frankly, I did.

A great meeting, undoubtedly, if only by sheer force of numbers. There was hardly a vacant seat on the floor of the vast hall. Its walls were outlined by a dim row of faces, tier behind tier, all turned towards the empty platform. Faces, faces, on every hand. It made you feel rather dazed, more especially if you were simultaneously enjoying the after-effects of an anæsthetic. A great meeting surely, yet not, on better acquaintance of the constituents, a meeting one has learnt to associate with a gathering of cranks and faddists. The glow of beauty, the glitter of wealth, the stir of youth, the energy of ripe manhood, the furrowed brow of old age and deep thought made up this vast assemblage. A critical and educated congregation if ever there was one, awaiting the wisdom of a great preacher. The air of intentness that reigned impressed me. There was none of that uneasiness, that air of unrest that usually betrays a great concourse. There was none of that ripple of hacking coughs and uneasy giggling that commonly stirs its restless surface, more especially when that for which it waits keeps it waiting. The hush, the expectancy, the stillness of that upturned sea of faces was impressive. It was as if the vast audience was held under the spell of a great peace.

Whether it was so or not, I do not know. I only aspire to hold the impression of the moment.

Then two men, every-day men, in the garb of the market-place, stepped quickly across the platform and took their prepared seats. An anti-climax of the most grotesque. What went ye out for to see, ye thousand straining, upturned faces? Surely, men of such guise throng the streets? One of the two rises to speak. His words to introduce the speaker are commonplace, conventional, banal. The speaker rises. He begins his lecture, haltingly, feebly, without power. What went ye out for to see, ye foolish thousands? A reed shaken by the wind? A slight man, of nervous jerk and gesture, with none of the expected graces of oratory. It is only by reason of this magnetic hush that he obtains a hearing. The spell must, perforce it must, soon be broken.

What is this? A new sound breaks the stillness. A ripple of laughter here, a splash of human gaiety there. It is utterly unexpected, almost incongruous. The ever monotonous voice flows on. Words, words, words! But words that touch you nearly. Words you have only breathed in the silence of your chamber this man utters from the naked platform, unafraid. Is there harmony in jarring creeds? Is peace the last outcome of strife? How does this man know these secret things? And the voice gathering volume and weight with every pregnant word rings in your ears as of one who has a message to deliver, and that right urgently. "Power fell upon him and bright tongues of flame." An orator by the grace of God at last.

A ray of sudden sunlight pierces the upper windows of the dim hall. Its shaft, by some strange chance, strikes full the speaker's face. You see a face, illumined in soft radiance, the face of a man who has suffered much and after great tribulation has found peace. A face of infinite tenderness and of infinite knowledge. Gone are the wooden gestures, gone is the halting speech. This man is a speaker, silver-tongued, because he has a message to deliver, and himself believes that his message is true. Pain and darkness is of evil; hope and gladness is of good. Glad tidings of great joy, though the one thing needed be Faith. In a peroration of ringing, resonant beauty the voice dies away. As with upturned face and outspread arms he stands in the halo of flooding sunlight you realize the real beauty of the unwonted spectacle. It is the beauty of holiness that passes all understanding.

I believe now that the speaker believed he had a message to deliver and that his message was true. It may be true; it may be false. But he believed in it with his whole heart and soul—or he is the most marvelous and magnetic actor that has ever faced the public gaze.

This is an admittedly impressionist sketch, and therefore utterly without value. It is only the daub of one who aspires "to paint the Thing as he sees it to the God of Things as they are," of one who went to jeer, but who found that the jeer died upon his lips.—*The Onlooker*, London, Eng.

Let us then be ever kind,
Knowing not what grief or care
May be wearing other hearts,
That we might some sorrow spare,
Let no thought or deed of ours
E'er an extra burden add;
Let us try our very best
To be making others glad.

MARTHA SHEPARD LIPPINCOTT.

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The Lectures.

At Edinburgh, Scotland.

THE following account of the lecture at Edinburgh, was received too late for publication in our last issue.

A lecture was delivered in Edinburgh by the Hon. William G. Ewing, on Saturday, May 10. A very good summary of the lecture was published on May 12 in the *Scotsman,* our principal daily paper.

As this was the first lecture on Christian Science ever delivered in Scotland, the occasion was one of the deepest interest, not only to the members of First Church of Christ, Scientist, but also to all others throughout the country who are beginning to know something of Christian Science. There is a pretty widespread belief that it is not easy for any new movement to make headway in Scotland, and especially is this belief held with regard to the capital city; but the event proved how many there are, here as elsewhere, who wish to understand what Christian Science is.

The Music Hall was engaged for the lecture, and those who were not Scientists seemed much surprised to see the crowds of people who began to assemble fully half an hour before the lecture was timed to begin. It is estimated that about one thousand people were present, and they listened with the closest attention to the lecture, which lasted for about an hour and a quarter.

People came from many parts of Scotland to hear Judge Ewing, from as far north as Ross-shire, and as far south as Berwick-on-Tweed; while Newcastle, Durham, and other places in the north of England also sent contingents. The Edinburgh Scientists were also very grateful for the support given them by their fellow-workers who were present from London, Hull, and Manchester. They are glad to have this opportunity of expressing their deep thankfulness to God, for all His continual blessings; to Mrs. Eddy, through whom a fuller, closer, knowledge of God has been brought to them; to the lecturer, God's messenger of love to their country; and to all those whose loving co-operation ministered to the harmony and success of the occasion. Many of the visitors remained over Sunday, and the little church at 18 Duke Street was taxed to the uttermost to hold the numbers who flocked to the services.

Correspondence.

At Chillicothe, Ill.

Tuesday evening [May 20] Mr. Edward A. Kimball of Chicago delivered a lecture in Kelly's Hall on the beneficial effects of Christian Science. A fair-sized, intelligent audience greeted Mr. Kimball here for the third time. He was introduced by Mr. M. W. Kahn, First Reader of the local church, in the following very fitting words:—

Friends:—Why should I, who was born and raised a Jew and taught to discredit and reject the teachings of the New Testament, stand before this audience for the purpose of introducing a gentleman who advocates the religion of Jesus Christ? And why am I now in full accord with these teachings?

Why should I, who in late years was well known to be an outspoken agnostic, be in anywise instrumental in encouraging a religious movement that only a few years ago I strongly antagonized?

It is because I have felt the touch of its healing power; it is because this new dispensation named Christian Science, has been proven to me to be a real, palpable religion; practicable in its work, efficacious in its demonstrations, scientific in its results. It is because I have indubitable evidence that the earnest study of its literature and the application of its principles heal the sick and reform the sinner.

The gentleman whom we have with us this evening is no stranger to a Chillicothe audience, this being his third lecture here. He comes to us duly accredited by the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass.

His subject is, "The Beneficial Effects of Christian Science."

I now have the pleasure of introducing to you Mr. Edward A. Kimball of Chicago.

The Chillicothe Enquirer.

At Washington, D. C.

The lecture on Christian Science, delivered by Mr. Carol Norton of New York, yesterday afternoon [May 25] at the Columbia Theatre drew a large and representative audience. A number of government officials and visitors from other cities were present. The first and second floors of the theatre were entirely filled. Mr. Norton spoke for over an hour, and received the closest attention throughout. He was introduced by Mr. Hermann S. Hering, C.S.B., of Baltimore, who said in part:—

The lecture this afternoon is held under the joint auspices of First and Second Churches of Christ, Scientist, of this city, and is given for the purpose of presenting in a public manner a comprehensive yet concise statement of what the teachings of Christian Science are, as well as its rise and most wonderful progress from the time of its discovery about a third of a century ago. Owing to the popular misconceptions about Christian Science and to the many teachings and practices that claim to be Christian Science, but are not, the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science and Leader of the denomination, established a Board of Lectureship, composed of men and women who were thoroughly familiar with the subject and who could speak with authority and thus afford the public the opportunity of differentiation between the true and the false. On behalf of the two local churches I invite you therefore to give your liberal and impartial attention to the presentation of the teachings of this remarkable religious and reformatory movement.

I now have the pleasure of presenting Mr. Carol Norton, the lecturer of the afternoon, who will speak on the subject of "Christian Science is Applied Christianity."

The Washington Post.

At Erie, Pa.

The Park Opera House was well filled yesterday afternoon [May 11] to hear the address on Christian Science by Mr. Carol Norton, who has given the subject close study. Mr. Norton was introduced by Postmaster Sobel, and his introductory remarks were well received. Among other things Mr. Sobel said: "I was especially requested to come here to-day and preside at this meeting. It may seem curious to some, first, that a Hebrew should be requested to officiate at such a function; second, that he could consent to such an unusual request. But this age we are living in is not the fifteenth, seventeenth, or eighteenth century. It is the beginning of the twentieth, where enlightenment goes hand in hand with the intellectual progress belonging to the epoch. We are now more liberal in our views than we were wont to be. We want to investigate and find out the truths for ourselves. We are satisfied there is much good in Christian Science. We would find out its truth and profit by it."—*The Erie* (Pa.) *Herald.*

At Evanston, Ill.

Carol Norton of New York spoke at the Christian Science Church last evening [May 30] to a fine audience. His subject was "Christian Science is Applied Christianity." He was introduced by Archibald McLellan, who said: "The members of First Church of Christ, Scientist, of Evanston, have requested me to say a few words of welcome to their friends who have accepted their invitation to listen to an

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address by a gentleman authorized to speak for the Christian Science denomination. Your presence is appreciated because it bespeaks your interest in what we believe to be the most important subject engaging serious thought. No greater question can be asked than what is the relation of God to man and man to God. Christian Scientists believe that much light has been thrown upon this question by the writings of Mrs. Eddy. Firm in that conviction, they have invited you to this lecture that you may learn something more of the Principle of Christian Science, that erroneous impressions may be removed, that prejudices may be eliminated, and that you may know that Christian Science is indeed a message of hope. The gentleman who is to address you is one well qualified by education, by intellectual capacity, by close study of Christian Science, and by large experience in its practice. I have the pleasure of introducing a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Carol Norton of New York City."—*The Evanston Index.*

Kind words produce their own image in men's souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—PASCAL.

Notices.

First Members' Meeting.

The Annual Meeting of the First Members of the Mother Church will be held in the church Saturday morning, June 14, 1902, at nine o'clock.

Communion Service.

The Communion services of the Mother Church will be held in Mechanics Hall, Huntington Avenue, June 15, 1902, at 10 A.M. and 3 P.M.

The usual Wednesday evening testimony meeting will be held in the same hall at 7.30.

Annual Meeting.

The Annual Meeting of the Mother Church will be held in Mechanics Hall, Huntington Avenue, Wednesday, June 18, at 2 P.M.

Members of he Church will be admitted to this meeting only on presentation of a card of membership at the door of the hall.

The cards of membership can be obtai ed in the vestry of the Church on and after Wednesday, June 11.

Meeting of Normal Graduates.

There will be a meeting of the normal graduates of the college classes of 1889, 1900, 1901, and 1902, in Boston, Monday, June 16, 1902, at 9 o'clock A.M., in the auditorium of the Mother Church.

It is desirable that all, who conveniently can, be present, but attendance is not compulsory.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

Reports from Branch Churches.

Reports from Branch Churches to be made at the Annual Meeting of the Mother Church, to be held June 18, 1902, must be typewritten and be sent to the Clerk of the Mother Church in time to reach him on or before June 14, 1902.

Those who prepare reports are requested to condense them as much as possible. Owing to the great number of reports to be read at the Annual Meeting it will be necessary to limit reports to two minutes instead of three minutes as previously announced.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid	$4.00
Twelve or more to one address, each	3.75

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

To those who Approve and Countersign Applications.

Those who approve and countersign applications for membership with the Mother Church will assist the Clerk and also avoid disappointment to applicants if they will hold until after the semi-annual meeting, the applications which have been sent to them by applicants for their signature at a date too late to reach the Clerk before May 20, and notify them that their applications were too late to be entered.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Judge Ewing's Lectures.

THE following cablegrams have been received by our Leader and Mother from Great Britain relative to Judge Ewing's lectures delivered there last month:—

London, England, May 6, 1902.
Rev. Mrs. Eddy, Pleasant View, Concord, N. H.
Grateful thanks to you from London Church for sending Judge Ewing. Lecture grand demonstration. Hall full. Over two thousand present. Press representatives surprised and interested. MILLER.

Manchester, England, May 9, 1902.
Rev. Mrs. Eddy, Pleasant View, Concord, N. H.
Manchester lecture immense success. Thousand people present and many turned away for lack of room. Our grateful thanks for sending Judge. VICTORIA MURRAY.

MRS. EDDY'S REPLY.
Victoria Murray, Manchester, England.
Thanks, I rejoice. You are reaping what you have sown.
MARY BAKER EDDY.

Edinburgh, Scotland, May 10, 1902.
Rev. Mrs. Eddy, Pleasant View, Concord, N. H.
Beautiful lecture. Large and appreciative audience. All so grateful to you for sending Judge Ewing.
EDINBURGH CHURCH.

MRS. EDDY'S REPLY.
Lady Ramsay, Edinburgh, Scotland.
I thank God. May His blessing rest on your dear church. Judge Ewing is His servant. M. B. EDDY.

Hornsea, England, May 19, 1902.
Rev. Mary Baker Eddy, Concord, N. H.
Hull lecture great success. Accept our grateful thanks for sending Judge Ewing. HAWORTH-BOOTH, Rolston.

A Pathetic Incident.

A FEW weeks since the Associated Press sent out the following dispatch:—

"Omaha, Nebraska, May 10, 1902.

"Locked in a casket that is wrapped securely in a large American flag, and protected by half a dozen bolted doors in Judge Eller's residence, the lifeless body of young Donald Eller, who died while under Christian Science treatment, was this morning, for the second time within twenty-four hours, protected from inspection by the coroner's jury. Coroner Brailey, accompanied by the sheriff and deputies and the county attorney, appeared to view the body by force. Judge Eller said:—

"'If you accomplish your purpose, it will be necessary for you to break through four locked doors and then into the sacred chamber of death. You will find the American flag wrapped around that coffin so securely that you will have trouble removing it, and the casket is locked. You will have to burst that open. I have placed that flag there as an emblem of liberty. If it does not stand for liberty of the citizens, it does not stand for liberty anywhere. In the name of God and the rights of man, I warn you away.'

"The officers decided to let the matter rest for the time being. The body will be buried to-morrow. The coroner says he will take possession of the remains as the funeral procession leaves the house."

It seems that notwithstanding Judge Eller's refusal and warning, during his temporary absence, the coroner and a doctor entered his house by force and held an autopsy on the remains of his son. The circumstances of the case aroused much feeling in Omaha and throughout Nebraska and the West. As usual there was great exaggeration and misstatement of the facts.

Mr. Edgar McLeod, a Christian Scientist of Omaha and member of the Publication Committee for that section, writes the following calm and authentic account of the matter, which we are glad to publish:—

"To the Editor of the *Sentinel*.

"In consideration of many enquiries concerning the Eller case, together with Associated Press clippings of a sensational and misleading nature which have been received from large centers as well as remote points, we have thought perhaps it might not be amiss to give the readers of the *Sentinel* a little *resume* of the facts.

"Our local press has been very fair in its published accounts of this incident, but the Associated Press dispatches seem in many instances to have been garbled and, in some, absolutely false.

"Judging from Associated Press clippings furnished, the bulk of adverse criticism was built on three false statements: 1st, that the boy was refused a doctor; 2nd, that he suffered great agony throughout; 3rd, that no attempt was made to allay his suffering. These statements are absolutely foundationless.

"His father asked him if he wanted a doctor, saying, 'If you do, you shall have the best in Omaha.' The boy said he did not want a doctor, and as he was fifteen years old and well developed in mind and body, his father judged him to be entirely capable of making his selection of treatment.

"There was pain at short intervals during the first few days, but after the fifth day scarcely any pain.

"There never was a hint at neglect. He was given the most tender and considerate care throughout; a trained nurse employed and Christian Science treatment given daily.

"There was a steady gain up to, and in fact he was convalescing on, the day when the doctor, sent by the authorities, invaded the sanctity of their home, and all persons closely in touch with the case feel certain that the anxiety and agitation aroused thereby were the cause of his relapse.

"'Clothed in a little brief authority,' a few men have undertaken to cross the threshold of the home and prescribe the method by which its sick shall be treated. Well knowing that everything in the power of his family was being done for the comfort and recovery of the boy, the forced autopsy, followed by what proved to be not an investigation but a persecution, was a clear proof that it was not so much a solicitude for the boy which actuated their original move of forcing medical attention, as an attempt to rule out the Christian Science healing.

"This last step, while a sore trial, calling for sweet patience from his family, was the incident which quickened the community and turned the tide of public opinion in favor of Judge Eller and his family, exemplifying Norfolk's sagacious advice to Buckingham:—

> Heat not a furnace for your foe so hot
> That it do singe yourself.

As a proof of this, on the last day of the proceedings the coroner said, he would give five hundred dollars to be clear of the affair.

"In a half column of short interviews with prominent lawyers and judges published by one of our leading dailies, there was an agreement of expression condemning the

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measures resorted to in holding the inquest, as most cruel, unjustifiable, and unwarranted by the law. In a column editorial the *Omaha World-Herald* denounced the forced autopsy and subsequent inquest as brutal and unwarranted.

"The sweet calm and repose with which Judge Eller and his family have met the storm of hatred and persecution has won not only for them, but for our Cause here in Omaha, many warm friends, and impressed us anew with our revered Leader's sweet words of promise, Science and Health, page 571, "Clad in the panoply of Love, human hatred cannot reach you."

"Yours in Truth,

"EDGAR MCLEOD,

"Iler Grand Hotel."

The unhappy incident brought forth much newspaper comment, the following exceptionally able and earnest editorial from the *Central Farmer* of Omaha being a fair reflex of the public sentiment of that section:—

"A DOCTOR'S WAR.

"Omaha has been all torn up the past week over the death of a boy. It is supposed that the disease was appendicitis, resulting in peritonitis, but that is not what worried some people till they became frantic. It was because the boy was not 'treated' as these people thought he ought to be treated.

"Judge J. W. Eller is a man of more than ordinary ability and has occupied a position of honor and distinction at the Omaha bar. He has committed the unpardonable crime of doing his own thinking and is a Christian Scientist. He believes with his whole soul that he is right in his beliefs. His family believe with him. Death comes to all families, and Judge Eller has lost a wife and now a son since their adoption of the Christian Scientist beliefs, and Omaha is in spasms. Many other mothers and sons have died, but their deaths have created no comment. The public is educated to the belief that if certain schools of medical thought are consulted in case of sickness, the patient will recover if recovery is possible, and if death results, no blame attaches to any one. But if some other method of treatment is used aside from that adopted by the profession, if recovery occurs, they say the person was not much sick anyhow, and if death occurs, they roar and rant and assert that if their methods had been followed, the patient would have recovered. Perhaps so, and perhaps not. In this case, Judge Eller has been mercilessly persecuted for opinion's sake. He did what he considered best. If he made a mistake, the loss of a son is punishment enough without hounding him with the maledictions of a thoughtless rabble led by designing men whose motive is to deter other men from thinking and divert the 'medicine business' to their own offices.

"The press of the city at first was with the rabble and the doctors. It applauded the coroner in his act of brutality in entering the house against the protests of the family and in the absence of the father, and cutting open the body and conducting a post-mortem examination. The brutal act was done in the absence of any suspicion of foul play, but solely to appease the clamor of the medical fraternity. It was declared that an inquest would be held, and then it was that Judge Eller rose again to the full stature of a man. He placed the body of his boy in the casket and locked it. Then he wrapped it about with the American flag, and locked all the doors of his home—his castle. The coroner, the sheriff, the county attorney (by his deputy), and a coroner's jury appeared. Judge Eller opened an up-stairs window and asked what was wanted. They replied, demanding to enter and view the body. Then Judge Eller spoke as follows:—

"'If you attempt to accomplish your purpose, gentlemen,' he said, 'you will find it necessary to break through three or four locked doors. You will find it necessary to break into that sacred chamber of the dead. You will find the American flag wrapped about that casket so securely that you will have difficulty in removing it. And when you have done all this you will find the casket that holds the body of my son closed and locked. You will have to break that lock before you can reach his body.'

"The judge continued in tones that were at once passionate, agonized, and pleading, 'Gentlemen, I have secured that casket in the folds of the American flag. I have placed it there as the symbol of liberty—as the symbol of a citizen's rights. If it does not stand for the rights of the citizen it is not the flag of liberty anywhere on earth. Let me implore you to take this matter home to yourselves, each and every one of you. Consider it in the light of your own firesides and of your own families. Think, I pray you, before you go further. If then you conclude it is your duty to break into my home, to inflict further misery upon me and upon my family, to desecrate that sacred chamber of the dead, you will proceed not only against my wishes, but in defiance of every law of God and man. For enter this house of mine, my sacred castle, with my consent, you never shall.'

"There was a silence for a moment, a silence so intense that it was painful. Then the sheriff spoke.

"'Well,' he said, 'if you take that position, Mr. Eller, I guess we will have to place you under arrest. You cannot resist the coroner in the performance of his duty.'

"'I am resisting nothing,' replied Judge Eller. 'I am here peacefully in my own house. But arrest me if you will. I am not afraid of jails. They have no terrors for me. In defence of the sacred rights of the American citizen I would proudly yield up my life, if need be.'

"Then Judge Eller closed the window, took his seat in a rocking chair while his daughters gathered about him and wiped his dripping brow as he sat and watched the officers of the law in consultation below.

"After consultation the officials withdrew, not caring to break locks and tear the flag to accommodate the doctors.

"As noted above, the city press at first was with the doctors, but has recovered somewhat its equilibrium, and on last Sunday the *World-Herald* had the following noble utterance on the subject:—

"'MAJESTIC PATHOS.

"'The powers conferred upon a coroner are broad, and yet even broad powers must be exercised with intelligence. The coroner of Douglas County did not entertain the slightest notion that the Eller boy came to his death through foul play. He knew that this boy, during his illness, had been treated by the representative of a peculiar doctrine, but he did not even know that had the lad been treated by the usual scientific methods his life might have been spared. Indeed, the autopsy seems to have revealed that even the doctors would have failed.'

"But all this is neither here nor there. There was a time when the authorities might have done something in a practical way. That was when it was first reported that a boy of tender years lay without the generally recognized medical attention.

"But when the coroner and his doctor visited that little home and held an autopsy in the absence of the parent, refusing to await the father's return, they were guilty of an act of brutality which, for the good name of this city, it is to be hoped will never be repeated.

"There are not many of us who are capable of sympathizing with the doctrines of Mr. Eller, the Scientist; but there are thousands of us who can sympathize with the grief of Mr. Eller, the father. There are not many of us who would care to encourage the peculiar form of treatment to which Mr. Eller is devoted; but there are not many who will endorse the persecution of any man, because of his opinions and his belief, however peculiar those opinions and that belief may appear to some of us.

"It will occur to a great many fair-minded men that this unhappy father, in the parlance of the street, has not been

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given 'a fair shake.' All the interest which all of Mr. Eller's critics may have in the 'cause of humanity' and in the interest of 'science;' all the boasted love and affection they may have for their 'fellow-beings,' outside of themselves and their immediate family circle—all these combined would not equal the love of this stricken parent for his child. And all the indignation which these people manifest because of the unhappy result of a foolish experiment is incomparable with the enormity of this father's grief.

"However much one might disagree with certain doctrines, there is something superb about a little handful of men and women standing up in the face of a great and overwhelming public prejudice and upholding that which they believe to be the truth.

"When this grief-stricken father wrapped the casket containing his precious dead within the folds of the American flag, and, knowing that he had committed no crime, defied the authorities, even the most thoroughly law-abiding among us could not avoid recognizing the majestic pathos of the situation."

Under the head of "Liberty," the editor of the *Gage County Democrat* thus graphically wrote:—

"Among the things guaranteed by the laws of our land, are the right to such religious beliefs as the individual may prefer; also the theory that the home is one's castle, and that it shall not be invaded except upon due process of law.

"However, in these strenuous times, when outrages are applauded, and bigotry denounces the right to worship according to the dictates of one's own conscience, little regard is paid the laws or usage of the land.

"Last week a young man, son of Judge J. W. Eller, died in Omaha. He was a Christian Scientist. He was asked by his father if he desired a medicine doctor, and said he did not. He died.

"The society for the regulation of everybody's business was shocked to think that a man should be permitted to die without the aid of a doctor. The coroner empaneled a jury and proceeded to Eller's residence to hold an inquest. Judge Eller refused them admittance.

"The officer had no warrant from a court. Eller had not been charged with the murder of his son. There was no complaint of neglect, except that the young man, in the full possession of his faculties, had declined to accept medical treatment, or to submit to the surgeon's knife, preferring to place his trust in God, and live or die by his religious belief.

"But the officers were not to be thwarted in their designs.

"Mr. Eller left his home for a short time, and the coroner and a doctor improved his absence by entering his home against the protests of the family, breaking through the door to the room where the body lay, when refused the key. The doctor cut into the body to discover the cause of death.

"His conclusion was that the young man came to his death from peritonitis, due to appendicitis, and as appendicitis has a cause, he thought that if the case had been taken in time, the boy might have been saved.

"This is one of the most dastardly outrages ever perpetrated upon the rights of the living and the person of the dead, and all to gratify a morbid curiosity, stimulated by a fanatical irreligious sentiment.

"The liberties guaranteed by the Constitution are being abridged."

The case, as a whole, is a history-making one. Volumes, almost, might be written upon it. We, however, shall leave it where the able and fair-minded non-Scientist editors have left it. We add only that the Bar of Omaha were a unit in saying that Judge Eller's position was right in law. His home is his castle. He had a right to defend it against all intruders. There was nothing about the case in question to warrant a forcible entry for the purpose of making an autopsy. All liberty-loving people must admire Judge Eller's brave stand for his own religious convictions and those of his son.

Among the Churches.

Opening Services at Rochester, N. Y.

On Sunday, May 4, 1902, First Church of Christ, Scientist, of Rochester, N. Y., held its opening services in its new church, corner of Alexander and Cobb Streets.

In addition to the Lesson-Sermon for the day addresses were made by Miss Sarah A. Pine, First Reader; Mr. B. C. Harned, Second Reader, and Rev. Arthur R. Vosburgh, member of Board of Lectureship.

The service was repeated in the afternoon and evening, the house being filled at every service. In the evening the sermon was omitted and letters of congratulation and good cheer from many parts of the United States and Canada were read. The day was a joyous celebration of our transition from "tent to tabernacle."

Our church was acquired, improved, and furnished at an expense of about seventeen thousand dollars.

The address of the First Reader, Miss Sarah A. Pine, was in part as follows:—

Dear Brethren:—It is with grateful hearts that we open our service in this house to-day.

We extend a cordial welcome to our beloved brethren, friends, and neighbors, who join us in gratitude to God for the demonstration which opens this church edifice,—the first in this beautiful city to be devoted to the worship of God as taught in Christian Science. Here, in quiet and peace, we may listen to the truths set forth by its Pastor,—the Bible and "Science and Health with Key to the Scriptures." May we ever heed the truths taught therein, each day learning more love, charitableness, and forgiveness. May these walls ever echo harmony, joy, and peace. May the unity of past years grow more and more perfect, and the One Mind become more and yet more apparent. May this blessed Truth lead each and all of us into closer communion with God and His Christ, into a more loving and appreciative understanding of our Leader and Mother, who discovered and gave us the Key which unlocks the Scriptures and reveals to us the great truth of spiritual Being, explaining the teachings of Jesus and calling us to higher and holier living, that we may be followers of him and do the works which he commanded. May the spirit of the Lord God be upon us, anointing us to preach good tidings unto the meek. May he send us to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound.

As we gain even a little understanding of the Science of Christianity, we are enabled to heal the sick and cast evils out of ourselves and others thus rising to higher thought and holier purpose.

Mortals have asked, What is Truth? This question passed down the ages not fully answered, until Christ, the Messiah, put forth the answer in parables and in the words which made the hearts of his disciples burn within them. The question was answered and mortal man had only to lay hold upon this Truth and its fulfilment, to lose his sense of error, and gain the understanding promised by Jesus; but like the Israelites of old, he turned aside from the true path,—wandered from the Christ-Truth, the gospel of Love, into the labyrinth of selfish and sordid beliefs. Losing sight of the mission of the Christ, he came to worship Jesus as a personality, instead of beholding his dual nature, and recognizing the impersonal Christ. Lost in the maze of unbelief, he preached that the day of miracles,—marvels to human belief,—was past, instead of realizing that the invisible Christ is the same yesterday, to-day, and forever.

In such a chaotic state of religious thought many were led to doubt the validity of the Scriptures. At this period the time was ripe for a re-awakening to the true spiritual understanding of Christ's words and works. About the year 1866 Mary Baker G. Eddy, a woman of broad educa-

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tion and great spirituality, when seemingly on her death-bed, was instantaneously healed. Desiring to learn how she was healed in order that she might heal others, she retired with her Bible, seeking the revelation of the Science of Christianity. For three years she sought prayerfully, and it was given her. She has placed it before the world in her book, "Science and Health with Key to the Scriptures." Through this understanding the sick are healed, the sinner is reformed, and harmony is restored. Again are echoed the words, "Glory to God in the highest, and on earth peace, good will toward men." "Come unto me [Christ, Truth], all ye that labor and are heavy laden, and I will give you rest."

Is it a wonder that we accept these teachings and hold tenaciously to them when they have freed us from sickness and sin; led us into closer communion with God; awakened in us a deeper and holier love for the Christ; made us more charitable and forgiving toward our fellow-man; given us dominion over evil; and through self-abnegation and a more righteous living, they have given us the sweet assurance of rest and peace? Do we not know that this must be the true explanation of the teachings of the Christ? If the fruit is good, must not the tree be good? Can we turn away from that Truth to which every high and holy thought responds amen? We cannot. "And I, if I be lifted up from the earth, will draw all men unto me," said Jesus. Unveil the Christ, show him to be what he truly *is*, the idea of Love, and he will draw all men unto him. Being drawn to the Christ who overcame sin, sickness, and death, can we fear anything except to disobey him?

We look admiringly at the change which has been made in this old but well-built edifice. We are thankful for the harmony our demonstration has brought out. It is the result of thought, aye, a deep religious thought. We have realized with the Psalmist that "Except the Lord build the house, they labor in vain that build it."

This is but a temporary building, in which we may worship until our thought has expanded into a larger and better expression,—a more perfect symbol of the true church. As we have worked for this demonstration, we have remembered that of old, God required His people to bring as their offering, the firstlings of their flock. They were to be without spot or blemish. So have we given of the first-fruits. Our purest and best offering has been given to this Cause,—the Cause of the Lord of Hosts, and it has been poured into the lap of the Great Giver, willingly, cheerfully, yea, with hearts overflowing with gratitude. We must ever remember that the true Church is a house not made with hands, eternal in the heavens. This is the Church for which we are all seeking. By the light which illumines the sacred Word through our text-book, "Science and Health with Key to the Scriptures," we are able to understand the plan of salvation set forth by the Messiah, who declared himself to be the Resurrection and the Life. We realize that this plan is the essence of forgiveness, blotting out as a thick cloud our transgressions and as a cloud our sins, which proves the plan to be born of Truth and Love. A Truth, unchangeable, the same before all time, and now, and forevermore. A Love, whose hallowing influence, like a pebble-born wave, shall widen and broaden until it reaches earth's remotest bound, purifying, ennobling, and spiritualizing the thought of all mankind.

Following is an extract from the address of the Second Reader, Mr. B. C. Harned:—

While for a number of years this society has held its place as a separate and distinct organization among the churches of our city, its local habitation has been such as somewhat to seclude us and in a measure circumscribe our work and so limit our usefulness. And now we cross the threshold into a new experience.

With this beautifully arranged and thoroughly equipped house of worship, we to-day take our place along with our sister churches prepared to offer to all such accommodations and privileges as will enable them to participate in our various services with pleasure as well as profit. This church by no means represents the full strength of Christian Science in this city. We have a sister church known as Second Church of Christ, Scientist, an energetic, flourishing society, now holding services in Powers Building, but looking forward to a church home of its own in the very near future, as it already has a building fund equal to what ours was when this property was purchased.

In 1887 Miss Pine quietly and without ostentation took up her work of healing the sick who came to her, which resulted in the establishment of meetings at her house, 25 Elm Street, where those who had been healed were instructed in the Truth that had helped them. The average attendance was less than a dozen persons.

The numbers, however, increased so rapidly that more room soon became necessary and Miss Pine removed to Cumberland Street, where her spacious parlors were soon overcrowded, the attendance reaching about sixty.

In 1890 the meetings were held in Odd Fellows Building, North Clinton Street. Still the work grew, and in 1891 the rooms over 15 East Avenue were taken, a reading room and dispensary established, classes instructed in Christian Science, week day and Sunday services held, and Sunday School for children conducted.

Twice during the occupancy of this was the assembly room enlarged to accommodate the growing congregations.

In April, 1894, the Society was organized into a church and incorporated under the laws of the state of New York.

In 1897, having again outgrown our accommodations, we secured beautiful rooms in the Triangle Building which in turn had to be abandoned after two prosperous years on account of the growth of the congregations.

The next move was in 1899, and placed us in a large hall in the Cox Building, where we have prosecuted our work for the past three years.

Early last year it became evident that the time had arrived for our church to be making preparations for a permanent home. This property was purchased, plans made, and the work of reconstruction begun in December last, and carried to such a stage of completion as enables us to-day to throw open the doors of this edifice to the public.

To our friends and neighbors who from time to time have manifested such a kindly interest in this enterprise, and to the faithful, self-sacrificing students and friends who by their substantial munificence have made its completion possible, I on behalf of the church committee tender most grateful acknowledgments. And to you who have accepted our invitation to this opening service, we extend a most cordial welcome, assuring you that at all times when this house shall be open for public worship, we will greet you with true brotherliness, irrespective of class or condition; thus endeavoring. to exemplify the teachings of him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Rev. Arthur R. Vosburgh spoke as follows:—

The opening of this church marks an epoch in the work of Christian Science in Rochester, and will call renewed attention to Christian Science as one of the rising movements of the day. Simply as indications of what has already been achieved, it will be of interest to note that there are now six hundred and eighty-three churches holding public services and advertised in *The Christian Science Journal*. Of these churches it would be a conservative estimate to say that not less than one hundred own their own church buildings; these—according to the needs of their communities—ranging in value from one or two thousand dollars to several hundred thousand dollars each.

Now it is evident that a work that is establishing itself on such permanent foundations is not merely a fad or a passing enthusiasm. One who in the most casual way

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investigates this movement is impressed by the moral earnestness, the enthusiasm, and the devotion that inspire it, and will ask what is to be its future and what is its mission for the world.

Time would fail, and this occasion does not call for entering into any sufficient statement of even one of the different lines of thought involved in an explanation of Christian Science. But in the associations that cluster around this time and this event, it is fitting that we note this, that Christian Science stands for all the ideals of Christianity. The heritage of Truth left by the Founder of Christianity and brought down to us by generations of saints of the Christian Church, in Christian Science loses not one of the elements that have made men more reverent and righteous before God and more kindly toward their fellow-man.

Every new movement having any religious significance has been denounced as heresy. Not a Christian denomination exists but has had its early baptism of opposition and persecution. The heralds of a wider freedom have always met the earnest and often conscientious resistance of those who could not see that the new did not come to destroy but to fulfil the ideals of the old. Another generation comes and sees what the spiritual pioneer has accomplished, and then it comes to pass that "the heretics of yesterday are the saints of to-day."

The word orthodoxy has been overridden and abused, and has been pressed into unworthy and unloving service. And this has been because it has been measured by the loveless enforcement of a creed rather than by the standard of a Christly life. Jesus has given us one only standard of orthodoxy,—that of Christian living: "By their fruits ye shall know them." The only test to which Christian Science can be put to answer the question whether its work be Christian or un-Christian, whether it be orthodoxy or heresy, is in the effect it has on the character and lives of its adherents.

And yet there are certain great lines of Truth that run through the teachings of Jesus and that the experience of the centuries has proven vital to his church; truths that stand out bold and clear, and that must not in any smallest wise be sacrificed or compromised. These vital, fundamental elements of Christian truth may be summed up in these four things: (1) A belief and understanding of God as a Being on whom we are dependent and to whom we are morally responsible. (2) A belief in the Bible as the revelation of God's word. (3) A belief in Jesus as the "one Mediator"—the one Wayshower—"between God and men." (4) The necessity of a radical conversion—a repenting from all evil and receiving and living the Christ life. These great truths are such an inherent, essential part of the teachings of Christian Science that all Christian Scientists are renewedly and increasingly emphasizing them in thought and life.

Not many years ago it was quite the usual thing to characterize Christian Science as the work of evil. To-day the Christian critic who has given it enough investigation to make his opinion valid will acknowledge it as having much of good, and as being in very large measure Christian in its spirit and in its ideals. A few years more and those who have the open vision that is always given to the sincere and true will gladly recognize that Christian Science comes with a heaven-bestowed mission, and that its relation to Christendom has been truly stated by Mrs. Eddy: "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality" (Miscellaneous Writings, p. 21). As Christian Science is understood it will be hailed with hope and joy; and to the woman, to whose selfless love and tireless effort we owe its message of Life, the world will bring its guerdon of gratitude and praise. Among the names of those whose work for the coming of the Master's kingdom has wrought to bring men nearer to God and to their fellow-men, none will be more tenderly hallowed in lofty esteem and loving regard than that of Mary Baker Eddy, the Discoverer and Founder of Christian Science.

Annual Meeting at Binghamton, N. Y.

The annual meeting of Second Church of Christ, Scientist, Binghamton, N. Y., was held May 8. The reports of officers gave evidence of prosperity, both spiritually and financially. Our membership has more than doubled since our organization in 1900. Our congregations are steadily increasing.

Since December, 1901, we have furnished two rooms, where we hold our Sunday and Wednesday evening services. Our reading room is open every day from 2 to 4 P.M.—MRS. LIZZIE C. BARNES.

Church Notes for June.

THE following churches appeared for the first time in the June *Journal*:—

First Church of Christ, Scientist, Chenoa, Illinois.
First Church of Christ, Scientist, Fredonia, Pa.
First Church of Christ, Scientist, Middleburg, Neb.
Second Church of Christ, Scientist, St. Louis, Mo.
Third Church of Christ, Scientist, Brooklyn, N. Y.

New churches which were formerly advertised as Societies holding regular services.

First Church of Christ, Scientist, Oklahoma City, O. T.
First Church of Christ, Scientist, Pipestone, Minn.

Regular services were announced for the first time at,—

Bloomfield, Nebraska; Eugene, Oregon; Janesville, Michigan; Johnstown, New York; Stanton, Nebraska; Victoria, British Columbia; Wellsboro, Pennsylvania.

Notice of the uniting of churches has been received in the case of

First and Second Churches of Christ, Scientist, in Baltimore, Maryland.

Notice to Visiting Scientists.

IT is suggested to all those visiting Boston for the Communion Service or Annual Meeting, having taken advantage of the reduced rates made by the various railroads for these occasions, that they read their tickets carefully and familiarize themselves with the conditions of the contracts on their tickets and abide thereby.

There will be various forms of tickets sold, and some certificates issued requiring vise by Special Agent, who may be found at Mechanics Building, Sunday, June 15, from 9 A.M. to 6 P.M., and on Wednesday, June 18, from 1 P.M. to 6 P.M., and on Monday, June 16, and Tuesday, June 17, at the church edifice, corner Norway and Falmouth Streets, from 10 A.M. until 5 P.M. each day.

Those tickets and certificates which are good for extension of time, should be deposited on or before Saturday, June 21; and upon payment of fifty cents the return limit will be extended to July 31; if ticket reads by the Boston & Albany Railroad, it should be deposited at City Ticket Office, 366 Washington Street, Boston. If by Boston & Maine Railroad, at City Ticket Office, 322 Washington Street, Boston, or if by New York, New Haven & Hartford Railroad, at City Ticket Office, 3 Old State House, Boston (Washington and State Streets).

Tickets from New York City having an order for return ticket, must be exchanged for such return ticket at *ticket office, Terminal Station,* foot of Summer Street, *and will not be exchanged at any other ticket office or Station.*

Passengers holding these orders for return tickets to New York City, should present themselves at Terminal Station at least half an hour before starting time of the train they expect to take.

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From Our Contributors.

Criticism vs. Praise.

BY W. E. B.

A CAREFUL consideration of human criticism and praise yields much food for thought. Our text-book, "Science and Health with Key to the Scriptures," clearly shows us that the way to escape all the ills of mortality is to become conscious of Truth, and it also teaches that before this goal is reached, we have much work to do in overcoming all that is unlike Christ. One of the most helpful agencies to this end is criticism. It matters little whether it is just or unjust. In either event it enables us to throw the search-light of Truth in the direction indicated. If unjust, no harm has been done, but on the contrary we are provided with an opportunity for demonstration. If the criticism is merited, then should we look upon it as a most helpful friend who has called attention to an error in our problem and thus given us an opportunity to correct it.

Suppose one were a sculptor who had devoted much thought and time to his image in stone and had at last apparently finished his work. He is now ready to send his creation to be judged as to its merit. At this point a friend calls his attention to a bit of marble that needs chipping off to make the work symmetrical, and the grateful sculptor hastens to knock off the marring particle, realizing that his friend has rendered him an invaluable service. So if we are really in earnest in the work of bringing out the perfect man, we shall welcome and even desire criticism at all times in place of its opposite called praise.

Mortal mind likes to listen to smooth sayings, and if it cannot get others to praise its actions it cultivates self-praise. This attitude of thought which craves and seeks praise or commendation loses sight of one of the most important points in acquiring an understanding of Truth. In this connection, Jesus said, "I can of mine own self do nothing." A realization of the truth of this statement will eradicate the longing for praise and will create an earnest desire to direct praise where it rightfully belongs,—to God. Science and Health teaches explicitly that at best we are only reflections of Truth; that we of ourselves cannot create or originate anything. Hence we are not entitled to praise and we should not receive it when offered. Praise puffeth up, creates self-satisfaction, and blinds us to a knowledge of the true and only cause—infinite Mind, while criticism, if we are in earnest, awakens us, improves our mental condition, clears the vision, and promotes growth.

In fitting conclusion let us listen to what our Leader says in "Miscellaneous Writings," p. 356: "The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science. One can never go up, until one has gone down in his own esteem. Humility is lens and prism to the understanding of Mind-healing; it must be had to understand our Text-book; it is indispensable to personal growth."

Independence.

BY CATHARINE VERRALL.

WHEN I first heard of Christian Science I had gained what I thought was independence. I was earning enough to support myself, I was trusted, and had work that I liked, and yet I never felt poorer or more dependent in my life. I could not understand why I should be so discontented, so hungry, and dissatisfied. Now I know that dependence on materiality always brings with it a sense of insecurity. Whether we depend on our own work or on the work of another, our prop will surely fail us. It is only when we gain a foothold on the rock, Truth, and resolve to keep our place that we can stand firmly and securely, knowing that in Truth none desire our place because all have their own place and are satisfied with it.

Our work is to destroy the sense of self and to bring our will into accord with the will of God. If each one is doing his own work faithfully, he will not only be happy and useful himself, but he will encourage others to do their work, knowing that he could not do it for them. The desire to do another's work is not love but self-conceit. If we truly love our neighbor we shall labor to awaken in him the consciousness of power which God has given to all His children, and encourage him to use the gifts that God has given to all impartially.

The question is often asked, In what way is Mrs. Eddy better than other good people? what has she done that others have not done? She has done this: she has lived so closely to God and has obeyed His voice so implicitly that she has heard His voice more clearly than others and therefore understands Him better. She says, as Jesus said, and is proving as Jesus proved, that the healing of sickness as well as of sin, still follows those who believe, that is understand, the teaching of the Master. She asks none to believe anything because she says it, but because she loves her fellow-men, she asks them to prove for themselves that evil can be overcome through the understanding that God never made it, for all that He made is perfect.

Obedience.

BY CHARLES FELLOWS MEEK.

EXPERIENCE has proven to me many times that blessings are always derived from obedience to divine Principle.

The Truth revealed through our beloved Leader, Mrs. Eddy, has so greatly blessed the whole human family, that eternity can reveal only a part of the infinite blessings bestowed upon those who are obedient to what God voices through her.

Who would for one moment doubt or question the science of mathematics? Can any one doubt this Science of Christ that is rescuing thousands from sin, disease, and despair? Ignorance may doubt, but nothing else can, as Truth when understood, needs not belief to demonstrate its unchanging Science.

When suffering from a so-called incurable disease, I realized that, if healed, the healing must come through obedience to divine Principle. Many times I tried to realize these words, "Become conscious for a single moment that Life and Intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints" (Science and Health, p. 14). The wonderful healing I have experienced has come through knowing how to be obedient and then being obedient in as great a degree as possible.

The demand to turn forever from all sensuality to the eternal harmony of Mind, meant better health every step of the way toward possessing this Mind that finds only pleasure in spiritual purity.

The Song of Hiawatha.

BY H. B. K.

A FEW days ago I was telling some little children the story of "Hiawatha." After hearing of his love for the birds and how he talked with the squirrels and rabbits and called them his brothers, one little girl said: "But why do not the birds come to *me?* Why do they fly away? I love them; I would not hurt them." I answered, "Because they do not know you are good and gentle; if they knew you they would not be afraid."

This brought to me a very clear realization that as we come to know God as omnipresent Love, no fear or doubt can separate us from Him, for we shall feel perfectly safe in the consciousness of His presence.

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Testimonies of Healing.

We live at an elevation of nine thousand feet above sea-level in South Park, Col., on a hay ranch. We have a family of six children. For the past thirteen years, I have demonstrated Christian Science to the best of my ability, meeting the ills that attend life with ordinary success in some cases, and in some cases with extraordinary success, and teaching my children by example as well as precept, the Truth as taught in Christian Science.

Clarence, my oldest child, has been a zealous student, and has accepted and made a practical demonstration of Christian Science. Two years ago last August he was repairing a fence, when, seeing a thunderstorm fast approaching, he thought to take his tools to the barn and do some repairing there, and so be sheltered from the rain. Just before reaching the barn he was struck by lightning. A younger brother, who was in the barn, was shocked by the same bolt, but on recovering consciousness started at once to look for Clarence. He found him lying prone on his back, the eyes wide open, and apparently lifeless. He hastened as fast as his condition would allow to the house and exclaimed: "Oh, mother! lightning has killed our Clarence." "No, not killed," I said. "There is no death in God. Truth can save him!" My husband and I ran to Clarence. We found every sign that usually attends death. We all knelt and declared that God is Life and God is all, and that there is no other power. After a lapse of fifteen minutes he gasped for breath. We then carried him to the house. With his first consciousness came the words: "Mamma, treat!" Little by little respiration became natural but his sense of hearing was entirely gone. Though I was shocked almost beyond measure, I never so clearly and truly realized the Truth.

We found that the bolt of lightning had struck his head, passed down his back and breast, meeting at his waist, then passing down the back of right leg and the front of the left leg, thence into the ground. On each side of him the ground had many holes as though it had been fired into by bullets. His hat had only a little of the rim left, the crown being entirely blown to pieces as by an explosive. The top of the leather boot on the right foot was torn entirely off, and the left boot was filled with small holes like a pepper box. His flannel underwear was scorched throughout and jaggedly torn in many places.

I sent for help and two Scientists spent the night with us. One of them treated him for two weeks, and after that I treated him. His sense of hearing was manifested after four days, and steadily improved. The burns on his chest and back healed quickly; those on his legs, which in places were some three inches wide and deeply burned, healed in a short time.

The demonstration was a wonderful proof of the power of Christian Science to meet every claim and to enable us to know that God's power is a present help in every time of trouble.

While the healing was not instantaneous and it required a great deal of work to make the complete demonstration, he says he can now truly say every seeming effect of the stroke has vanished under the power of Truth. We have since had many wonderful manifestations of the power of Truth over error, and we thank God for the blessings we receive daily through Christian Science and for our dear Mother in Israel who through Science and Health gave to us this blessed Truth.

MRS. ALICE M. HUBBARD, Fairplay, Col.

Fourteen years ago my heart awoke to gratitude to God and the dear Mother at the same time. After a patient and persistent effort of three months' duration, to procure a copy of Science and Health (during which time I had visited every bookstore, and many of the second-hand bookstores in the city of St. Paul), and had failed to find it, I at last remembered that the stranger who told me I might be healed, had mentioned a name, and McVicker's Theatre Building in Chicago as being in some way connected with the work. I sent there for information regarding a book called Health and Science, and the return mail brought me the book, and in it I at once found sure promise of deliverance from valvular heart disease, with all the accompaniments, such as extreme nervousness, weakness, dyspepsia, and insomnia. I had suffered from these all my life, finding no permanent relief, even, in material remedies, and no hope of cure at any time. Only those who have been held in such bondage and have been liberated by the same means, can know the eager joy of the first perusal of that wonderful book.

Half a day's reading convinced me that I had found the way to holiness and health. I read on, thinking only of the spiritual enlightenment, content to wait until I should be led to some person who would heal me; but old things had passed away, and all things had become new. I was completely healed before I had met a Scientist, or one who knew anything about Christian Science, and before I had read a line of any other Christian Science literature except one leaf of a tract; so it is absolutely certain that the healing was entirely impersonal, as was also the teaching, which enabled me to begin at once demonstrating the power of Truth to destroy all forms of error.

While at that time Science and Health seemed enough to command unceasing thanks to our dear Leader, I learned to appreciate the value of all the other evidences of her watchful care and love for her children, in the priceless gifts of her other works, and the *Journal* and *Sentinel* coming into our homes as they do each month and week, with a presence like that of dear helpful friends. In return for all these blessings let us "watch and pray."

E. J. W., North Yakima, Wash.

It seems difficult to express in mere written words my gratitude for Christian Science. The fact is, Christian Science has done everything for my husband and myself. The understanding of God and the Science of Being gained from the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," has brought out harmony in our home where before there seemed to be nothing but discord.

Before learning about Christian Science, nearly five years ago, I had been for twenty years a sufferer from chronic sick headaches. These have been entirely overcome through the understanding that sickness is not of God and is consequently unreal.

About three years ago I fell and partially dislocated my ankle. I was alone at the time, and for a little while the pain seemed intense. I immediately began to meet the suggestions of error with the denial of their reality and the affirmation of the allness of God. In a few minutes I was able to walk home and in a few days was perfectly well, having in the mean time performed all my household duties with practically no inconvenience. I had a somewhat similar experience once before when a believer in the law that matter has sensation and can be swollen or inflamed. Then I had to sit for two weeks with my foot in a plaster cast and for several months afterward I suffered more or less if I was on my feet for any length of time.

I love Christian Science because it is practical and teaches a religion for every day. There is not a moment of the day but we can use it and be benefited. My heart is filled with gratitude to our dear Leader and beloved Mother, Mary Baker G. Eddy, who has revealed to the world this Truth that makes us free. Christian Science is truly a panacea for all our ills, a blessing to all mankind.

MRS. E. C. McD., Chicago, Ill.

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Religious Items.

The Church Standard quotes the following from Rev. Robert Edward Bartlett in the Bampton Lectures: "Prayer, almsgiving, outward observances, all must have their root in love or they will become cold and dead and meaningless. And yet, on the other hand, we may not let our religion evaporate into a sentiment, a perfume; we must serve God not in the oldness of the letter, not as a matter of routine, of law, of respectability, of social position, but in newness of the spirit, with the new energy, the new enthusiasm, the new hope with which Christ inspires his servants. Not less but more obedience, not less but more self-sacrifice, is demanded of those who are not under the law, but under grace. And we upon whom 'the ends of the world are come,' are ever tempted to think that we are wiser and more enlightened, more free from superstitions than men of past generations, and to despise the simple faith of earlier days—let us see to it that with our wider knowledge, our more unfettered thought, there be not less of holiness, of simplicity, of purity, of faithful obedience to duty and to conscience, than there was in the life of those who knew nothing of our eager questionings, of our intellectual restlessness, but who knew Christ, and the power of his resurrection."

According to *The Church Standard*, the *London Spectator* quotes Mr. Balfour, in a speech on Church extension at Glasgow, as saying:

"The defiant disbeliever is becoming rare, while the unbeliever who distrusts, but does not say or even feel the impulse to say, 'Lord. . . . help thou mine unbelief, is daily adding himself to a great host. And it is equally certain that if any of these tendencies prevail, conduct which is now so exalted will have lost its base. . . . The Altruists forget that if Christ was only a great philosopher, if he was capable of radical error as to the destiny of man, and had no right to give an order, we are all thrown back on our own thoughts as absolute guides of conduct. . . .

"That the convinced Christian must be an altruist we cordially admit, but without the religion of Christianity, without the doctrines at its base, altruism has no foothold in a world in which intelligent sense of self-interest is the master-key to success. In truth, faith without works is a barren tree, while works without faith is a branch cut off and stuck in the ground. It can have no continuance. There is, however, no real possibility of conflict between the two—each demands the other."

Never before the present day was there a period when the interest in religious questions was more widespread or presented a more interesting aspect. To judge from the superficial statements frequently made in the newspapers or on the platform, and sometimes, alas, in the pulpit, we might infer that religion was losing its grip upon the world, and that Christianity was rapidly becoming obsolete, and was already well merged into the evening twilight of its day. . . .

Religion is the question of this age; it is pre-eminently the question of all ages; it is the one clearly at the front of the present intellectual movement—commanding and comprehensive, compelling and irresistible. It is the question which has the eternal ages of history behind it and is now discussed as never before, investigated with finer brains, wider acquirements, and in a more reverent spirit, than at any previous time in the history of men. And herein is the encouragement we have to "hold fast the profession of our faith without wavering," cleaving to the divine verities, and to the revelation of God who is our Father and the Father of our Lord Jesus Christ.

The Universalist Leader.

The soul has a very real topography. There are lofty states of love, like mountains lifting their peaks in solemn grandeur to the skies. There are less elevated states of neighborly love, like hills crowned with golden sunlight. There are peaceful, quiet states, like beautiful, far-reaching landscapes sleeping under the bending heavens. There are happy, joyous states, like rippling, flowing streams. And there are orderly states in touch with nature, that are like fruitful valleys.

Is it not true that we often come down from the coronation of David, to find the valley of our natural mind swarming with unheavenly things? In this valley we see encamped in battle array miserable fears, doubts, anxieties, bad tempers, peevishness, insincerity, our shams, our unkind criticism of others, our pride of intelligence, our love of ruling over others—all these and a great deal more! Is it difficult for us to recognize the Philistines in ourselves now that we know the abominable things for which they stand? Did you ever have any spiritual experience that is pictured by these Philistines spreading themselves in the valley?

New-Church Messenger.

Spirituality, as related to the Christian religion, is a frame of mind and a condition of heart. Wherever it exists there are truths, impulses, purposes, and emotions, and these agree. Truth is the reasonable basis of the choice; love of the truth is that which prompts to the conduct which the acknowledged obligation requires, and the emotions are such as naturally arise from a hearty acceptance of the truths of God—the soul, immortality, and righteousness—which unify the whole moral nature and keep the deepest thoughts on the things which are not seen. Sentimentality perceives chiefly with the imagination the meaning of the letter of truth; it pictures the benefits of accepting it, but the sensibilities only are affected; no purpose is formed, no deep emotions are stirred, no permanent controlling impulse arises.—*The Christian Advocate.*

SPIRITUAL NEEDS.—What we need is, first, a conviction of the immanence of God; second, a conviction of our own heredity from God; and, third, a conviction of the power of rightness. These three things belong to the new theology.

It is these three great principles that we must learn to feel, to put into our daily thoughts: that God is here, that we are His children, that there is a common destiny before us, and that whoever allies himself to righteousness is sure of a conquest over evil,—not in an hour nor in a day. At the end he who stands with God stands strong and sure. This theology does not try by prayer to win God to stand for us: it teaches us to stand with God.

The Christian Register.

The Watchman has this paragraph: "*The Congregationalist* says that it does not know of a professor of Old Testament literature now teaching in any theological seminary of the Presbyterian Church who claims that the story of Adam and Eve in the first two chapters of Genesis is literal history. A writer in the *Independent*, on the other hand, says that, excluding Union Seminary, which is no longer regarded as Presbyterian, all the seminaries of the denomination teach that the first two chapters of Genesis are literal history. Our Pedobaptist friends should get together on their facts."

They forget that God is dishonored when He confesses Himself incapable of redeeming the souls of men whose Father He has proclaimed Himself to be. In assuming fatherhood He has assumed the duties of a father, and to destroy children because He can do nothing with them—to give up hope for them—is an idea I cannot connect with the Almighty Being who revealed Himself in Jesus Christ. If one soul perishes forever, it is a failure: evil has won the day.

STOPFORD BROOKE.

If men insist on forsaking the Golden Rule for the golden calf, if they plead the preoccupation of business as an excuse for the neglect of civic duties, if they quarantine their religion in the Sundays of the calendar and the pews and aisles of their churches, then the fiery footed avengers of wilful blindness and neglect will visit them, and anarchy will forever hold its high carnival.

REV. FRANK G. TYRRELL.

Most of our energies in recent years have been given to trying to save the church. Let us forget the church for a while and try to save men. The church that saves the lives of men will be saved by the men it saves. Church organizations are the unexpected results of their founders. Jesus did not try to found a church. He came to set the captive free.—REV. L. M. POWERS.

James P. Thoms, LL.D., says in *The Standard:* "The sower is not responsible for the harvest, but for fidelity in sowing. The soil is itself accountable for its reception of the seed."

Dr. Fairbairn has said: "I utterly deny that God's action can be correctly described as miraculous; it is natural. . . . To identify God with the supernatural is to undeify Him."

Alexander McLaren says in *The Homiletic Review:* "Remember, the virtue that comes out victorious in the crisis must have been nourished and cultivated in the humdrum moments."

A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies.—JAMES MARTINEAU.

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Items of Interest.

National.

Secretary Hay has received a cablegram from Minister Conger at Pekin to the effect that an agreement has practically been reached for the pro-rata reduction of the claims of the Powers against China, arising out of the Boxer outrages of 1900.

The amount of the indemnity agreed upon with China was 450,000,000 taels. Some months ago Secretary Hay was informed that certain European powers proposed to insist upon the payment of their claims in full, notwithstanding the fact that the total would amount to $343,000,000 which was $33,000,000 more than China had agreed to pay. He then proposed a pro rata reduction of the claims in order that they might be kept within the limit. The result achieved is considered a most important diplomatic victory.

In March the Spanish Claims Commission decided that the claims of the families of the Maine victims were merged into the national claim against Spain, and could not be regarded as claims of individuals. A bill is now pending in the House which provides relief for the families of the Maine victims. Secretary Moody has addressed a letter to the House in which he recommends that in case Congress decides to recognize the claims of families, the relief be afforded in the shape of a direct appropriation which course would do away with the expense of litigation to the claimants. The secretary cited a number of precedents for such action.

The centennial of the founding of the military academy at West Point was celebrated last week. On Wednesday, President Roosevelt and his party were present and took part in the affairs of the day. Addresses were made by the President and Secretary of War Root. Gen. Horace Porter, Ambassador to France, was the orator of the day.

The Corliss Pacific cable bill was defeated in the House last week by a vote of 116 to 77. Mr. Richardson of Alabama argued that in view of the possibilities of wireless telegraphy, it would be unwise for the Government to expend $15,000,000 to $20,000,000 for a sub-marine cable which might be valueless in a few years.

President Roosevelt is expecting to make an extended western trip this fall. He will visit the Illinois State Fair and will go to Indiana and Iowa, and probably Minnesota and the Dakotas. In the southwest he will visit San Antonio and probably Albuquerque.

It is stated that the United States is about to join Canada in a movement to stop the killing of fish with dynamite, outside as well as within the three-mile limit, along the shores of Maine, New Brunswick, and Nova Scotia.

Whitelaw Reid, the special ambassador of the United States to the coronation of King Edward, was received in audience by his Majesty at Buckingham Palace on the afternoon of June 11.

There are on file in the Pension Office 370,037 claims for pensions by persons who served in the Civil War, and 33,532 claims on account of the war with Spain.

The river and harbor bill has been signed by the President. The bill makes a total appropriation of about $65,000,000 in direct appropriations and for authorized work.

President Roosevelt is most anxious to have Congress enact an irrigation bill before it goes home for recess.

June 13, President Roosevelt sent a special message to Congress urging reciprocity for Cuba.

Foreign.

Emperor William is considering the plan of sending Prince Frederich Wilhelm, Crown Prince of Germany, to the United States to participate in the ceremonies in connection with the unveiling of the statue of Frederick the Great, which he proposes to donate to this Government. The Prince is twenty years of age, and is said to be a tactful and worthy representative of his father.

June 10, the Cambridge University at Cambridge, England, conferred the degree of doctor of laws on Whitelaw Reid, the special ambassador of the United States to the coronation of King Edward.

On the same date the honorary degree of doctor of music was conferred upon Prof. Horatio W. Parker of Yale University.

It has been suggested in Paris that, in order to commemorate the sympathy shown by President Roosevelt and the United States in the recent Martinique catastrophe, a street of Paris should be named Rue du President Roosevelt, a plate being affixed at each end of the street recording the facts.

At a meeting of citizens held in London last week it was decided that the national coronation gift to King Edward shall take the form of a fund to assist their majesties' hospital fund. A national subscription for this purpose has been opened throughout the empire.

From January 1 to June 1, 724,000 tons of sugar were manufactured in Cuba. Two hundred and thirty-eight thousand tons of this were shipped from the island and the remainder is being held to await the result of the movement to secure reciprocity.

An official statement has just been issued by the Mexican Government showing that on May 1 of the present year that country had 9,075 miles of completed railroad and over two thousand under construction.

It is reported that Victor Emanuel, King of Italy, has bought 150,000 acres of the best coal land in West Virginia. The land is situated in the Pocahontas district, and the price paid was about $8,000,000.

The Costa Rican Congress is favorably considering a constitutional amendment granting all the privileges which the United States requested in the matter of constructing an isthmian canal.

Shipping aggregating 10,823,860 tons passed through the Suez Canal in 1901. The receipts for transit dues for the first time exceeded $20,000,000.

The British government will appoint a small royal commission and institute a general inquiry into the South African war.

A correspondent of the London *Times* says that Cape Town has resolved to present Lord Kitchener with a sword of honor.

Another cable will be laid from Germany to the United States by the German Atlantic Cable Company.

Ambassador and Mrs. Choate entertained King Edward and Queen Alexandra at dinner June 11.

King Oscar of Sweden has written a volume of poems in French and will publish them in Paris.

Industrial and Commercial.

James J. Hill, president of the Great Northern Railroad, has expressed himself in favor of deepening the Mississippi River from St. Louis to the Gulf, thereby making a seaport of St. Louis. Mr. Hill believes that the demands on the railroads east of Chicago, will increase more rapidly than the facilities for handling the traffic, and the converting of St. Louis into a seaport is the best means of furnishing the middle west with adequate transportation facilities. It would also solve rate problems connected with exporting flour and other products of the northwest.

Plans are being made for the construction of a subway in Chicago which will extend to all parts of the city. An expenditure of between $40,000,000 and $50,000,000 is contemplated by the projectors, who plan to turn the subway over to the city at the end of fifteen years for a sum to be agreed upon. It is estimated that it will take three and one-half years to construct and put into operation the subway in the down-town business district.

The Pennsylvania Railroad Company has agreed to pay the city of New York $2,650,200 for the right to carry its tracks through a tunnel under the North River and across the city. This is $1,000,000 more than the original estimate, and is the largest sum ever paid by any corporation for street franchises.

Over ninety per cent of the hard coal mined in the world is produced in the United States. The total output in 1901 was 58,819,626 tons, which was worth about $110,580,896.

A new double-track trolley line is to be constructed between Baltimore and Washington. The road will be thirty-one miles long.

General.

The State of Mississippi has decided to set apart a room in the new State capitol, just being completed, as a Mississippi hall of fame. A circular letter has been sent to all the editors of the State asking them to open their columns to a popular vote to determine what Mississippians are entitled to the honor of having their portraits placed in this hall. The selections will be determined by the newspaper vote.

The directors of the St. Louis Fair have entered into an agreement with Secretary Shaw not to operate the fair on Sunday at any time. This action was necessary in order to comply with the federal act appropriating $5,000,000 for the exposition.

Concord, N. H., will observe old home day this year on Thursday, August 21.

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CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Is Christian Science Christian?

BY MARTIN SINDALL.

Minister Seventh Day Baptist Church, Berlin, N. Y.

THE above subject was discussed at the Methodist Episcopal Church last night (May 4) by the pastor. He and the writer are good friends, and have thus far worked in harmony. But if he believes the statements which he produced in his attempted exposition of Christian Science last night, he and I must take issue on that point. In conversation with him a few days before he spoke on the subject, I advised him to study the teachings of Christian Science more thoroughly before he attempted to present his views.

After his address I could not help but feel that he would have been wise had he followed his brother minister's advice. I purposely withhold his name, not wishing to parade his ignorance of the great and helpful truths of Christian Science beyond the length and breadth of Berlin, N. Y.

Why so large a number of the Methodist clergy are so harsh in their judgments, and so free in the use of invectives against Christian Science is a mystery; unless, perchance, they are fearful lest the rapid growth, the apparent good works, and the eagerness with which many good and wise people drink in the truths of Christian Science, will undermine Methodism. Do the Bishops of the M. E. Church live up to the following admonitions which appear in the charge given to them when they are about to enter the important duties of their office? "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, *heal the sick,* bind up the broken, bring again the outcast, seek the lost." Before we criticise those who are trying to do all possible to alleviate the sufferings of humanity, let us study the "platform" on which we stand. It may be we shall find a *healing plank* in it! If so, stand upon it, do not step over it. And may God bless you!

In the address last evening there were so many misstatements of Christian Science beliefs that I could not help but think, "It is hard for thee to kick against the pricks." Saul was sincere in his persecutions, verily believing he did God service. But when the light dawned upon his zealous mind, he stopped kicking, and went to pulling. Saul of darkness, superstition, and persecution, became Paul the Christian, the lover of light, truth, life, and love. "Go and do thou likewise."

Our Methodist brother read 1 Timothy, 4, and used as a text the first verse. He said Christian Scientists were seeking to overthrow Christianity and to undermine the Bible. All who know even a little concerning this new-old religion will say that exactly the opposite is the truth. Can any one who believes in the teachings of Jesus Christ be said to be overthrowing Christianity? Are people who exalt the pure life of Jesus Christ, the truths of God's word, the blessed trinity, Life, Truth, Love, overthrowing Christianity? It would seem that even sinners must cry out, "No, no, no!" "By their fruits ye shall know them," said he who knew. In Science and Health, page 387, we read, "The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives him faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering." If Christianity furnishes such proofs, and Christian Scientists are seeking to overthrow it, would they be liable to speak of its proofs (work) in such commendable terms? Page 97, we read, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick." And what about undermining the Bible? Just notice a few of the wise methods the Christian Scientists are using in undermining the Bible: They read it in all their services, study it *daily* in their homes, follow the truths of the Bible in spirit and in truth. At their reading rooms they handle and sell as many, if not more, Bibles than any other society. A prominent writer (not a Scientist) said, "Their sale of Bibles is simply enormous." Surely, if they go on in this way, will it not be wise to appoint committees to protect God's word that Truth may endure? Mr. —— said, "This doctrine is subversive of all that is godly." Later on he admitted that Scientists doubtless do some good. Can a thing be good and evil at the same time? A house divided against itself will fall. He said, "Mrs. Eddy's writings are noted for their scant use of Christ's teachings." All who have read Science and Health and other writings by Mrs. Eddy will smile at the above statement. She could not quote *all* his sayings. You may find them mainly in the four gospels. Read them and Christian Science literature together, and you will find Jesus quoted many times, directly and indirectly. The constitution of the United States has no quotation from our Saviour, but it is beautiful and effectual nevertheless. His *spirit* pervades it. This is true of Christian Science.

The pastor said, "Science and Health is a subtle medical disquisition." Because this wonderful book makes Truth (which is not guesswork) the standard remedy for all the ills that flesh is heir to, and gives us a better conception of our heavenly Father, and brings greater joy to our lives, it is therefore "a subtle disquisition."

There are five or six other statements to which I must reply. He said,

1. "They teach there is no need of repentance." Speaking of true seekers Mrs. Eddy says, Science and Health, page 364: "Do they show their regard for Truth, or Christ, by their *genuine repentance,* by their broken hearts, expressed through meekness and human affection, . . . then it may be said of them . . . they indeed 'love much,' because much is forgiven."

2. "They do not believe in Faith." Science and Health, page 368: "When we come to have more faith in the Truth of being than we have in error, . . . more faith in God than in man, then no material conditions can prevent us from healing the sick and destroying error through Truth." Page 297: "Faith is higher and more spiritual than belief."

3. "They do not believe in prayer." In "Christian Healing" by Mrs. Eddy, page 14: "The Lord's Prayer, understood in its spiritual sense, and given its spiritual version, can never be repeated too often for the benefit of all who, having ears, hear and understand." "No and Yes," page 48: "The silent intercession and unvoiced imploring, is an

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honest and potent prayer to heal and save." Science and Health, page 9: "Consistent prayer is the desire to do right. Prayer means that we desire to, and will, walk in the light." Church Manual: "It shall be the duty of every member of this church to pray each day: 'Thy kingdom come;' let the reign of Truth and Love be established in me, rule me, and rule out of me all sin."

4. "They do away with the atonement." Science and Health, page 20: "Jesus bore our infirmities . . . and through his stripes [the rejection of error] we are healed." Page 23: "The atonement requires constant self-immolation on the sinner's part." "No and Yes," page 42: "The sacrifice of our blessed Lord is undeniable, and it was a million times greater than the brief agony on the cross."

5. "They do not believe in the Holy Spirit." Speaking of the ascension, Mrs. Eddy, on page 46 of Science and Health, says: "His students then received the Holy Ghost." Page 29: "The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit." On page 332, she speaks of Him as "the Comforter, leading into all Truth."

6. "They do not believe in marriage." The chapter on "Marriage" in the Christian Science text-book is one of the most beautiful of all the book. On page 56 we read: "Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned, . . . marriage will continue, subject to such moral regulations as will secure increasing virtue."

In closing he said two strange—and I may say uncharitable—things. "We have only to have a little common sense to know that in a sense all Christian Scientists are hypocrites!" "Shun it! It ought to be burned!" In "No and Yes," page 50, I find these words: "History repeats itself. The Pharisees of old warned the people to beware of Jesus, and called him a pestilent fellow." Jesus said, "For which of these works do ye stone me?" And then my brother minister exclaimed, "There is nothing in it." Then why preach against it? I am reminded of the minister who preached in a town where there was considerable infidelity. He said in one of his sermons, "I can prove to any man's satisfaction that the man who says there is no God is a fool." He met an infidel the next day, who accosted him, saying he had been lecturing against Christianity and its God for fifteen years, and that there is nothing in it. The minister replied, "You say there is nothing in the idea that there is a God? and nothing in Christianity?" "That is what I said," replied the infidel. "And you have been lecturing for fifteen years against it?" "Yes." "Well, can you imagine a bigger fool than a man who will spend fifteen years of his life lecturing against nothing?"

Negative and Positive.

BY R. P. VERRALL.

NEGATIVE and positive are to be found side by side in every branch of the tree of knowledge of good and evil, and this tree, by contrast with the Tree of Life, may be termed its negative.

Evil is the negative of Good, death of Life, sickness of health, and matter of Mind. Although we deny the reality of evil there is a seeming false claim to the existence of it which we are learning to disprove through Christian Science.

Heretofore the devil or mortal mind seems to have employed us to perpetuate and build up his false kingdom through our credulity in the evidence of the physical senses. We now through the help of Christian Science are learning to reverse this operation and compel the devil, or mortal mind, to destroy its own deceptions, and thus destroy itself.

Our highest aim as Christian Scientists is to understand God, and to demonstrate the divine Principle. Let us see how we are helped to accomplish this.

When error says, "You are suffering pain," or "in great sorrow," or "Your business is failing," we immediately look for some means of rising superior to these conditions, and ultimately the search leads to Christian Science. This demonstrates the ever-presence of a positive law, that in turn negatives every conceivable form of human discord.

Thus mortal mind in its attempt to deceive has turned the tables on itself and afforded us an opportunity to witness the healing power of Truth and Love. Again, if you are tempted by error to yield to some form of sin, if you resist the temptation you will gain the substance of Good, and avoid the penalty for accepting the counterfeit.

When Jesus was tempted in the wilderness, he proved his superiority to all material and worldly inducements, and this made his future demonstrations of divine power possible. The angels of God came and ministered to him after he had rejected the subtle suggestions of impersonal evil.

When we see a negative we may be sure that the positive is at hand also, and a quick mental denial of the negative condition will reveal the presence of the positive. For instance, one feels a violent dislike or repulsion for a fellow-creature, who has some personal mannerism that is disagreeable. If this is quickly overcome by an understanding that in reality the image of God alone should appear to us, the false sense will disappear as a cloud, and the true character of the person will appear.

This transaction has benefited both parties and injured neither. "Agree with thine adversary quickly, whiles thou art in the way with him;" was the advice of Jesus. It might seem that this process of denials might become tiresome and tedious, but it is not so, for the same problem never presents itself again when once mastered scientifically, and variety of work prevents monotony.

Eventually there will be no belief in error left, and long before then, the habit of denying error will have become so natural, that it will no longer be a task.

The greatest joy in life comes from handling the serpents of mortal mind. Moral courage and understanding turn the serpent into a rod of strength, as in the case of Moses before Pharaoh.

We should never deplore the seeming presence of discord, but always promptly deny its existence, on the ground that God alone is all in all. This demonstrates the unreality of evil and proves that there is nothing to be feared from it, when it is seen as nothing and the seeming vacuum is already filled with divine harmony.

This negative and positive, evil and good, are not both realities, but the denial of the former reveals the latter; let us, therefore, take our dominion by demonstrating the positive Truth of Christian Science and thereby revealing the kingdom of heaven within us.

June.

BY C. LOTHROP HIGGINS.

JUNE, thou month of roses and fragrance sweet,
When nature's offerings on every side we greet,
O'er hill and dale, the wild flowers scattered free,
The violet blue and the lovely fleur-de-lis.

The song birds sing as only they can sing
Their joyous notes, sweet messengers of Spring,
The brook doth babble a refrain so low
One can hear its laughter rippling down below.

The balmy air, like zephyrs sighing low,
Softly whispers as through the woods we go;
The trees, too, bend their leafy boughs and say,
"Rest here awhile in our shade and enjoy the day."

So we wander by the meadows and through the wood
Looking ever upward, knowing all is good.
Our grateful thought rises on wings of praise
For our many blessings these bright June days.

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A Wednesday Evening Meeting at Camden, Me.

AT First Church of Christ, Scientist, Camden, Me., the following interesting testimonies were given Wednesday evening, April 2.

A lady testified that she was in need of help and opened to this passage in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. "The good you do and embody gives you the only power obtainable." Evil which had seemed to manifest itself was quickly overcome, bringing great happiness.

The next speaker told of her little granddaughter dropping a flatiron on her foot. The little one had only a slipper on. At first she began to cry and then she commenced to declare the Truth with her grandmother. In a few minutes she went across the way to her home. In half an hour her grandmother telephoned to see how she was getting along, and found her busy playing. She is always very happy after a demonstration and manifests it by singing.

Another spoke of having a great deal to meet, but through the power of divine Love she is able to keep herself well, agreeable, and happy.

The next to testify said that not a day passed but she had some proof of the power of God through Christian Science. Some plans which she had made did not come out as she wished, and she seemed worried. The thought came, "Why do I not silence this by Christian Science?" The error was met and she felt more joy and peace than if things had gone as she wished to have them.

The next speaker told of overcoming fear. The fire-gong sounded and, seeing the people rush past, she found the fire was in the second house from hers. The thought came to her, "There shall no evil befall thy dwelling." All fear left her, and while the others were gone to the fire she sat quietly reading Science and Health. It is needless to say that her home was not harmed.

Another spoke of her little grandson having the croup. She was unable to reach a healer, so was obliged to take the case herself. He slept quietly all night and awoke the next morning well with the exception of a little cold which soon left. This proved to her that God is all-powerful and ever-present.

A lady told of loaning a *Sentinel* to a friend a year ago. Since then he was taken very ill, and was healed by reading the *Sentinel*.

The next speaker testified as follows: "I have great reason to thank God and our beloved Leader for the Truth which she has presented to us. The power of God was fully proven to me a few weeks ago in the healing of fever and appendicitis. I appreciated this peaceful healing more because four years ago I had the same trouble and under the care of two physicians suffered everything; taking eight kinds of medicine, having hot flannels, sand bags, and a great many other applications on my side to relieve the pain; taking nothing to eat or drink for five weeks but milk mixed with lime water. This time my side was swollen but I suffered not one bit of pain and ate everything I wanted. I am truly grateful for this healing.

A gentleman said, "Surely one cannot doubt it is our Father's good pleasure to give us the Kingdom of health and happiness."—E. L. U., Camden, Me.

Some with Jesus are delighted
While he speaks of joys to come,
Thinking that to them is plighted
After death a happy home:
But the cross, when he declares it,
"None but he who takes and bears it
Can my true disciple be;"
Few, how few, to this agree.

German.

The Lectures.

At Calais, Me.

From the point of view, it was an able, eloquent, and instructive lecture which Carol Norton delivered in St. Croix Hall, Tuesday evening [June 3] on the subject, "Christian Science is Applied Christianity." The speaker was gracefully introduced by Judge C. B. Rounds to an audience that numbered about four hundred. The closest attention was rendered the speaker to the close of his address.—*Calais Weekly Times.*

The introduction by Judge Rounds was in part as follows:—

Ladies and Gentlemen:—This is an age in which everything is brought to the test of common sense and reason, we may call it a questioning age. It is so in government. It is an age of questioning in Science. The revolutionary spirit is no less apparent, perhaps more apparent, in questions of religion than in any other department of human thought, as it ought to be. The old religions, the old doctrines and dogmas, are brought up for investigation, resulting in the announcement of new and the revision of old creeds. And while these creeds and dogmas are being dealt out for the spiritual growth of the members of the various churches, the world is still asking the question, over and over again, what have you done by word or act through the centuries for the upbuilding of humanity and the moral and spiritual elevation of the race? In proportion as these duties have been performed, the right to exist as a vital force in the world is established. Time will permit no drones in that hive.

And now a new organization, a new society of Christians, presents itself for public favor. It claims to adopt all that is good and sound in the creeds and doctrines of the older churches and to base its acts and found its faith upon the practice and teachings of Christ and the early Christians, *healing the sick in mind and body.* If it possesses this power, we cannot overestimate its importance, and it should receive the most careful consideration of all. It has for a generation been struggling into existence. Within a few years it has made great headway. Large numbers have followed it in the country and in the great cities. They are fast gaining ground in England, Germany, and other European nations. They not only claim these large and increasing numbers, but that their adherents are made up largely of thoughtful and intelligent men and women, and that their doctrines give a higher and nobler standard to religion. An abler speaker upon this platform, a few years ago, said, "I distrust all societies, all organizations, all religions that do not have as their foundation principles the building up and bettering of the human family." This society feels that it is able to meet this test and to show to the world that it has a right to exist, and give to the world a better religion than any that has existed since the apostolic age, and that their old faith and living principles answer the demands of humanity.

Such are the claims of this new organization that now asks a hearing. A few years ago, a gentleman born in this county, reared in our neighboring city and well known to many of you, went to another section of the country and became converted to this new faith. Lately he has been appointed as one of the lecturers at large of this denomination. He comes with the benediction of his people from all parts of the country. He comes to proclaim and unfold to you the old doctrines of this new religion. He comes to tell the story to you, not demanding that you follow him, not demanding that you must do this or that, but to proclaim that these doctrines are reasonable, that they are just, that they are right. He asks only that you listen carefully to the claims of this society, the doctrines which they maintain, and then determine your own duty, your own course.

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I now have the pleasure of introducing to you Mr. Carol Norton, formerly of Eastport, now of New York, who will address you upon the subject, "Christian Science is Applied Christianity."—*Correspondence.*"

At Lansing, Mich.

Silas J. Sawyer, C.S.D., of Milwaukee, Wis., delivered a lecture Friday evening, May 23, in the Church of Our Father, under the auspices of First Church of Christ, Scientist, of Lansing. The audience, which was a representative one, containing people of various denominations, listened with profound interest throughout the evening. Dr. Sawyer was introduced by the Rev. Lemuel B. Bissell, pastor of the Franklin Avenue Presbyterian Church, who spoke as follows:—

"As concerning this sect, we know that everywhere it is spoken against." Such was the reception accorded to Paul on his first entering Rome, some thirty-five years after Christ's ascension, and after thirty-five years of Christian activity and missionary enterprise throughout the Roman Empire.

Such also is the reception that is accorded to a Christian Science lecturer to-day on entering any community in the land, now some thirty-five years after Mrs. Mary Baker G. Eddy, as the only Christian Scientist in the world, opened a school for Christian Science in 1867.

I feel my unfitness to stand here to-night, for at least two reasons: First, I myself, along with a million others, have been rolling it around under my tongue as a kind of sweet morsel, that this movement was neither Christian nor Science; and, second, the denomination I represent has in its highest judicatory refused to recognize this faith as in any sense a church of Jesus Christ.

But I remember how that less than forty years ago, I, as a Presbyterian boy, was prohibited from ever stepping into a Methodist Church; and I am also very well aware to-day that in the history of the Christian Church, Calvinism, predestination, and infant damnation have been very bitterly assailed, as being pretty nearly destitute of anything that could be called Christian.

"Taste and see that the Lord is good," is a favorite text of mine. There is nothing like experience to justify the ways of God to man. And it is very evident that it is a something which Christian Scientists have experienced that makes them hold to the good Lord over all, and experience which seems to be proof against all the assaults of the enemy.

Confessing my very general experience of the teachings of this faith under whose auspices we are gathered to-night, I am glad to present to a Lansing audience one who is eminently qualified to set forth that faith in its fulness. Many shades of belief are represented in this audience, but we have learned to pay respectful attention to a speaker, even while we do our own thinking; and I can assure you that not the least interested listener to-night will be myself, as for the first time I hear a lecturer on Christian Science.

I now present to you for your instruction S. J. Sawyer, C.S.D., of Milwaukee, a member of the Board of Lectureship of the Mother Church of Christ, Scientist, Boston, Mass., who will speak on "Sonship in Christian Science."

Correspondence.

At Peoria, Ill.

First Church of Christ, Scientist, gave another free lecture on Christian Science last Thursday evening [May 22], at the Opera House. The lecture was attended by a large and appreciative audience. Mr. Edward A. Kimball of Chicago, was the speaker. The lecture lasted nearly two hours, and received close attention.

Rev. T. B. T. Fisher of the Universalist Church, made the introduction in the following remarks:—

Ladies and Gentlemen:—It is my privilege to introduce to you the speaker of the evening, and I am glad to do this, because of my regard for many of the Christian Science faith, and as a representative of those not of that faith.

Through some years of experience, I have found the Christian Scientists, as a rule, excellent neighbors and friends, manifesting the gentler graces in part at least, the fruit by which their tree of faith must be judged. I am glad to stand here to-night to acknowledge sincerely our debt of gratitude to them for the new impetus and inspiration and ideals that they have helped to put into our modern religious life. We owe them much in this respect.

Professor Munsterberg, in his recent valuable work, "American Traits," points out that our civilization moves forward by the alternating waves of materialism and idealism, each moving to an extreme and re-acting, landing us at last in the middle ground, but always a little higher up and further on. Progress, therefore, is not in materialism alone. Idealism is an indispensable element. We rejoice, therefore, in the wave of idealism now taking shape and gaining momentum in human thought, showing us spiritual laws and forces, bearing us on to new wisdom, power, righteousness, peace, and health,—giving us new life.

One of the earliest and most potent factors in stimulating this idealistic movement was Christian Science.

We cannot adopt their entire theory, but such principles as we can accept we find to be corrective of materialistic excess. They prove to be, indeed, Christianity in its simplest and broadest interpretation.

In this attitude of high personal regard and grateful acknowledgment, I would present to you, as the speaker of the evening, one of the members of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., Mr. Edward A. Kimball.—*Peoria Herald-Transcript.*

At Chicago, Ill.

An audience that crowded the Auditorium listened last evening [May 29] to an exposition of the principles of Christian Science by Carol Norton, member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston. The address was considered a masterly one for its insistence on the logical characteristics of the belief and for its expressions of calm confidence in the future of the church.—*The Record-Herald.*

Mr. Norton, who lectured under the auspices of First, Second, Third, and Fourth Churches of Christ, Scientist, of Chicago, and the Christian Science Society of West Pullman, was introduced by Mr. John H. Cameron, First Reader of First Church, as follows:—

Ladies and Gentlemen:—Christian Science is greatly misunderstood; many people have a wrong conception of it, and there is small wonder, therefore, that it is frequently misrepresented. This fact is well known to Christian Scientists; but instead of engendering a spirit of strife or bitterness, this knowledge simply creates a desire to enlighten,—to make clear to all the world what this is which promises so much for humanity.

That the human race seeks relief from that relentless enemy named evil which has [illegible]d it through all the centuries, is plain; for has it not drugged itself with everything in the vegetable, animal, and mineral kingdom to heal its increasing diseases, and vainly petitioned an unresponsive God for escape from the intolerable conditions in which it is fairly mired?

But now comes Christian Science, bearing the promise that a right understanding of God and His relation to man will release the sufferer; that a knowledge of the laws of God and of their application to human needs will heal the sick and destroy sin; and offering as proof of this the fact that every disease known to physicians has been healed by Christian Science.

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To make all this clearer to you is the purpose of this lecture, and I now have the pleasure of introducing to you the lecturer of the evening, who is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston,—the Mother Church, Carol Norton, C.S.D., of New York City.—*Correspondence.*

At New York, N. Y.

Second Church of Christ, Scientist, of New York, gave its semi-annual public lec ure on Friday evening, May 23. The church was well filled by an appreciative audience, who listened with close attention to the lecturer, Carol Norton, C.S.D. The subject of the lecture was: "Christian Science is Applied Christianity."

Mr. Norton was introduced by Mr. William D. Baldwin, President of the Board of Trustees, in the following remarks:—

Ladies and Gentlemen:—It is my privilege and pleasant duty to extend to you, on behalf of Second Church of Christ, Scientist, a most cordial welcome. That the old religious beliefs of the past are to-day being superseded by more progressive thought will hardly be denied. The teachings of Christian Science as found in our text-book, "Science and Health with Key to the Scriptures" written by the Rev. Mary Baker Eddy, have revealed to the world a higher sense of Love and Truth than mortals have known since the time of Jesus Christ. This revelation has brought with it a knowledge of God, an understanding of what Truth really is, and has enabled thousands to demonstrate that man, made in the image and likeness of God as the Bible declares he was made, has power over sin, sickness, and death. This power of Truth as demonstrated in the healing of sin and sickness, bringing happiness and comfort, accounts for the devotion of so many thousands of people to Christian Science. They believe what the Scriptures say is true: that the spiritual law is greater than the material law; that an understanding of the spiritual law frees one from the law of inharmony and discord. To attain this end means the study of and devotion to one Principle, which is unerring and unchanging. In all walks of life, under all conditions and circumstances, Christian Science, properly understood and its teachings lived up to, means better health, better morals, happier men, women, and children, and gives one strength to meet and overcome all the ills that flesh is heir to.

The First Church of Christ, Scientist, of Boston, the Mother Church, has provided for us a Board of Lectureship, one of whose members I now have great pleasure in presenting to you, Carol Norton, C.S.D.—*Correspondence.*

Lectures at Other Places.

At Joliet, Ill.—Edward A. Kimball, May 9.
At Newark, O.—Edward A. Kimball, May 15.
At Eureka, Cal.—F. J. Fluno, May 18.
At Fortuna, Cal.—F. J. Fluno, May 18.
At Burlington, Ia.—Edward A. Kimball, May 23.

Carry your Wealth with You.

This greatest riches—in fact, all the wealth that is of real value—must centre in yourself. You must be rich within, not outside of yourself; rich in the things that financial panics, fluctuations of trade, accidents by flood or fire, dishonesty of business associates, or errors of judgment, cannot rob you of. Your greatest investment must be self-investment: investment in health, in courage, in kindliness, in nobility of manhood or womanhood.

Whoever you come in contact with should be conscious of your wealth; its influence should radiate from every pore; it should look out of your eyes; it should exhale fragance in your speech; it should manifest itself in your deeds; it should shed warmth, light, and comfort within its radius; it should enrich your whole community. Real riches should be like the wealth of the rose, which flings out its beauty and fragrance to every passer-by. There is no stinting of its favors, no reserve of selfishness; all it has, it gives. This is true wealth. O. S. MARDEN.

In *Success.*

Notices.

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"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

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We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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 Message.

THE annual Message of our beloved Leader, the Rev. Mary Baker Eddy, to The First Church of Christ, Scientist, in Boston, Mass., is, in the broadest sense, an historical deliverance. It is historical as well in its relation to the current history of the world as in its connection with the Christian Science movement.

That a woman who is regarded as a Christian idealist—and justly so—should exhibit such a grasp of international affairs as would do high credit to the best statesmanship of the age; that the Founder of a religious movement whose very watchword is Divine Love; that a woman of a deeply poetical nature and a proficient writer of verse from her childhood; and that so close a student of the Bible as she has been for half a century, should possess also the ability to analyze, from the standpoint of practical statesmanship, the affairs of state which are challenging the earnest attention of the world's greatest minds, is among the wonders of Mrs. Eddy's character and career. She thus illustrates the possibility of combining keen intellectual perception with exalted spiritual discernment, or a happy coincidence of the ideal and the practical. The Message, will in this respect, bear close study, as it will also in its spiritual aspect.

There is running through the Message a vein of deep and serious admonition to Christian Scientists. If it be studied deeply and sincerely by us until we come to comprehend its import to each, and comprehending, act accordingly, we shall thereby best show our appreciation of our Leader's love and labor for us and for the world, as well as most effectively aid her in building up the Cause.

We trust her words will take the firm root that they should. Only by reciprocal love and the activity which flows therefrom can we prove our worth as disciples, our loyalty as children, our fidelity as the inheritors of a mighty trust. We could write much of this great Message, but why? It speaks for itself. It will do its divinely appointed work so far as it is understood and adopted, and Heaven will bless the issue.

Communion Service of the Mother Church.

Two magnificent audiences, numbering upwards of five thousand persons each, participated in the annual communion service of the Mother Church, Sunday, June 15, 1902. As announced in the *Sentinel,* the services were held in Mechanics Building on Huntington Avenue.

Last year four services were necessary to accommodate all who desired to attend the annual communion, and the attendance would have been much larger if the day on which the service would be held could have been announced earlier. Thus it was readily apparent this year that owing to the rapidly increasing interest in Christian Science throughout the world, and the consequent desire on the part of added thousands to attend the annual communion of the Mother Church, it would be impossible to have a sufficient number of services in the church edifice to accommodate all who would come to Boston for this occasion. Hence the arrangement to hold the services in Mechanics Building.

During the past year there have been added to the Mother Church 2,784 new members, making the total present membership 24, 415.

The visiting Scientists came from all parts of the United States and Canada, Australia, the Bahama Islands, England, and Germany. Hundreds of these visitors came to the Mother Church for the first time, and, judging from the happy, beaming faces that were seen on every hand, not one of them regretted the time or expense necessary to the enjoyment of the occasion.

The first service was held at 10 A.M. and the second at 3 P.M., the second service being in every respect a repetition of the first.

The singing of hymn 150 of the Christian Science Hymnal by the congregation was followed by the reading of the ninety-first Psalm by the First Reader. Then came the usual silent prayer followed by the audible repetition of the Lord's Prayer with the spiritual interpretation as given in the Christian Science text-book, "Science and Health with Key to the Scriptures." The Communion Hymn, No. 178, by the Rev. Mary Baker G. Eddy, was then sung by the congregation. After giving the necessary notices the First Reader read the Church Tenets. Following a solo, "Here, O my Lord, I'd see Thee face to face," by Miss Elsa Marshall, the message of the Rev. Mary Baker G. Eddy to the church was read by Prof. Richard Wood Cone. The reading of the message occupied an hour and ten minutes, and was most effectively done.

By way of introducing Professor Cone, the First Reader said: "We always hope and expect, up to the very last moment, that our beloved Mother and Leader will be personally present on these communion occasions. We cannot repress a feeling of disappointment when it finally becomes known that she is not to be with us. But whether physically present or absent we know that she is with us in spirit, that she never forgets or forsakes us. She is with us to-day in the spirit of one of the grandest and most inspiring messages that ever fell from human lips or that was ever penned by human hand,—a divine message coming through human instrumentality. Our brother Prof. Richard Wood Cone has been happily selected to read this message. It is now my pleasure to introduce him to you."

After the reading of our Leader's message there was presented to the congregation a fitting acknowledgment of this grand and helpful message. In response to a request for all who approved of the acknowledgment to express their assent by rising, the congregation arose *en masse.* Thus by their actions they sought to show the gratitude and appreciation which they could only partially express in words. The message was telegraphed to Mrs. Eddy and was as follows:—

TELEGRAM FROM THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, TO REV. MARY BAKER EDDY, PASTOR EMERITUS:—

At this time when Christian Scientists assemble to commemorate by their annual communion service the divine life and mission of our Lord, we turn to you in grateful acknowledgment of your inspired message of counsel, admonition, and good cheer.

For more than thirty years, your voice and pen have proclaimed that God, who "hath done all things well," has ordained for man, no law but the law of life and holiness.

You have been pleading with a stricken race for the recognition of the Christian Salvation which saves from the pangs of disease as well as the "stain of sin."

During these years, your constant plea has been the voice of righteousness, to this day and generation, entreating for a higher and more genuine morality; for the obliteration of sin; for the daily life in imitation of Christ; for a better

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citizenship, the tranquillity of nations, and the reign of Christ on earth.

Your ministry has been to preach Christ's theology which promises to destroy all the works of the Devil, including sickness and sin.

Because of this gospel and your faithful ministry, many who once were dying, have been restored to life and usefulness. Others who were held in the bonds of obdurate evil have felt "the calm of sin forgiven," and those who were in the dismal tombs of misery have heard the Saviour's call, "Come forth."

Having long been side by side with you in this Christian endeavor, we know that in behalf of a suffering people your life has been an interminable sacrifice, and that along its highway you have planted with your own hand the flowers of philanthropy and good deeds, of charity, uncompromising honesty, and fidelity to trust.

Because your consistent daily life has been for us an example of lofty purpose, of unfailing love, and of humble, chastened obedience to God, we desire to thus make known our profound appreciation, and to manifest to you our reasonable gratitude and thanksgiving.

After the reading of the above grateful acknowledgment, the First Reader said: "The time has come in our order of service when we should bow our heads and hearts by kneeling in deep and sacred communion with our all-loving, all-present, and all-powerful Father-Mother God."

Then on bended knee the grateful recipients of unnumbered blessings which have come to them through Christian Science, communed with God, the Giver of every good and perfect gift.

The Communion Doxology as prepared by the Rev. Mary Baker G. Eddy was sung to the tune of Old Hundred.

The meeting closed as usual with the reading of the Scientific Statement of Being and the correlative passages from 1 John, 3 : 1–3, and the benediction, "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."

The following Boston papers published good accounts of the meetings: *Herald, Globe, Post, Journal, Transcript, Record,* and *Traveler.* The *Herald* published our Leader's message in full and other papers published extracts from it. Space will not permit us to republish the accounts given by all the papers. The following is taken from the *Boston Herald*:—

A religious gathering rarely equalled anywhere, in point of numbers and sustained interest throughout, was the annual communion service yesterday in Mechanics Hall of the members of The First Church of Christ, Scientist, the Mother Church of Christian Science. Under this somewhat modest title is included, however, all the Christian Scientists of the world who are openly and professedly such. The annual message of Mrs. Eddy, the pastor emeritus, was read. In that message it was announced that the church membership now numbered 24,415, of which number 2,784 were admitted during the past year.

Not all of these were at the communion necessarily; but a great many were. The large hall had been packed with all the chairs and benches available, on which five thousand people could sit. Every one of these chairs was taken long before the service began. So far the count is fairly exact. It was estimated that all of a thousand more stood throughout the service, both in the morning and afternoon. The storm had not delayed many who had intended to come, evidently, and it was therefore probable that all of one third of the members of the church were present, allowing even for a generous attendance of the general public who were not of the faith.

The service was "congregational" in the sense that all had [illegible] the choruses. Judge Septimus J. Hanna, the First Reader of the Mother Church, led the meeting, assisted by Mrs. Eldora O. Gragg. The singing was led by Miss Elsa Marshall, and Prof. Albert F. Conant provided the piano accompaniment. Prof. Richard Wood Cone read the message from Mrs. Eddy, the central feature of the meeting.

The incidents of the programme were: Scripture reading by Judge Hanna; silent prayer; communion hymn, "Saw ye my Saviour?" reading the Church Tenets; solo by Miss Elsa Marshall, "Here, O my Lord, I'd see Thee face to face," and collection; reading of message; communion and communion doxology, and the reading of the Scientific Statement of Being, a presentation of the basis of Christian Science doctrine.

The service at 3 P.M. was an exact repetition of the morning service, the device being obviously designed to afford all Christian Scientists in town, numbering about twelve thousand, at the annual gathering, to participate in its privileges. Annual meetings of the church have been held in Mechanics Hall before, but this is the first communion service demanding the spacious areas of the hall for the comfortable participation of those desiring its benefits. This fact was urged as a remarkable testimony to the growth of Christian Science, in the numerical strength of its followers.

Judge Hanna called attention to what was doctrinally the chief reason for the meeting, saying:—

"The time has come in our order of service when we should bow our heads and hearts by kneeling in deep and sacred communion with our all-loving, all-present, and all-powerful Father and Mother God."

The communion service, a simple ceremony of silent communion by all Scientists present, followed by the recitation in unison of the Lord's Prayer, was an impressive moment indeed, an entirely adequate expression of religious belief, by a large assemblage.

The account published in the *Journal* was in part as follows:—

Communion Sunday was observed by the Christian Scientists yesterday by memorable services in Mechanics Hall. It is estimated that between eleven and twelve thousand people attended the morning and afternoon meetings, both of which were exactly alike. The hall will seat five thousand, and every chair was occupied when the morning service opened at ten o'clock. Probably one thousand persons were standing.

The message from the Pastor Emeritus of the church, Rev. Mary Baker G. Eddy, was the great feature of the day. It was read by Richard Wood Cone, and one hour and ten minutes was occupied in the delivery. Every sentence was listened to with almost breathless attention by the great congregation.

It was also a fact that it would be difficult to find anywhere a finer looking, a more cultured, or more thoroughly earnest assemblage of men and women than that which filled the Mechanics Hall yesterday.

In her message Mrs. Eddy made the statement that there were at the present time 24,415 members of The First Church of Christ, Scientist. During the past year 2,784 new members have been received.

Mrs. Eddy's message plainly showed that this remarkable woman has a knowledge of public affairs and of religious matters that is very extensive. This was commented on freely by those who heard the document read.

The great hall wherein the services were held was finely decorated with the national colors. Red, white, and blue streamers were festooned from the lofty ceiling. Banners were hung upon the walls. Along the front of the platform were gorgeous bunches of peonies in pots, crimson being the dominating color, although there were other tints. Palms and bay-trees made a very effective background.

A large sounding board stood directly in the rear of the two reading desks, and in front of it the several speakers

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stood. This was very effective, and every word that was spoken could be heard easily in the extreme rear of the hall.

Those who occupied seats on the platform were Judge Septimus J. Hanna, First Reader of the Mother Church; Mrs. Eldora O. Gragg, Second Reader, and Richard Wood Cone, who read the message.

First in order of service was the singing of a hymn:—

Now is the time approaching,
By prophets long foretold;
When all shall dwell together,
One shepherd and one fold.

Scripture reading, the ninety-first Psalm, by the First Reader, Judge Hanna, followed. Then there was an interval of silent prayer, followed by the audible repetition of the Lord's Prayer, with its spiritual interpretation as given in the Christian Science text-book. The Communion Hymn was sung, and the various notices of meetings of the week and announcements regarding train arrangements for the many visitors from a distance. The church tenets were also read and a collection was taken. Miss Elsa Marshall, soloist at the Boston church, sang, and then the message was read.

Mr. Cone, to whom was entrusted this duty, has an excellent and far-reaching voice, and it was perfectly easy to hear all he said. He read slowly and carefully.

Mrs. Eddy, at the very close of her message, suggested that the yearly pilgrimages to her home in Concord, N. H., be discontinued. They were pleasant occasions, and she enjoyed them, she said, but she feared that the purpose of them might be misconstrued by those who might think that they were a part of the regular observances of the communion season.

Meeting of the First Members.

THE annual meeting of the First Members of the Mother Church was held in the church edifice, Saturday morning, June 14, at nine o'clock. The following message was sent to the Rev. Mary Baker G. Eddy:—

Message from the First Members to the Rev. Mary Baker Eddy, Pastor Emeritus, June 14, 1902.

Beloved Leader, Teacher, and Mother:—Our hearts are full of gratitude to God, and of rejoicing with you, because of the auspicious outlook that is before the Christian Science movement in this morning of the new century. We congratulate you upon the world-wide expansion; upon its effect in destroying race and national antipathies, and in developing true brotherliness. We rejoice in these results which approve your wise leadership, and we are happy because of the love which is everywhere springing up in recognition of your service to mankind. We congratulate you that in the courts of law and legislative halls, your righteous Cause has been vindicated and upheld.

We thank you for your unwavering faith in the Gospel of your Master, Jesus Christ, and for your fidelity to his teachings, whereby Christian healing has been again brought to light.

We are deeply grateful for the unwearied toil which you must have given to the last revision of our text-book, "Science and Health with Key to the Scriptures," which makes the book more than ever an interpreter of the Bible for all seekers after God.

We see the need for more tender compassion whereby to realize the mission of the Church of Christ, namely, the mental, moral, and physical redemption of mankind. With this in thought we can say, "Mother," with a tenderer note, and a wise filial affection.

Hon. George S. Boutwell at Tufts.

HON. GEORGE S. BOUTWELL, Ex-Governor of Massachusetts, Ex-United States Senator, and Ex-Secretary of the United States Treasury, delivered a notable address at the recent anniversary exercises of Tufts College, April 22, 1902.

In opening Mr. Boutwell said:—

"It is a singular fortune that has come to you and to me. In my youth I gave my official sanction, and without much thought of the future, to the charter of Tufts College, that was to be set on these heights, overlooking the city of Boston and the many cities that are held in her gentle embrace, and now, after a full half century, I have come to witness your prosperity, to congratulate you upon it, to receive your gracious honors, and to enjoy with you the prospect that opens before us.

"A like fortune has not come to any other person or to any other institution. It may be viewed as a noticeable event in personal and public history, and I so regard it.

"Your invitation to me to join in the exercises of this anniversary and the circumstances which suggested the invitation have led me to attempt a review of the events that have marked, and in some respects have made illustrious, the half century now closing.

"To you it has been a period of organization, of growth, of foundations so laid in liberty under law, and so freed from the influence of a hierarchy in matters of religion and from the domination of the state in all matters of thought and of teaching, as to justify the opinion that the college will advance with the advancing fortunes of the country and of the world."

In his review of the history of the recent past Mr. Boutwell thus significantly referred to some of the forces that are marking the present:—

"In these fifty years the labor organizations have become formidable forces in social and political life, the theories of Darwin have changed opinions and disturbed beliefs as to the origin of man, and a new religion or a new form of Christianity under the lead of a woman, claims a following of one million in the United States, and fellowship of many thousands in other parts of the world. These movements, whether they are vagaries or realities are of a nature to endure, and they may not be passed without observation."

In so far as Mr. Boutwell intimates that Christian Science may be among the "vagaries," we may be pardoned for the passing remark that a careful inquiry into the great practical work that Christian Science is doing, will convince him, as it will all other large-minded persons, that Christian Science cannot justly, even by hint or insinuation, be classed among the vagaries of these times.

Mr. Boutwell thus happily illustrated the growth or evolution into larger views and more liberal outlook:—

"Some of the text-books on astronomy of the first third of the last century contained this observation in substance: On a clear night five thousand stars may be seen in the heavens. The vision of the naked eye has not been enlarged, but the scope of the human eye has been extended immensely, and the testimony of the astronomer, Mr. Simon Newcomb, whom I have consulted, must be of interest to all of us.

"My two questions were these: How many stars might have been seen or marked in 1850 with the best instruments then in use, if the entire sphere of the heavens could have been surveyed? and how many could have been seen or marked in 1900 with the aid of the instruments then in use? To the first question he replied: 'From thirty to fifty million might have been visible with the best instruments in 1850, and from one hundred and twenty to two hundred million can now be photographed.' But he adds: 'This is only a rude guess, much like trying to estimate the grains of sand on a sea beach.'

"Thus through photography there has come an immense enlargement of our horizon, and we have passed out from the narrow view which prevailed at the opening of the nineteenth century that the starry host and the unwearied sun were created for the embellishment of the earth on which we dwell. Every enlargement of our knowledge of space renders any conception of the infinity of space more and more difficult."

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Bible Class of Advanced Thought.

THE Bible class of Judge Stockbridge, at the Associate Reformed Church, will to-day listen to the views of one of the leading Christian Scientists in local circles. This class is composed of from fifty to seventy members, as the attendance varies, and since January 1 has each Sunday heard some prominent advocate of a sect assertedly founded upon the life and teachings of the Christ. These gentlemen have, in turn, explained the tenets of belief and pleaded the cause of each individual's faith.

Here is an exceptionally liberal method of studying Christianity in all its various trends and sections, the sole exceptions being made in the case of Orthodox and Reformed Judaism, which eliminate the story of the Christ, and are founded exclusively upon the books forming the Old Testament. The idea embodied in the course of this Bible class is one that should develop unusual proficiency in religious matters, and, while not evangelical in character, must, nevertheless, strengthen the student's religious convictions if research and knowledge are promoters of Christian faith.

There is a reminder here of the first sermon preached by the disciple to the Gentiles—Paul of Tarsus—who, upon reaching Athens, which had reached the most advanced state of intellectual development then upon the globe, found upon the Areopagus or Hill of Mars an altar dedicated to the unknown god. Here the intellectual men of Athens assembled to hear those who wished to preach or instruct. Here Paul found his most attentive audience and dedicated the altar to the unknown god to the true and living Divinity whom he served.

The spirit of tolerance shown in Athens and the lecture room of the Associate Reformed Church is the same. It does not destroy faith, but roots it more soundly. It cannot be said that such a course should be suggested for those of a weak faith, for it might prove unsettling; but to the strong and able this liberal study of each man's opinion as a representative of sincere worshipers of the same God is a step in accord with modern Christianity, in which it is gradually becoming understood that sincerity, faith, and similitude of the Christ life outweigh familiarity with dogma and intolerance of another's belief.

Baltimore Sunday Herald, June 8, 1902.

Following are the introductory remarks of Judge Henry Stockbridge before his Bible class on the occasion referred to.

We reach this morning the concluding topic of the present course. Few, if any, of the movements in the religious thought of the last half century in our country is better worth our study, and none, unless it be the Salvation Army, has shown a numerical growth in any measure approaching it. The growth of Christian Science has been phenomenal in another respect. The Salvation Army has gone out and sought to draw in the most degraded element of the community, the social outcasts; Christian Science, on the other hand, has found its ranks swelled from among the most educated classes in our land. It has been the fate of Christian Science, as it has been of so many other religious movements at their inception, to encounter persecution, sneers, and ridicule; but it has also been its fate to be too often misconceived or misunderstood. Derision of any religious movement is bad enough, but an opposition founded on ignorance is worse, for the reason that it also injures those who would attempt to criticise out of their ignorance.

I do not expect that all here this morning, even if we fully fathom the doctrine and teachings of Christian Science, will be disposed to accept it, but I do feel that by a larger and more accurate knowledge of the principles for which it stands, and of the good it is doing and attempting to do, we shall all gain for ourselves in Christian charity.

We are exceptionally fortunate in having with us one who from long experience and diligent study can tell us of Christian Science, not merely as to what its principles are, but can state them with as much authority as any one in this city, Mr. Hermann S. Hering of First Church of Christ, Scientist, of Baltimore.

Among the Churches.

Report of Progress in Manchester, Eng.

Eighteen months ago two members of First Church of Christ, Scientist, London, came to Manchester to undertake some urgent cases which the medical fraternity had given up. The demand for the healing increased so rapidly that the workers were unable to leave, and after a few months, over a hundred cases had been healed.

Meetings were held in their apartments, the first attendance numbering five, but before a month had elapsed it increased to thirty. This growth necessitated larger quarters, and also showed the workers that there was a great demand for the establishment of Christian Science in the city. It was therefore evident they must make their home in Manchester while such work required them.

At this period great opposition to Christian Science was met on every hand and no place for meetings could be procured. Therefore a time came when the Christian Scientists had no place to meet in. At last a room at the top of a large warehouse was procured, and meetings were held there for nine months. In October, 1901, a reading room and a room for the services was opened at 24 Dover Street, the residence of the Readers, in one of the most central and desirable positions in the town. The room in which services are held has a seating capacity of about eighty and it was believed it would accommodate them for some time to come, but on occasions it has been overflowing.

The reading room which has now been open only seven months has sold Christian Science literature to the value of £93. The work that this reading room is accomplishing is not confined to Manchester, for it has become a great center for the north of England, and applications for literature and healing are received almost daily from different cities and towns of the north.

"Science and Health with Key to the Scriptures" and *The Christian Science Journal* have been placed by the students in several of the free libraries.

It is interesting to note that this time last year the Readers were the only practitioners in Manchester, but now there are several earnest workers who have given up all to carry this gospel of healing to others, and they are doing many wonderful works. Though the cause has progressed so rapidly, it has not yet been organized into a church, but this will be accomplished in a very short time. It is evident that before long our present quarters will prove too small, and therefore the Christian Scientists are looking forward to building their own little church, for which a site has already been chosen and a building fund opened.—V. M.

New Quarters at Kingston, Ont.

The opening of the new Christian Science Hall, corner of Princess and Sydenham Streets, took place yesterday [Sunday, May 11]. Services were held both morning and evening, and were largely attended. First Reader, T. J. Kinnear, C.S.B., delivered an address of welcome. "The Holy City," was sung as a duet, both morning and evening, by Norman Fraser and Earl Jenkins, and in the evening R. McClymont contributed a solo. The fine new hall was beautifully decorated with flowers whose perfume spread throughout the building. The two new pulpit desks are models of neatness, and are the gift of a city friend of the church. In connection with the hall are several large rooms, used as reading rooms, vestry, etc. The Scientists feel very proud of their new home.—*Kingston Daily Whig.*

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Selected Articles.

"Many Things ye cannot Bear Now."

FROM *The Church Standard* we republish the following extract from a paper entitled, "The Development of Divine Truth; or, the Gospel for To-day," by Rev. A. R. Keiffer, D.D., of Bradford, Pa.

Under the guidance of the spirit of truth there are successive revelations, as the race becomes prepared for them, for every age and for every man. They never come too soon; they never come too late. The spirit makes no mistakes, does not try to impart a truth before there is a readiness for it—step by step—according to present need and capacity. In his guidance the withheld completions of truth are wisely withheld. Even liberty enslaves those who are not fit for it. We get more truth when we are able to bear more. Only we are never to be satisfied with what we have and consider it complete. . . . As F. D. Maurice says, "God will not have us be satisfied with our advanced knowledge or great discoveries, but will always be showing us, through His spirit, things that are coming, giving us an apprehension of truths that we have not yet reached, though they be truths which are the same yesterday, to-day, and forever."

Why, just think for how many centuries men have been studying the spoken words of Christ, and yet they are newer, and deeper, and diviner to-day, than ever before. Therefore, if he has nothing new to say to you and to me, it is because we are not listening, not because he is not speaking.

He speaks the truth as we are able to bear it, that is, understand, appreciate, use it. If we are content to live on the revelation of yesterday, we miss the revelation of to-day. Fresh food for our minds and hearts is ready for us when we are ready for it. He taught us to pray "give us this day our daily bread." Fresh bread for each fresh day is ours for the asking and taking. If any prefer the hard crusts or stale bread left over from former days, so be it. Christianity has never failed to meet the new demands born of new circumstances; Christianity has never been found irreconcilable with the new discoveries of every age; and we find the key to this in the fact under consideration, that Christ offered this Gospel at the beginning, not as finished and complete but as the germinal prophecy of all needed truth to be afterward given by His Spirit, as they would become ready to receive it.

The new is not true unless it is the development of the old. The old is not worth preserving, except as the root of the new flower. When fixity and freedom, or stability and progress are not joined together in proper proportion there is trouble. Churches and individuals become dangerously conservative or dangerously radical. A conservative mill-pond whose waters are stagnant, kills more people with the typhus it breeds than the radical river kills, when it rushes in a flood over its proper bounds. When St. Paul says, "The letter killeth, but the spirit giveth life," he refers not to the Old Testament alone. It is true of all words. To know words we must know when, where, and under what circumstances, and by whom they were spoken.

Christian Science Expounded.

To the Editor of the *American*.

In your esteemed paper for May 3 you have an article under the heading, "A Heathen's View of Us." In this article you point out that there are both curious and superstitious things in America as well as in China. This is no doubt true, but when you undertake to classify Christian Scientists under this head we most strenuously object. For there is nothing curious about Christian Scientists except that they are, as God has said his people would be, "a peculiar people." They firmly believe in and adhere to their teachings that there is but one God, one Power, one Life and Truth, and that man is the image and likeness of God, and is not a slave to sin, sickness, and death; but he is as the Bible teaches us, the child of God, with dominion over all.

Christian Science is anything but a superstition, or a religion based on ignorance and abnormal religious feeling and fear. In fact, it is the only system of religion that fearlessly, honestly, and successfully has grappled with this arch-fiend—superstition—which has for so many thousand years held mankind in its merciless grip of fear, sin, and sickness and death. It is the religion of to-day that has taken hold, and with success rent in twain the veil of superstition and again brought out the true nature and character of God, and man as His image and likeness,—perfect, unfallen, free, and subject only to God.

Christian Science compels all faithful followers to put aside forevermore all superstition and be wise; to know God as all in all, and man as living, moving, and having his being in spirit not matter. In fact, it is a most natural and practical religion, when once understood and demonstrated, for by it you become the master of all forms of evil.

When you say that the Christian Scientists teach that if one person puts his mind on another that the deception of the evil spirit regarding the presence of disease will be circumvented, you say that which is not true. This is not Christian Science.

Christian Science teaches that sin, sickness, and death are destroyed by divine Mind only, and not by the so-called power of the human will or mind.

You may not appreciate the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, and her work, but some of us do, because we have through her teachings been snatched, as it were, from the jaws of death and given back our life, health, and strength. Through her teachings, too, man stands forth on the everlasting rock of Truth, holding the scepter of power over evil. Christian Scientists have all the more confidence in her judgment and wise counsel, because of her long years of deep experience and ripe knowledge. That she has been the recipient of the blessings that God has promised all who will faithfully and truly serve and honor Him is true. But how does she use her means?

She has given much of her income away for years, and steadfastly refuses to accept a dollar for the invaluable services that she constantly renders to the cause of Christian Science, which in turn blesses the whole world.

The statement that she has put herself up as the high priestess of this doctrine is not true, for she has done nothing of the kind. She, as well as her numerous followers, are fully satisfied to let our just and loving heavenly Father, who alone knows the value of her life and work, continue to honor her as He sees fit.

Thanking you for your courtesy, I am yours respectfully,

SEVERIN E. SIMONSEN.

In the *Waterbury* (Conn.) *American*.

Communion Service at Concord, N. H.

THE semi-annual communion and reception of members was fittingly observed yesterday (June 8) by First Church, of Christ, Scientist. Christian Science Hall was crowded with the local members and their visiting friends. The floral decorations were profuse and beautifully arranged.

The subject of the discourse was "Sacrament," and as is customary in all Christian Science Churches, consisted of readings from the Bible and from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

At this service the tenets of the Mother Church in Bos-

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ton, which were written by Mrs. Eddy, are read, the last of which is so in keeping with the character of the day that it fitted beautifully into the sacred occasion. It is 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.*"

Visitors were present from London, England; the Bahama Islands; Denver, Col.; New York City, and elsewhere. Ten new members were received into the church.

The Concord Monitor.

Order for Concord Granite.

MR. S. S. BEMAN, a leading architect of Chicago, was in town yesterday and placed a seventy-thousand dollar order for granite with one of the local granite companies, to be used in the construction of a beautiful library building in the west, for which he is architect. He and his wife are devoted Christian Scientists; both spoke enthusiastically of the beauty and charm of Concord and our little Christian Science Hall. Mr. Beman designed the plans for the three Christian Science churches that have been built in Chicago, each having a seating capacity of about fifteen hundred.

The Daily Patriot, June 7, 1902.

The editorial columns of the same issue of the *Patriot* contained the following:—

Elsewhere in the columns of this paper may be found a news item telling of the placing of an order for seventy thousand dollars worth of granite with a local firm for the erection of a building in the far west.

The order comes from one who is a Christian Scientist and who in the past has used many thousand dollars worth of the product of the Concord quarries for the construction of costly Christian Science edifices.

There is much in this news that should be of interest and profit to our people. It leaves money with us, it develops our industries, it gives employment to the many who are worthy, and by and through these things aids trade and contributes in a material way to the success of all.

The hope is that Mr. Beman may come and come again and at each time bring increased orders. There is a double value in things of this kind, because every cent of the money that comes remains right here in Concord, save what is invested in machinery for the development of the work.

Unquestionably the placing of the order here is due to the fact that Mrs. Eddy makes her home with us, and the thousands and thousands and hundreds of thousands who love her because of the good she has done and is still doing, and because of the happiness the acceptance of her discoveries has brought to them, are pleased to come to the city where she makes her home, to secure such material as is possible for the churches which they dedicate to God and to Christian Science.

A faithful minister in a small country parish, returning from prayer-meeting one night was asked by his wife, who was not able to go with him, how many were out; he promptly answered, "One hundred." His wife knowing that was an impossibility, as the parish was small, asked how that was, and he replied, "The sexton was there, and he was nothing, and I was there and I was nothing, and God was there and He was one; one and two ciphers make one hundred."

How true that is! Even a string of ciphers encircling the globe count as nothing, but if you put a one before it the value is incalculable. So it is with us. If we allow ourselves to be a detached cipher, we are nothing, but if we attach ourselves to God, the One, then we become of some value to our God, ourselves, our family, and the community in which we are placed.—W. A. L., Portland, Ore.

Testimonies of Healing.

Seven years ago last fall I heard the "still small voice" calling me to Truth. I was taking care of my father, in his last illness. Every material support was being taken away from me, and I did not know there was any other. I stood where man's extremity is God's opportunity. In the dark hours of the night, I seemed to hear a voice say, "It is Christian Science that you need." I heard it several times.

Two weeks after my father passed on, I wended my way to a Christian Scientist's house to borrow a book that would give me some knowledge of Christian Science. I did not know the name of our text-book, nor had I ever read a word of Christian Science.

The Scientist gave me a cordial welcome, and was glad to loan me the book. She asked me if I wanted treatment, for to sense I was a physical wreck. I said, "No." Were there any questions I wished to ask? My reply was also, "No." It was a spiritual longing to be satisfied.

The thought of being healed never entered my mind. How eagerly I walked back to my sister's home to commence reading this book. How well I can remember the peace that stole over me, as I read the first line of the preface in Science and Health. When I finished the paragraph, I said to my sister, "I have found the Truth." After reading several pages I said, "If this is the Truth, I do not need my glasses." I took them off, and have never had them on since. The next day I threw away all the drugs I had, which was at least a market basket full. My sister was amazed. I told her it was Christian Science or death. I did not care to live, and was tired of doctoring.

I can see now why the demonstration came so quickly. In two weeks I was entirely healed of all my physical ailments, which were five in number, by reading Science and Health. My friends could not understand the transformation.

It did not take me long to become identified with the church here, and to send my mite to the building fund of the Mother Church.

I never knew what peace, harmony, and happiness were, until I came into Christian Science. In one year I was self-supporting. That means much to me, as I was always looked upon as an invalid, not able to do anything, and was not fitted to meet the world. All I am and all I have I owe to Christian Science.

A little more than a year ago I went through class with one of our Leader's loyal students, and I feel as if I had been born again.

My heart overflows with gratitude and love to our dear Mother in Israel, Mary Baker G. Eddy, for giving to the world this blessed truth that makes man free.

MARY M. MYERS, Jamestown, N. Y.

It is with pleasure that I give my testimonial, for I deem it but just to acknowledge the good I have received from Christian Science. About fifteen years ago I said many times that if any one could cure me of a rupture I would give him a hundred dollars. The rupture was caused by a fall when a child. When I was twenty years of age it became quite serious and troublesome, and I was obliged to wear a truss all the time.

Four years ago, while at work, I jumped off from a machine about four feet high, which caused more trouble. The physicians finally concluded that an operation was my only hope, although my wife begged them not to take me to the hospital, and I resisted with all the strength I possessed. In the mean time the doctors had gone to get the operating room in readiness for me.

In this extreme moment, which proved to be God's opportunity, my wife remembered Christian Science, having had Christian Science treatment at the birth of our youngest child. She immediately sent for a Scientist, who arrived

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on the scene just after the ambulance had arrived to take me to the hospital. The Scientist took in the situation at once, and realized that divine Intelligence alone would govern, assuring me that I should remain at home if I preferred Christian Science treatment.

We were in a tumult of fear, the three children all crying, and pandemonium seemed to reign, until Truth spoke the "peace, be still." The Scientist assured us that all things were possible with God, and that everything would very soon be adjusted harmoniously. The ambulance was sent back with the officers, who were disappointed and impatient at having to give way to the Scientist. Soon after the doctor returned in an outraged state of mind, and predicted dire results if the operation were not performed at once. My wife, now quite calm, told him that we had determined to depend upon God for help. The doctor replied, "That is all good enough, but that will not cure a rupture." He added, "I know what you have been doing; you have called one of those Christian Scientists. I want to see her and explain to her the great responsibility she has taken upon herself in delaying this operation." After arguing and threatening for nearly an hour with the Scientist the doctor withdrew, allowing us again to settle into peace and quiet, after which the Scientist also went home. This experience took place on Saturday evening. Tuesday I was well enough to go down town, where different friends met me with surprise, as they had been informed that I was at the hospital.

It is now four years since Christian Science healed the rupture and I have never been troubled with anything of that kind since. The present help in time of need healed me, and saved me from the surgeon's knife, for which I thank God every day. I am also very grateful to our beloved Leader, Mary B. G. Eddy, and her faithful followers, through whom the divine power which heals the sick was revealed to us. Since being healed my wife and I have been members of First Church of Christ, Scientist, of this city, and about a year ago, I am pleased to say, we had the privilege of uniting with the Mother Church at Boston. We are both striving to live and learn more of this blessed Truth which makes free.—JOHN ROBINSON, Sheboygan, Wis.

I went from my home in Maine to a western state to study medicine with a physician who was called very successful. Circumstances had made me feel that I was a useless member of society, and I had no interest in life except the desire to be of use to others. I had been a church member and worker for ten years, but each year I grew more and more unsatisfied with my work, as I could see so little result. The Bible grew so hard for me to understand that I closed it and laid it away for weeks at a time. Yet I was searching for something I could really believe; I hoped for many things but I really believed very few, so I read orthodoxy and heterodoxy, Spiritualism and theosophy, Emerson and Darwin, etc. I found good people in every belief and I fearlessly investigated everything that came my way. I was all ready to attend a Christian Science service when asked to do so by my cousin whom I was to visit a few weeks before beginning my study of medicine.

Heartsick, sad, weary of living, starving for spiritual food, the service fed me with the Bread of Life. Tears filled my eyes when I heard the spiritual interpretation of "Give us this day our daily bread," and a prayer of gratitude went up to God that I had been led to that place. During the week I read Judge Ewing's lecture, believing and seemingly understanding every word, and began to read Science and Health. By the next Sunday I was sure Christian Science was that for which I had traveled so far.

When I finished reading Science and Health, several diseases which I had had for years, and always expected to have, had vanished, among them corns and bunions, which had been very troublesome to me in days before, but have never troubled me since.

Of course there have been battles with error. We learn the wisdom of Mother's words, "The song of Christian Science is work—work—work—watch and pray," but Truth is ever victorious, and I can say that the past two years have been the happiest of my life and I believe the most useful. I made a long visit with my relatives and Scientists, and came back to my home to study with and work for the Great Physician.

I attribute my quick acceptance of Christian Science and healing to my lack of prejudice. Mrs. Eddy says on page x. of the preface to Science and Health, "The unbiased Christian thought is soonest touched by Truth, and convinced of it."

I send my testimony in the hope that it may help some other unsatisfied heart to investigate this Science without prejudice and find, as I did, health and the "peace which passeth understanding."—B. M., Liberty, Me.

For some time I have felt that as an acknowledgment of my gratitude to God for the manifestation of His healing power in our home, also in this vicinity, I should contribute a little from this field that may be encouraging to those seeking the Truth.

I shall ask space for only one case, which is that of a babe a little over a year old. On May 24, 1901, I was sent for by the parents of the child, who thought their loved one was passing away. Several who had seen the babe before Christian Science was appealed to said it could not live. Then all material aid was set aside and Christian Science resorted to, as there seemed to be no other chance of help. On arriving at the home I found the child in a very critical condition. Its face was so much swollen that both eyes were closed tight and could not be opened, and the babe was lying motionless.

I saw the necessity of implicit confidence in God to do the work. Upon returning to the house again a few hours after having given the first treatment I found that the child could move one eyelid. Next day both eyes were open, and the swelling was much reduced. In four days the child was perfectly healed.

I feel that all who have grasped in a degree, the light and understanding of God's allness, as revealed in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, owe to her endless gratitude for what she has done in bringing the light of Christian Science to the world, and enabling us to follow in our dear Master's footsteps.

CHARLOTTE CRESWELL, Orangeville, Ont.

For sixteen years I was never without headache. Indigestion made it impossible for me to eat anything but the simplest food without suffering, though I took medicine every day. I also was a constant sufferer from a so-called incurable trouble which at any moment might confine me to my bed. Specialists were appealed to with discouraging results. Finally the decision was arrived at that a most serious operation was necessary, which it was hoped might give me a moderate degree of freedom from suffering.

The great fear and horror I had of such an operation, made me willing to try Christian Science treatment, which had cured one whom I knew. The relief from pain after the first treatment, I shall never forget. I fully expected the pain to return, but it never has. The terrible conditions which the doctors were sure existed, have all disappeared, and I am free indeed. I cannot express my gratitude for the understanding of the Principle which heals all our diseases. Whenever some error has been overcome by my understanding of Truth I feel as though something very precious had been born to my consciousness.

To our dear Mother, who has made it possible for me to realize such happiness. I hope to express my gratitude by helping others to know the Truth.

LOUISE K. DENNISON, Brooklyn, N. Y.

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Religious Items.

The *Congregationalist* prints portions of a paper on "The Outlook for Christian Unity," by Rev. Edwin B. Lewis, rector of St. Paul's Church, New Haven, read before the conference of Congregational Churches of Connecticut, in which he says:—

"Our Christian world is outgrowing some of the ills and limitations of fierce denominational activity. . . . The appeal to some great and simple truth of the gospel stirs men more than the appeal to denominational pride. . . . The clergy have been trained in divinity schools which are largely training men to work and teach in a world which no longer exists. All other professional schools, except those of theology, have fitted themselves to the demands of the new time. . . . It becomes us to preach the great saving and moral truths of the Gospel which we hold in common, rather than to emphasize the points upon which we differ. This may seem to be almost unfaithful to our denomination, but you will find that the denomination which preaches the Gospel of Christ best and lives it best will have the largest place in the regard of the people. There need be no fear for the fortunes of a religious body in which the Gospel is truly preached and lived. . . . The hope for unity lies in a Church large and comprehensive enough to include all who accept and serve the Lord Jesus Christ as he is revealed in Holy Scripture. The denomination which cannot fill out that conception of the Church will not last. The Church which is trying to fill it out is working towards unity. . . . Religion and civilization require that the moral and religious forces of the country act together. Influences are at work, silent, by many not observed, but effective. And the cause is the cause of one Master and our common Saviour."

The Rev. Charles Stelzle has an article in *The Outlook* on "The Workingman's Church." Following are some excerpts from the replies of the three hundred labor leaders to whom he "wrote some months ago with regard to the attractiveness of a Church managed exclusively by and for workingmen:"—

"The man who can get up a creed or a society which will take the selfishness out of the hearts of men would be a world-beater. . . . Jesus said it all, 'Love one another,' and men have gone on hating each other ever since." "The Gospel should not be preached for the benefit of classes. It should be expounded fearlessly to both Dives and Lazarus. It might create an impression in the minds of some that there are two Gods—one for the rich and another for the poor man." "The Church does not touch the life of the world to-day." "Pleasure excursions to the clouds must be given up, and the energy thus expended should be directed to solving the tremendous problems that the Nineteenth Century has bequeathed to us." "Workingmen feel that they have had to fight their own way to any improvement in their moral, mental, and physical conditions, absolutely unaided by the Church and sometimes in spite of it."

Rev. Dr. D. W. C. Huntington, says in *The Christian Advocate:* "Students generally among us have been led to distinguish more particularly than ever before between the essential and the non-essential in Christian teaching. They understand that the fact of inspiration is of greater importance than its mode. Whether Moses wrote all the Pentateuch; whether there were two Isaiahs or only one; whether the inspired writers incorporated historical and genealogical material which they found at hand, may be interesting subjects of investigation to Biblical critics; but, however decided, they in no way determine whether God has revealed Himself to man, or man can be saved through Jesus Christ. This criticism has, however, produced a modified view of inspiration. This was needed. Strictly speaking, God inspired men, not books. In the words of your lamented Haygood, 'Why should any lover of the Bible contend one moment for a verbal and mechanical inspiration? Had that been necessary in order to give man saving truth, God would, we cannot doubt, have used "holy men" as mere pen-points. In that case, however, holy men would not have been necessary. One man would have done as well as another, if he wrote a good hand.' "

Hostility and partiality are frequently related to each other in serious ways, and in serious matters. Many a mental quarrel results from onesidedness of view. Honest and good men clash because they see things only partially. The cure for this is not in scolding, or exhortation, but in illumination. . . . It was a partial view of Christ which Saul had, till he met his Lord on his way to Damascus. Then his hostility to Christ ended and his zealous heart was filled with a spirit of honor, service, and devotion possibly never exceeded. What is needed, very often, is a correction of view to end all hostility. A converted vision of the Christ will many times issue in a converted life. But the true vision of Christ is not always possible to the minds of men till a change in the spirit of the man is wrought. To love Christ—is a condition of seeing him truly—as certainly as seeing him is a reason for loving him. Blessed are the pure in heart, for they shall see God.—*The Examiner.*

Robert E. Speer has an article in *The Congregationalist and Christian World* on "Why Fewer Candidates for the Ministry?" in which occurs this paragraph: "A good deal of responsibility for the falling off in number of candidates for the ministry rests upon the ministry. The ministry does not urge the matter. Where the fire of a divine passion burns in a man he will kindle a like fire in others. This is what keeps the number of foreign missionaries from decreasing. The minister who believes that his calling is the greatest and most divine on earth will seek to lead young men into it with care, but yet with unceasing concern. Hundreds are doing this to-day, and hundreds are not doing it. It is more because ministers feel the disadvantages of the ministry than because the young men feel them, that there are now fewer candidates for the ministry."

Dr. Lyman Abbott says in *The Outlook* in a sermon on "A Call to Battle:" "Is not Christ the one that redeems the world and destroys sin and brings us into the Kingdom of God?. Yes. But how? How? By fighting the battle for a coward folk that will not fight for themselves? by doing work for an idle folk that will not work for themselves? . . . Our Christ does redeem the world, but it is Christ in humanity. His death is not in lieu of our death, nor his life in lieu of our life. He cannot die in our place or live in our place. . . . Christ is not my substitute to live and to die in my stead; he is the type of humanity, and I am to die and live with him. . . . It is Christ *in* us who is the hope of our glory."

The spiritual worth of any experience is not at all determined by what it appears from the outside. It is the resultant spiritual life which is developed or strengthened by the event, that measures its spiritual import. All the affairs of our outer lives are followed by a certain effect upon spiritual character and life, which is a sort of spiritual residuum of the natural events of life, and which measures their spiritual value. . . . It is a spiritual residuum of character—that is, of receptivity of divine life—that determines how valuable they are really, when judged from their spiritual standpoint.

New-Church Messenger.

J. H. W. Stuckenberg, D.D., LL.D., says in *The Homiletic Review:* "God as Father of all and the brotherhood of man must be emphasized in the arrangements of God's house and in the relations of capital and labor. The best friends of the Church must, in love, expose its grievous errors and mistakes, in order to bring about the remedy [for the alienation of the workingman]. Those seem to be in the right who believe the Church needs a deeper and broader reformation than that of the sixteenth century."

The man who goes before a congregation with a theory which he attempts to prove will speak to the indifferent. The man who stands before his people the glad embodiment of a profound conviction; the confident messenger of something he knows to be true, will need no clap-trap to keep his hearers awake. The man who has only a "guess" or a "hope" or even a "think so," has no place in the modern pulpit.

The Universalist Leader.

The Christian Register says: "There are signs in many of our religious exchanges of a reaction from the old-fashioned positive statements concerning the nature of the future life and the terms of admission to heaven. One result of this change of view will be an increased interest in the kingdom of God which Jesus and his disciples strove to establish, here and now, upon the earth."

"The presence of the Holy Spirit might yet be useful in Church councils, and were His presence truly invoked much of the sharpness and bitterness of doctrinal discussion would be allayed," says the *Christian Advocate.*

President Tucker, of Dartmouth College, is quoted as saying: "The estrangement, if not alienation, of the labor population of the Christian nations is chargeable in no slight degree to the unfaith of the Church."

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Items of Interest.

National.

Orders have been issued by the Navy Department to fit all ships of the North Atlantic station, now undergoing repairs, with spars for receiving wireless telegraph messages. This is part of the preparation for the war practice to take place in the West Indies next winter by the combined North Atlantic, South Atlantic, and European squadrons. Before installing the wireless apparatus on each ship Admiral Bradford will conduct experiments at Washington and Annapolis, and between these two points, to determine the relative merits of four wireless telegraph systems—one English, one French, and two German.

Postmaster-General Payne is urging the passage of a bill providing for the adoption of some form of postal currency. He thinks that postal checks should be provided which would be more easily obtained and cheaper than the present money order. The extension of the rural free delivery requires a cheap, convenient, and safe method for transmitting small amounts through the mails. Postal checks would be available in those sections not heretofore covered by the money order offices or the banks of the country.

In response to the Senate resolution calling for information as to the cost of the war in the Philippines, Secretary Root says the total expenditure up to date (June 19) is $170,326,586. The expense of the war is really less than this, he states, as the cost of large and valuable properties which still remain on hand in the Philippines for use, is included in the above amount.

The scope of the new fiscal agencies at Hong Kong and Manila granted to the International Banking Corporation and the Guarantee Trust Company, both of New York, has been widened so as to include all of China and both the civil and military governments of the Philippines.

President Roosevelt intends to inaugurate in the navy the same principle he has in the army, that notwithstanding the long service of the officer, the man that is best fitted for the position shall have the place. This means that young men may be promoted over older ones.

By a vote of 42 to 34 the Senate adopted the Spooner substitute for the Hepburn Nicaragua canal bill. The Spooner substitute authorizes the President to build an isthmian canal, preferably on the Panama route; but if not there, on the Nicaraguan route.

A bill has been introduced in the United States Senate appropriating $10,000,000 for the purchase of 2,000,000 acres of land for a national forest reserve in Virginia, North Carolina, South Carolina, Alabama, and Tennessee.

The State Department has received from the German Government a formal invitation for Major-General Corbin, Major-General Young, and Brigadier-General Wood to attend the fall manœuvres of the German army.

The United States commission has made English the official language of the courts, custom service, and court of appeals at Manila.

Foreign.

For ten years the Graham Insurance Company of London refused to pay the income tax on foreign dividends not transferred to England, and contested payment from court to court. The sum demanded by the Government at the end of last year was nearly $260,000. The House of Lords has finally decided in favor of the company. Other companies are examining their books and the Government may be compelled to repay much of the income tax collected from these companies.

The International Sleeping Car Company of Russia has arranged with the Chinese Eastern Railway to run a through car from Moscow to Pekin once a week, thus enabling passengers to make the trip from London to Pekin in twenty days.

In the Transvaal a total of 11,225 men surrendered and 10,813 rifles were given up, and in the Orange River colony 5,395 men surrendered and 5,280 rifles were turned in. The figures for Cape Colony have not been fully received.

It was stated in the House of Commons last week that more than $10,000,000 would be required to meet loyalist claims arising out of the war in Cape Colony and Natal. This will be provided from the Transvaal funds.

Canada has reduced the duty on coffee imported from Mexico from ten cents a sack to one cent. The Canadian government is showing a desire to promote direct trade with Mexico.

June 17, Lord Kitchener announced that he had "handed over the South African constabulary to the civil authorities, as the necessity for military operations had ceased."

Queen Alexandra will provide a "tea" for ten thousand female domestic servants in celebration of the coronation. Each servant will also be presented with a medal.

The Spanish consul general at Havana has received instructions from Madrid to recognize the Republic of Cuba.

Senor de Ojeda, will succeed the Duke d'Arcos as Spanish minister to the United States.

The House of Commons has voted $250,000 to Lord Kitchener for his services in South Africa.

It has been announced that Lord Kitchener sailed from Pretoria for England June 23.

Industrial and Commercial.

The census office has recently issued an interesting bulletin on the silk industry, which shows that a satisfactory rate of growth has been made. The productive capacity of plants has been increased and manufacturers have been enabled to turn out a superior quality of goods. Nearly all descriptions of weaves known to the trade are now manufactured in this country. In the use of raw material the United States is second only to France.

In 1860 the silk goods made in the United States were only thirteen per cent of the entire consumption. This has steadily increased until in 1900 eighty per cent of the silk consumed was made at home. During the census year 8,970,933 yards of velvets and plushes were manufactured.

The capital invested in railroads throughout the world is estimated at $32,661,636,000, of which no less than $18,170,114,000 has been invested in 162,225 miles of European railroads, which have an average capital of $119,593 per mile, while the average of 263,356 miles in the other parts of the world is $55,034 per mile.

The *Journal of Commerce* says that during the month of May new companies having a capitalization of $248,000,000, were authorized to do business. Compared with the month of April this was a decrease of $16,000,000. As usual New Jersey heads the list with $121,050,000.

General.

Walker Vrooman, founder of Ruskin College in England, has announced that he will build a model village near Kansas City, Mo., at his own expense. Special attention will be given to the welfare of the children. There will be play-grounds of all kinds. There will be factories in the model village which will produce articles which will be sold in the twenty-five co-operative stores which Mr. Vrooman will open in Kansas City within a few weeks.

Maude & Carrew, two Englishmen who have cattle ranches in Texas, have a contract to supply the British Government in South Africa with young breeding cattle. About 680 head have been shipped from Pensacola, Fla., and if this shipment is satisfactory a regular line of steamers will be put on and the movement is expected to continue until 50,000 head have been sent to South Africa.

The Boston Elevated Railway Company covers one hundred square miles of territory. It operates over 3,300 cars on more than 400 miles of track. It employs between eight and nine thousand men and carries annually 300,000,000 passengers. Its eight electric power stations generate 65,000 horse power. Its annual pay roll amounts to nearly $6,000,000 and it pays nearly $1,500,000 in taxes.

The eighty-sixth annual report of the American Bible Society, which has just been issued, shows that the total receipts for the year 1901-2 was $433,173. During the year the society issued 1,723,000 volumes, of which a little more than one-third were distributed in the United States. The remainder went to foreign countries.

The Negro Industrial and Agricultural Society is leading a movement to test the validity of the new constitution of Virginia, which virtually disfranchises the negroes. A fund has been raised for the purpose, and several persons of national reputation will be employed in the case.

The Augustinian College of St. Thomas of Villanora in Philadelphia, has conferred the honorary degree of doctor of jurisprudence on ex-President Grover Cleveland. This was the first time the degree has been conferred in the United States.

Miss Helen M. Gould gave $40,000 to Mt. Holyoke College at Northampton, Mass., for the purpose of endowing a chair of Biblical literature in memory of her mother, Helen Day Gould.

Grand Rapids, Mich., recently shipped twenty car loads of furniture to Cape Town. The furniture is intended for new emigrants to South Africa.

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CHRISTIAN SCIENCE SENTINEL

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

Selected Articles.

A Trial in Switzerland.

WE are indebted to W. D. McCrackan, C.S.B., for the following interesting account of a trial of two Christian Scientists in a court in Switzerland. Mr. McCrackan writes that he made the translation from two newspaper accounts and from the brief of the defendants.

On May 2, 1902, Mr. R. Kilchsperger and Mrs. Pauline H. Koch, Christian Scientists, appeared in the First Circuit Court of Zurich, Switzerland, to appeal against a fine which had been imposed upon them for violating an old medical law on the Statute Books of that Canton,—the "Canton" in the Swiss political organization corresponding to the State in our own. This medical law dates from 1854 and is one of the most drastic which can be imagined. It reads:

"Nobody is allowed to follow the vocation of physician, druggist, veterinary surgeon, or midwife, or to in any way occupy himself with the healing of disease in man or beast, or with child-birth, or with the preparation and sale of medicines without having obtained legal authority to do so."

The *Neue Zurcher Zeitung* for May 4 contained a long account of the proceedings. A number of witnesses were cited to appear, and the following is some of the sworn testimony which they gave:—

"*Witness B.* had suffered severely for eighteen years from a disease of the nerves. The doctors could not help her. 'I received the instruction that Spirit must control the body. When we hold to the law of God, then He is with us and leads us. For a year and a half I have had no more cramps. It was a long time since I could take medicine. My former physician said I must help myself. Formerly every outbreak of anger aroused the nerves of my stomach. When man lives in every way well and right he attains harmony. In my former condition eating was a source of pain. Now I am healed.'" . . .

"*Witness G.* was for two years a private nurse. In that capacity she nursed an English lady at Hotel Quellenhof in Ragaz. She had a disease of the liver. She had travelled all over Switzerland and was declared incurable by the doctors at Ragaz. 'I remained in correspondence with her after her departure. She told me by letter that she was healed through Christian Science, and gave me the address of Mrs. Koch. I turned to the latter first in other matters and received good advice from her. Then I brought my one-year-old child to her, sick of infant cholera. She instructed me and my husband that sickness came from error. We both had faith in God. Our child is well. God has done it. Mrs. Koch taught us that we need not fear sickness. In case of medical treatment, it is also often the belief in the physician and in the medicine which heals. All things are possible with God. When my husband had inflammation of the lungs Mrs. Koch again instructed me. In four days he was well.'" . . .

"*Witness G. No. 3,* narrates that a relative of hers was healed through Christian Science of a disease of seven years' standing. 'On account of lameness I could not walk upstairs for two years. I was treated for a long time by physicians without result. I thought I would try Christian Science,—I could not lose anything by it. Mr. Kilchsperger did not force his help upon me. I had to ask him several times to come. Mr. Kilchsperger has the purest conception of the Holy Scriptures and pursues the noblest aims. When the mind is awakened it becomes stronger and able to resist more. After eight months I could again walk upstairs. I hoped and believed as much as I was capable of. Mr. Kilchsperger came every week several times.'" . . .

"Both the accused and the witnesses made throughout an impression of sincerity."

The *Zurcherische Freitagszeitung* for May 9, likewise gave an account of this hearing, and stated in part:—

"The accused did not deny that they concerned themselves with the healing of the sick and received payment from them for their services; they denied, however, that their treatment had anything to do with medical treatment; it consisted altogether in instruction concerning God, the Truth, and the meaning of the Holy Scriptures. According to their conviction, the right understanding of God and of the Truth, has also, as a consequence, the liberation from physical ills. . . . Medicines are not used in any form, nor are dietary or other recommendations given.

"The accused appealed, therefore, to the liberty of faith, of conscience, and of instruction guaranteed by the Federal and Cantonal Constitutions, which liberty cannot be set aside in this special case, because this new teaching has, as an accompanying effect, the healing of those who are instructed in it, and makes the employment of physicians unnecessary."

The defence said:—

The Zurich medical law dates from the year 1854,—a time when metaphysical methods of healing were still unknown and no practice, except medical practice in its narrower sense, was used. The heading of Paragraph I., "Medical Persons and their Profession," shows clearly that this law was passed for the regulation of medical practice. In a State where freedom of occupation exists and the people determine the laws, a law like the above-mentioned is passed for the protection of the people, but not for the monopolization, in favor of a special practice, of the healing work in cases of sickness. The purpose of this law could be no other than to prevent abuses or mistakes in the application of medicines. It could not have been the purpose of the law-makers to prohibit the progressive and better methods of a succeeding century. Such progress over medical healing is found in the metaphysical healing practice of Christian Science. By its means numerous cases of sickness have already been healed here in Zurich in a few weeks or months after they had been for years under medical treatment without results. There is no possibility of danger connected with this method, for its medicine is the understanding of the truth concerning God and His creation, and consists solely in the oral, written, or mental instruction of the sick. Material means are without exception excluded from this treatment, because they are opposed to Spiritual healing.

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This method of healing does not, therefore, properly come under the control of the Board of Health, because it has nothing to do with medicine, nor was it to be expected that we should receive permission from the authorities to practise a method of healing, as yet unknown, before proof had been given that the same was accompanied by the results which were claimed for it. This proof can to-day be furnished by a sufficient number of witnesses.

We never doubted that the practice of Christian healing would be permitted in Canton Zurich, as it is in all other countries; and that from the very beginning we did not make any mystery of our activity is shown by the fact that, upon our arrival in Zurich, we had ourselves entered at the Bureau of Control as Christian Healers, or at least announced ourselves as such. In spite of this the District Attorney has imposed a fine upon us, which to-day forms the subject of our present plea before the Hon. Circuit Court.

At this point we permit ourselves to remark that, if it is a punishable offence to furnish a way of healing to the sick, after regular medical practice has proved itself powerless to restore health, then it must be equally punishable for the sick to look for healing anywhere but to a licensed physician, even if health could be offered by a next-door neighbor.

Out of respect for an out-lived law, which has never taken account of progress, the sufferer is forced to remain sick, until death takes pity upon him. Health is the highest earthly good, and no law can be so stretched or construed as to make it impossible for the sick to seek help where they can find it. For this reason, it cannot be looked upon as a punishable action to give to those who seek, such help as will restore them to health. The aforesaid medical law, therefore, cannot apply to us, because we do not work with medicines or instruments, but with better methods than those which were comprised by that law; and furthermore, we do not offer our services to any one, but wait until they are asked for.

Furthermore, we stand under the positive protection of the Federal Constitution of May 29, 1874, of which Article 50 reads: "The free exercise of religious acts is guaranteed within the bounds of morality and public order." No Christian Court will deny that Christ, on whose teachings our State Church is built, came to show the world in what way God should be served. He was the greatest servant of God of all times. He was "the way, the truth, and the life." He is our Way-shower. His example is our guide and his constant injunction was "Follow me." His religious acts consisted in teaching the truth and in healing the sick. The latter was the result of his understanding of the former. No one will doubt that his activity was in accord with the laws, with morality, and public order, and to-day also would so accord. His disciples and followers he commanded to "preach the Gospel—heal the sick." Furthermore, he said: "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."

It is provable that the Christian Church during three hundred years after Christ understood how to fulfil the command of Christ concerning the healing of the sick. All this proves that the healing of the sick should properly be a function of the Christian Church, that is to say, a part of the Christian doctrine. The understanding of this was obsolete for more than fifteen hundred years, but in modern times has been re-discovered by an American woman, Mrs. Mary Baker Eddy. This understanding is no secret, no hocus pocus, no spiritism; it is not the monopoly of a few, but must become the common property of all the followers of Christ. It rests, as has already been said, solely upon the instruction of the sick concerning the truth of divine power heretofore imperfectly understood. Many thousands have already been healed of every kind of disease through the mere reading of Mrs. Eddy's works. Should a book which heals the sick be burned and its possessor fined because it makes the employment of physicians unnecessary? So long as the healing which Jesus and his apostles taught was not understood or remained forgotten, legal provisions concerning the application of medicines were fully justified, and the prescription of such means had necessarily to be left to professional physicians, because danger was so frequently connected with the use of them. But now that Christian healing is once more understood and practised, those medical laws which were suited to former conditions should not be allowed to hinder progress and suppress better methods. Christian healing should find protection under the laws dealing with freedom of faith, and its free use should be fully authorized. This protection we have, as a matter of fact, under the aforesaid Article 50 of the Federal Constitution; for there is no higher "religious act" than the teaching of the truth and the love of God which heals the sick and cleanses man from sin. This is what Christian Scientists to-day strive to do up to their highest understanding. They seek to live in accordance with the example of Christ and to fulfil his commands; and that the fulfilling of the commands of Christ and the demands of the Christian religion should be looked upon as illegal in the Canton of Zurich is not consistent with the unexampled increase in church building which has taken place in recent times in and around Zurich. We repeat here once more emphatically that the healing factor in Christian Science is the better understanding of the power of God. This understanding, when it enters into the consciousness of the sick person, heals him from his sickness. It is the instruction in the Truth which works this result. The personality of the Christian Scientist has nothing to do with the healing. Christ himself made no claims to personal healing power, but always ascribed his works to the power of God, which is ever-present, and always heals when it is understood. The function of the Christian Scientist is to give instruction in matters appertaining to faith. Concerning the legality of this function, Article 63 of the Constitution of the Federal State of Zurich expresses itself clearly. The same says: "Freedom of faith, of cult, and of instruction is guaranteed." This article gives us permission to teach in open assembly, in our own house, or at the bedside of the sick; and if the healing of the sick, whose recovery was formerly hopeless, results from this instruction, surely there can be no cause for police punishment, especially so long as we lend our services only to those who ask for them. As a matter of fact, up to this time no requests for healing have come to us except from those who had been declared incurable by the regular physicians or from those who knew the results of Christian Science from their own experience or from that of their friends. Therefore, if, as is easily proven, we have a just cause, it is incomprehensible that it should be made a reproach to us that we allow ourselves to be paid for our services. Christ himself said, "The laborer is worthy of his hire." We are like all other men, dependent upon our earnings for supplying our needs. It is not possible to make commerce of the power of God, and we do not do this. It is as free and without price as pure air and the light of the sun. An invalid, incapable of going out into the open and of enjoying the light of the sun, has to be taken out by a servant, and he pays him for his services. In the same way the Christian Scientist should receive payment for the time and labor which he has spent in order to bring the patient into the light of divine Truth which can heal his sickness. He receives the power of God gratuitously.

Christian Science is the highest attainment of the nineteenth century. Its influence will be felt in the course of the twentieth century over the whole earth. To-day hardly a small town can be found in the United States where it is not represented. It counts there to-day already from one and

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a half to two per cent of the population among its adherents, and these come from all ranks of the people. Among lawyers and judges, as well as from the medical and theological professions, it has gained some of its strongest supporters. It is likewise represented in thirty-four towns of Canada; in the City of Mexico; in fourteen towns of Great Britain and Ireland; in seven cities of Germany; in Paris; in two cities of Italy; in two cities of Switzerland; in four cities of Australia; in Pekin, China, and on several Asiatic islands. There are at present in all these countries taken together between five and ten thousand persons actively practising Christian Science, and all these stand under the discipline of the Mother Church in Boston, which has about twenty-four thousand members.

The physical healing is not the final aim of Christian Science, but it is the result of the spiritual uplifting of the consciousness of the sick person. Sins and passions are healed in the same way as physical ills. Man becomes better, morally, for the understanding of God, as taught in Christian Science, brings man to God. Christian Science must not be merely understood, but lived. Its teachings must fill our whole consciousness. Our manner of thinking and speaking gradually become such that the sick are unconsciously helped by their intercourse with us. With the growth and spread of the knowledge of God, the atmosphere filled with sin, sickness, and death becomes purified and the divine prophecies are fulfilled. The whole work of Christian Science is God's work.

There is a great misunderstanding in the accusation of the District Attorney that *we pretend* to make a person well through prayer, for God gives us health and every good thing before we ask for it, and our unsupplied want is a result, not of God's unwillingness to give, but of man's lack of understanding as to where the good is to be found and how it is to be sought. God is our healer in all cases when we understand His work. As the Psalmist says: it is the Lord who forgiveth all our iniquities and healeth all our diseases. The fact that the instruction of the sick concerning the power of God brings him health without medical assistance, cannot be made a cause of accusation of violating the laws of the police.

Relying upon this explanation concerning our work, we declare ourselves not guilty of violating the laws.

Since the receipt of the above, word comes over the wire from Switzerland that the Supreme Court of Canton Zurich has rendered a unanimous decision which virtually places Christian Science upon a legal and authorized footing there.

The Ethics of Christian Science.

Discussed by an Unbeliever who does, however, believe in the Ethics of Justice.

First Church of Christ, Scientist, of New Haven, is congratulating itself on the acceptance of a call extended to the Rev. Mr. Simonsen of Brooklyn, who has already commenced his new duties as First Reader of the little band of believers of this faith who have their meeting place on the second floor of the building at 156 Orange Street.

Mr. Simonsen is making arrangements to bring his wife and seven children to this city immediately, and it was during a few minutes' respite in house hunting that I met and talked with this new comer to the city, at the request of one of the members of his flock. Mr. Simonsen's name will suggest to those who keep in close touch with current events along all lines, the great sensation in the Methodist denomination of the country which his coming out for Christian Science created more than a year ago.

Through the press, and Dr. Buckley, editor of the *Christian Advocate,* one version at least of the story was pretty thoroughly circulated.

I listened to Mr. Simonsen's calm, unimpassioned statement of how, after being educated for a Methodist minister and preaching the gospel of this denomination for many years, he was finally compelled, for the faith that was in him, to forsake all he had achieved in reputation and prosperity and begin life all over again and this from an entirely new doctrinal standpoint.

Among many things related by Mr. Simonsen, he told of his early lack of sympathy with the beliefs of Christian Science, and that at the start no more hopeless subject to have worked upon could have existed than he.

Fifteen years ago last summer he was taken very ill of a complication of ailments and several physicians had apparently exhausted their skill in treating him without avail.

A friend called one day and being somewhat interested in Christian Science suggested as a last hope that the sick man try it, saying, "It cannot hurt you and may possibly help."

Having given up all hope of help through the accepted medical channels, the minister finally consented to see a Christian Scientist, and in seventeen treatments was made well again. Even then, he could not accept the theology of this new old faith—as its followers claim it to be—nor bring his mind to surrender all the beliefs and plans of a lifetime and come out for Christian Science.

As the years passed he read, studied, and thought on the subject, attended classes, and became able to heal the sick; but never during those years of uncertainty, he maintains, did he ever try to impress his growing belief on the members of his flock or discuss it deeply with any of them. His healing powers were confined to his own family and a few outside his congregation.

Some of his children have never tasted medicine.

The climax came a year ago last summer, when one of his children had a disease which refused to yield to his treatment and he was forced either to go to a physician or a healer. He chose the latter, who on hearing his errand, asked him the following searching questions: "Why do you, a Christian minister, come to me for healing? Do you carry out the divine command, 'Heal the sick'? or if not, why does not the church to which you belong practise the healing taught in the New Testament?" and last of all "Do you expect to get the benefit of Christian Science healing for your child, when you are not willing to acknowledge what it has done for you and yours?" These were hard questions to answer and they stirred up a fresh struggle in the heart of this minister on whose face is stamped honesty of purpose, and whose voice it speaks.

It meant a great deal to this man established for years over a prosperous Brooklyn church, domiciled in a beautiful parsonage home, with a large family to take thought for. This was the human, the material side of the question, and who shall condemn, if it weighed heavily on his mind in making his final decision.

Once more he read the Science literature, searching for light, for Truth, determined he would either find it or surrender it and be at peace one way or the other. He was finally enabled to say, "The Lord will take care of my family if I honestly believe my path leads this way," and at last the full fledged decision was made to face the ridicule of the world, uproot himself from his comfortable position, and announce himself as a firm believer in the tenets of Christian Science.

This he did at the quarterly conference in the fall of 1900, and while the members were surprised and naturally sorry, they still believed in their brother and stood loyally by him, those of his church urging him to remain with them, even though he believed as he did. The minister replied, "When you hear what the world says, you will not want me." But even this did not daunt some of his staunch friends, who shook their heads, firm as was Peter of old, in their belief in their own unchangeableness.

Knowing very well that he could not be a good Methodist minister on one side and a Christian Scientist on the other,

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Mr. Simonsen asked for his release, and on the last Sunday of the last year of the nineteenth century he preached his farewell sermon to the congregation he had served faithfully for so many years.

Some of his parishioners attested to their continued friendship and esteem by presenting him with a handsome parting gift. But the incident was not yet closed, for at the next meeting of the conference, the question of returning Mr. Simonsen's credentials, which he had placed in their hands according to custom, was brought up and the motion was made, discussed, and passed that they be returned. This action was accompanied by complimentary remarks on the pastor's work among them. Soon after the vote had been taken, Dr. Buckley arrived, and learning what had transpired took the floor and said they had no right to give Mr. Simonsen these credentials, for he was not going to minister to a Christian people, or words to that effect.

The debate became spirited, the editor firm in his own belief, no doubt, that he was acting in the interests of the Christian religion, refusing to be convinced, and finally getting the motion rescinded and another one before the meeting. His stronger personality and persistency combined finally triumphed, and the broad-minded, tolerant action of the meeting was supplanted by one inspired more by human prejudice than the true essence of the Christian religion. "And did the Lord provide, Mr. Simonsen?" inquired the attentive listener. "Yes," answered the man who had surrendered much for his faith's sake. "Neither my family nor myself have wanted for the comforts of life since we left our beautiful parsonage home, with its elegant furnishings and betook ourselves to hired apartments, where we did not know where the next dollar was coming from." "And you have never regretted it?" "Not for an instant. Had I the same path to travel again, I should make the same choice and my wife is in full sympathy with me." "And in what manner, if I may inquire, did the Lord provide, Mr. Simonsen." The pleasant smile which is easily won played over the new First Reader's face as he made reply: "I have been healing the sick in Brooklyn the past year and have been remarkably successful in my work." He then gave several illustrations in support of his statement, so calmly, firmly, truthfully related, that it fairly staggers one's unbelief. It is one thing to read of these things in print, together with the ironical comments that usually accompany them. It is another to hear them from the lips of educated, honest men and women, who say, "I know these things are true, because I have seen them or I have experienced them," and such opportunities have come to me a possible dozen times. Therefore, it seems worse than foolish to treat the belief with contempt and say, "Because I do not understand it, it is not so." That method strikes at the very foundation of all progress in science, art, and religion.

If we tolerated nothing but what we could fully understand, even in the natural world, we should have to surrender many wonderful modern inventions.

The wireless telegraphy, the telephone, the trolley, the thousand and one wonders of modern times could only be explained as miracles to our ancestors of a hundred years age, could they revisit the earth. Who shall say, "I know it is not so because I cannot understand it," that divine Power has ceased to act in a definite and (to us) material way, but to the Christian Scientist in the natural way, through the spirit which they claim should dominate and control the body.

That men like Mr. Simonsen, after long thought and study, are finally impelled to accept this doctrine, which is certainly a beautiful one ethically, if not practical scientifically, must needs "give us pause" before the whole subject is characterized as a "fad," and its followers as "cranks."

RHEA.

In *The Evening Leader,* New Haven, Conn.

Testimonies given at St. Joseph, Mo.

Second Church of Christ, Scientist, of St. Joseph, Mo., has been organized less than two years. It has an enrollment of seventy-six members and maintains a reading room in the heart of the city, where all Christian Science publications are kept on sale and many Sentinels, Journals, and much other Christian Science literature is distributed free. All the services of the church and Sunday School are well attended and a constantly increasing interest is manifested. Many exceedingly interesting testimonies are given at the Wednesday evening meetings. Some of the more recent are as follows:—

A lady related that her little daughter recently had what seemed a very curious and extensive hard callous growth upon one of her hands, covering a large part of the palm and extending part way around the hand. After a few Christian Science treatments, the callous loosened and came off.

The same little daughter, during the absence of her mother from home recently, sustained a slight fracture of a shoulder, from a fall. When the mother on her return took up the child, she cried out from pain. Treatment was begun at once, at the little one's request, and there was no more pain and a speedy and complete recovery ensued. A physician who had been called by the father (who is not a Scientist) before the mother's return, is the authority for the statement that the shoulder was fractured.

A teacher in the city schools (two of the teachers belong to this church and others attend frequently) stated that she had, for a long time, suffered from seriously defective eyesight, of which she was completely healed by Christian Science. Some months ago, while on a visit to the family of a cousin at Kansas City, she found him nearly blind from difficulties of long standing. He was wearing two pairs of glasses in order to see at all and paying heavy fees to oculists, with only the most discouraging results. She added her entreaties to those of the afflicted man's wife, that he give Christian Science a trial. For a long time he refused to try Christian Science, characterizing it as a fake. The speaker read a letter recently received from the wife, joyfully relating that the husband had finally been prevailed upon to try Science treatment. He was completely healed and taking the greatest comfort in being able to read even to a late hour at night, entirely without glasses; something that had been impossible to him for a long time.

The next speaker was a member of the church, past sixty-five years of age, who was healed of total blindness by Christian Science some years ago. Oculists had declared that he was permanently and incurably blind. One feature of his affliction was that his eyes were so sensitive to the light that he was compelled to shut himself in a dark room. He often testifies to the wonderful benefits of Christian Science, and on this occasion related the particulars of two cases of instantaneous healing. One was a painful and seemingly serious accidental injury to a finger, and the other was a child who was instantly healed of a severe fever.

A middle-aged gentleman stated that he was not a member of the church and had been studying Christian Science for but a few months, but related how, at his club a few evenings before, he was suddenly stricken with an ailment manifesting itself in severe and benumbing pains that rendered him almost unable to move. Those about him, seeing that he was suffering greatly, insisted upon giving him physical assistance and upon calling a doctor; but he asked them to let him alone, stating that he had help that would suffice, and a few minutes of earnest realization of the presence and allness of Good completely overcame the illness.

A lady related the details of the case of a young man, a resident of this city, formerly of high standing and well-connected, who had fallen so low through the habitual use of opium that he could no longer be of any real service to his employers, nor be trusted with any money, but was

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simply kept in a nominal employment and his necessary expenses looked after. He became at length so nearly a wreck, mentally and physically, that he was taken to the hospital and the attending physicians told his friends that he could by no means recover, and that he could not live beyond a few weeks. At this juncture a near friend secured Christian Science treatment for him, and in a very short time he was so far recovered as to leave the hospital and return to work.

The mother of the lady last referred to is a very large, elderly woman, weighing over two hundred pounds. She is not a Christian Scientist, but has witnessed so many evidences of the power of this Truth, through the demonstrations of her daughters, that she never resorts to doctors or drugs for physical healing and has great respect for Christian Science.

One evening some time ago, the family circle had been discussing Christian Science and the mother remarked that what she most valued in it was the teaching of the continual all-presence and sustaining power of God. A minute or so afterward, on stepping out at a rear door, she stepped off into an open cellar-way and fell head foremost, nine feet down, between the stone walls, striking with her right arm upon the edge of the stone steps at the bottom. The family, noting what had happened, were momentarily benumbed with horror at what seemed a surely fatal accident, but were at once re-assured by hearing her call out, "I am not hurt, I am coming up;" and she rose and came up the steps. It was discovered that the arm was shattered by the fall, but no medical or surgical assistance was sought. She tripped upon something at the top of the stairway on the second floor of the dwelling two or three weeks afterward, and fell and rolled down the long stairway to the first floor, but the injured arm was but slightly hurt, and was soon completely well. Considering the age and weight of the lady in question the demonstration over this double fall seems most striking. She says that she felt no fear when falling, and seemed to be consciously withheld from injury.—J. W. G.

Signficant.

THERE is something very significant in the fact that when a person dies under Christian Science treatment a great ado is made about it, whereas thousands die under medical treatment and not a word is said. It is treated as the most matter-of-fact thing in the world.

Does not this indicate that death in the one case is an extraordinary event, while in the other it is very common? And does this not lead to the fair conclusion that the extraordinary event tells a story of greater healing efficacy than the very common event? In the former case, death is not expected, while in the latter it is. This would seem to be the public estimate of the question.

Notices.

New Edition of Science and Health.

"Science and Health with Key to the Scriptures," printed from new plates, with lines numbered, and with important revisions by the author, is now ready for distribution. There is no change in prices.

Science and Health in Levant binding will hereafter be printed on heavy, Oxford India paper, making a book about an inch thick. The size of page will be the same as that in the cloth binding.

Science and Health bound in sheep will hereafter have gilt edges and be printed on the same paper as that used in the cloth binding and have the same sized pages.

The former styles of sheep and Levant binding will be discontinued.

Science and Health in a New Binding.

"Science and Health with Key to the Scriptures" can now be furnished bound in leather, stiff bevelled boards, gilt edges. The above is printed on the same paper as the regular cloth bound, and makes a beautiful volume for libraries and for Readers in churches.

Price single copy prepaid $4.00
Twelve or more to one address, each 3.75

Communion Message, June, 1902.

The Annual Message to the Mother Church on Communion Sunday, June 15, 1902, by the Pastor Emeritus, Rev. Mary Baker G. Eddy. Price 50 cents per copy; $4.50 per dozen copies, prepaid.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. Deckled edges; 50 pages. Price, 50 cents; per dozen, $4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Photographs.

A series of photographs were taken on the day of the Communion Service showing a large body of Christian Scientists entering Mechanics Hall. These photographs can only be obtained direct from the photographer, Elmer Chickering, 21 West Street, Boston, size 13x16.

Mr. Chickering's prices are as follows:—

Where the pictures are packed for express, the price will be $1.00 apiece for the pictures, and 25 cents for packing, making $1.25.

In lots of six where they can be packed all in one bundle, the price will be $1.00 apiece, and no charge for packing.

In lots of twelve, the price will be 85 cents apiece, and no charge for packing where they are shipped in one bundle.

In lots of twenty-five, the price will be 75 cents apiece, and no charge for packing, where shipped in one bundle.

The above prices are based on finishing from one, two, or three different negatives.

The Revelation of Christianus

And twenty other Poems, by the EARL OF DUNMORE. Dedicated by special permission to the Rev. Mary Baker Eddy.

Sixty-two pages. Bound in white ribbed cloth, gilt top, lettered in gold on back and sides. Pages red ruled and red initials. One copy, $1.25; six copies to one address, $6.50; twelve copies to one address, $12.00.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

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

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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.

Editorial Department.

THE following have been elected Editors of *The Christian Science Journal*, and *Christian Science Sentinel*:—

Editor in Chief, ARCHIBALD MCLELLAN.

Second Editor, JOHN BUCKLEY WILLIS.

Assistant Editor, MISS MARY E. SPEAKMAN.

Mr. McLellan is temporarily absent from Boston, but will soon occupy his new position.

THE permanence and virility of great movements has always been indicated, not only by their ideals, but, as well, by their progressiveness, their address and responsiveness to new demands and conditions, and their ability to create and utilize the means for an ever-growing activity and expression.

To the adequate leadership of a great enterprise, difficulties come but to stimulate to more thoughtful planning, more persistent endeavor. Men and means are thus found for every exaction and exigency, and enthusiasm leads the way to greater achievement.

Christian Science has strikingly illustrated all this in its brief history. Its adherence to Principle has been no less marked than its ready adaptation to new conditions and needs. Without the sacrifice or modification of a single essential teaching, its text-book has been repeatedly revised by the author so that in phraseology and an advancing order of thought its expression has grown to be ever more clear and convincing. A kindred adjustment to the situation has distinguished the conduct and history of the entire movement, which, from the beginning, has been marked by these prime characteristics of a truly reforming thought; namely, vitality and flexibility.

When, in the far-seeing wisdom of our Leader, it seemed best to supplant the personal address with the Lesson-Sermon, the response was ready and loyal; and yet there were those who did not immediately perceive the far reaching significance of the step. To-day the divine guidance of our Leader's thought is universally recognized, and the consequent escape from unnumbered dangers is thankfully conceded.

It is through much experience, therefore, that we have come to anticipate an enlargement of opportunity and increased blessing for the Cause in every advanced step we may be called upon to take.

The provision for the editorship of our publications has been so adequate and so satisfying to the entire Church, that these faithful burden-bearers were practically consigned thereby to a perpetual service. So appreciated and beloved are they by all, that those who follow them may not hope to launch their best endeavor save on the kindly consideration of their readers, but in this they rest their confidence.

The call to a larger freedom and usefulness which comes to the "good and faithful servant" is but the reward of merit in which all rejoice; and those who come after will always be quickened and encouraged in their effort to measure up to the high standard set before them, by the remembrance of the humility, the fidelity, the earnestness, and the unfailing love of those whose example they would emulate. W.

The New Readers.

THE long period and the highly satisfactory nature of the service rendered the Mother Church by its late Readers, Judge Septimus J. Hanna and Mrs. Eldora O. Gragg, has given them a large and abiding place in the tender affection of all the people. They have been the channel of an inspiring ministry, and the good they have done will flow on forever.

To succeed them is to accept a sacred trust which could not have been committed to more worthy hands than those of Prof. Hermann S. Hering and Mrs. Ella E. Williams. They have been tried and not found wanting; and the peculiar fitness of their selection appears to all. For many years Mrs. Williams has been identified with the work in Chelsea, and her faithfulness and efficiency has given her high rank as a leader and practitioner. Mr. Hering brings to his office the dignity and repose of a liberal culture, and the gentleness and consecration of a great true heart.

Reference is made elsewhere to his history prior to his identification with the Cause of Christian Science. Soon after resigning his position in Johns Hopkins University, he was called to the Second Readership of the Second Church of Christ, Scientist, Baltimore, but feeling that the interests of the Cause would be subserved by the union of the First and Second Churches, he ignored all personal considerations, and contributed to the demonstration of this happy result. He has rendered a splendid service as a member of the Publication Committee, and in all his work has disclosed an unselfishness, large mindedness, and availability which give promise of the greatest usefulness to the Cause in the years to come.

Board of Lectureship.

SEPTIMUS J. HANNA, C.S.D., has been appointed upon the Board of Lectureship and his field will be announced later. The other lecturers are:—

EASTERN SECTION.

Rev. Irving C. Tomlinson, C.S.B.

Rev. Wm. P. McKenzie, C.S.B.

MIDDLE SECTION.

Rev. Arthur R. Vosburgh, C.S.B.

SOUTHERN SECTION.

Mrs. Sue Harper Mims, C.S.D.

WESTERN SECTION.

Edward A. Kimball, C.S.D.

Mrs. Annie M. Knott, C.S.D.

Silas J. Sawyer, C.S.D.

PACIFIC COAST SECTION.

F. J. Fluno, M.D., C.S.D.

GREAT BRITAIN.

William N. Miller, K.C., C.S.B.

UNITED STATES AND CANADA.

Carol Norton, C.S.D.

LECTURER AT LARGE.

Hon. William G. Ewing.

The Annual Meeting.

THE Annual Meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., held in the great auditorium known as Mechanics Hall on Huntington Avenue, was the most largely attended Annual Meeting ever held. It is impossible to estimate the exact number present but it is sufficient to say that the great hall was crowded to its utmost capacity.

The numbers present were not of course so great as the attendance upon the two communion services, as it was confined to actual church membership; but it was a remarkable gathering in numbers as well as from every other point of view.

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All sections of this country as well as many European points were represented.

Promptly at two o'clock of June 18, the meeting was called to order by John B. Willis, C.S.B., the retiring President, who announced hymn number 183 of the Christian Science Hymnal which was sung by the entire assemblage. After the reading of a Scriptural selection (part of the sixtieth chapter of Isaiah) and also the first page of the preface to "Science and Health with Key to the Scriptures," and the usual silent prayer, Mr. Johnson, Clerk of the Mother Church, read the announcement of officers elected for the ensuing year, as follows: *President,* John W. Reeder, C.S.B.; *Clerk,* William B. Johnson, C.S.B.; *Treasurer,* Stephen A. Chase, C.S.B.; *First Reader,* Hermann S. Hering, C.S.B.; *Second Reader,* Ella E. Williams, C.S.B.

Previous to the announcement of the officers Miss Elsa Marshall beautifully sang as a solo, "The Daystar of Faith." Mr. Willis then appropriately introduced the new president of the Mother Church, John W. Reeder. Mr. Reeder in a few well-chosen remarks accepted the trust conferred upon him. Mr. Johnson then submitted the following annual report:—

Report of Clerk.

Beloved Brethren and Sisters of The First Church of Christ, Scientist,—members of a Church built on the "Rock," namely, obedience to Christ's commands; obedience, not in part only, but fully,—the proofs whereof are the signs which Jesus, our Master, promised should follow those who believe on him, "Whosoever heareth and doeth these sayings of mine."

Through the ever-watchful care and the wise counsel of our beloved Teacher and Leader, the Reverend Mary Baker Eddy, our church has been guarded and guided safely and has greatly prospered.

By her life, labors, and example, she has marked out the path for this church to follow; and it may be said of her that she has made the way easier for us, since it is not so difficult for one to walk in a path as it is for one to discover it. For this she is justly entitled to all the homage that is bestowed upon her by her followers.

In this report of the progress of our church only facts in figures can be given; the real history can never be written with the pen, but it is recorded in the hearts of thousands upon thousands who have been brought from darkness into light, from sickness into perfect health, and from the death of trespasses and sins into the understanding of "life eternal." Each and all give thanks to God for the revelation of Christian Science, and for its Discoverer and Founder and its highest living exemplar,—our beloved Mother.

By your labors you have added to our church, since we last convened in annual convention in June, 1900, 6,419, which makes the total membership 24,278. It may interest you to know that nearly two thirds of the membership of the branch churches is made up of those who have come from churches of other denominations.

In the Mother Church there are on file 1,083 letters which have been received from those who were formerly members of Evangelical churches. Many of these express tender regrets at parting with faithful members, and give loving testimony to their high Christian character.

The admission in November, 1901, made the total membership 22,139. Those who have passed away from our membership during the past year number 2.32 per thousand, which is 17.38 per thousand less than the death rate in the city of Boston in the year 1901.

Since we last met in annual meeting the number of branch churches has increased from 416 to 521, a gain of 105. Reports from 511 churches show a gain of 7,692 in membership. The total membership of the churches heard from is 28,732.

In two years the increase in the number of associations which hold Christian Science services regularly, is fifty-nine, making the entire number 184.

Our church has moved steadily onward and is rapidly multiplying its branches. In these the world-weary have found rest and peace, and have been liberated from sickness and sin through their understanding of the Holy Scriptures as interpreted by the Christian Science textbook, "Science and Health with Key to the Scriptures."

It has also experienced in some degree the fulfilment of Jesus' words: "If they have persecuted me, they will also persecute you;" also St. Paul's prediction, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." But this persecution has served to unite us more firmly to each other, and has caused us to follow more closely the example of our Leader in returning good for evil; and has impelled us to work more earnestly for the benefit of our fellow-men. It has also served to proclaim more widely the very gospel that persecution is intended to destroy, thus verifying the words of the Psalmist, "Surely the wrath of man shall praise thee."

How applicable to this dear church is the hymn-verse slightly changed:—

On the Rock of ages founded,
What can shake her sure repose?
With salvation's walls surrounded,
She can *pity* all her foes.

Note.—The seeming discrepancy between the total membership given in the Message of our Leader, and that given in the report of the Clerk, arises from the fact that the number of those who have passed away and those who have been dismissed, had not been given to Mrs. Eddy, and she was not aware thereof.

Mr. Chase also submitted his annual report as treasurer, showing a balance on hand June 1, 1902, of $33,756.29.

Two Million Dollars Pledged.

At this point, Edward A. Kimball, C.S.D., offered the following motion:—

Recognizing the necessity for providing an auditorium for the Mother Church that will seat four or five thousand persons, and acting in behalf of ourselves and the Christian Scientists of the world, we agree to contribute any portion of $2,000,000 that may be necessary for this purpose.

In support of the motion, he said, in part: "Our denomination is palpably outgrowing the institutional end thereof. We need to keep pace with our own growth and progress. The necessity here indicated is beyond cavil; beyond resistance in your thought."

Judge Ewing, in seconding the motion, said:—

"As we have the best church in the world, and as we have the best expression of the religion of Jesus Christ, let us have the best material symbol of both of these, and in the best city in the world.

"This world is not a very large world, after all; you can walk across it if you start early. I have learned another thing—the people of all these countries dotted all over the earth are still your brothers and mine; all the children of one common father. The only difference in the world between England, Scotland, Ireland, and America is the Atlantic Ocean.

"Now I am sure that I have but expressed the universal voice of Christian Scientists, that there should be something done, and done immediately, to make reasonable accommodation for the regular business of the Christian Science Church, and I believe really, with my faint knowledge of arithmetic and the relationship of figures, that a church of twenty-four thousand members should have a seating capacity of more than nine hundred, if they are all to get in."

The motion was carried unanimously.

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Greeting to Mrs. Eddy.

The following greeting was sent by the church to the Rev. Mary Baker Eddy:—

"Ten thousand Christian Scientists from throughout the world, who are convened in annual business meeting in Boston, send their message to you whom we recognize as logically the natural and indispensable leader of our religious denomination and its activity.

"When Christ, our divine Saviour, was in the fulfilment of his mission, he knew that the people did not understand him and told them so. He prophetically declared that there was to be some further and subsequent appearing or coming which should enlighten the race and complete the works of Christian salvation. Before his ascension he left this all-sufficient legacy to mankind: 'Ye shall know the Truth, and the Truth shall make you free.'

"For nineteen centuries Christendom has sent forth one long supplication to God, asking for the revelation of this promised knowledge, in the hope that, when revealed, it would deliver mortals from their dire distresses. We believe that this delivering Truth is being revealed now; that it is answering every need of humanity, and promises to abolish its sin and agony.

"Truth always comes by way of revelation, and through some man, woman, or child. We are confident that Christian Science, or Christian knowledge, is revealed knowledge, and that it has come to the world through you. It does not pretend to be new truth, but rather a new interpretation of the eternal Truth which Christ taught and demonstrated.

"The existence and activity of more than one hundred different Christian sects to-day, some of which have been, and still are, in bitter antagonism toward each other, constitute *prima facie* evidence that the world does not understand aright the universal Christianity of the universal Christ.

"Contrary to the common belief in many man-made creeds, and to the antipathies of sectarian contention, we believe that there is the Science of Christianity for all men to know alike, and that this demonstrable science has been fully set forth in the teaching of Science and Health which has been given to the world through you.

"This teaching has led us to understand that God, who is the one supreme, individual consciousness, or mind, includes nothing but the consciousness of infinite good, and that he has neither instituted nor sanctioned sin, sickness, or death; which, instead of existing by divine procurement are monstrosities of the carnal mind.

"We understand that God, in His essential Being, by law and intention is the natural healer of the sick as the Scriptures declare. We believe that Jesus Christ came to do the will of God, to fulfil law, to save that which was lost, 'to abolish the law of sin and death' and 'destroy the works of the devil,' and we believe the Scriptural record which affirms that he accomplished this by reforming sinners and healing the sick.

"Christian Science removes the ministry of Jesus from the realm of impenetrable mystery and brings it within the range of law—of natural and orderly procedure and availability. It repudiates the assumption that his work was unnatural or in contravention of law, and asserts that it was done in manifestation of a natural and changeless God, according to divinely natural laws, according to an eternal underlying principle and a rational and accurate rule scientifically operative.

"This Science which will solve the mystery of evil, rejects the assumption that evil is either an eternal entity or a personal devil, and declares it to be a finite abnormity or evil sense of being which inflicts suffering on sinful mortals, but which will in the course of time and spiritual growth be mastered and lawfully abolished.

"As followers of Christ, we are striving to do what Jesus commanded all Christians to do and said they could do if they understood his sayings. As his followers, we recognize that Christian Science is the basis for civil, political, social, and commercial ethics, and establishes by proof the fact that honesty is the best policy, because it is the only true and successful policy, and we are therefore striving to live according to the highest ethical and moral standard; to obey the Commandments and the Sermon on the Mount; to pray without ceasing, and to love one another.

"The utility which inheres in such a religion and its practice is being manifested in the healing of the sick, the cancellation of temptation and therefore its penalty, and in the re-establishment of man's natural dominion over evil.

"In consequence of this, which appeals to the godly affections of men, our church and denominational growth is rapid and stable. Since the last report in 1900, one hundred and five new churches or congregations have been added, and those previously established have had large accessions to their membership. In recognition of the necessity for providing an audience room in the Mother Church which will seat four or five thousand persons, we have agreed to contribute any portion of $2,000,000 that may be needed for that purpose.

"The instinctive gratitude which not only impels the Christian to turn in loving thankfulness to our heavenly Father, but induces him to glory in every good deed and thought on the part of every man—this would be scant indeed if it did not continually move us to utter our gratitude to you and declare the depth of our affection and esteem.

"To you who are standing in the fore-front of the effort, for righteous reform, we modestly renew the hope and desire that we may worthily follow with you in the way of salvation through Christ."

Hymn number 163 of the Hymnal was then sung.

Reports from the Field.

Following this motion, interesting reports of progress were read from many places, showing the prosperity of the cause and increase of numbers in the respective localities. Prof. Richard Wood Cone read the reports from the following places: Concord, N. H.; Helena, Mont.; Grand Rapids, Mich.; Sharon, Penn.; Ithaca, N. Y.; Brooklyn, N. Y., Second Church; Toledo, O.; New York City, First Church.

Rev. Irving C. Tomlinson of Concord, N. H., read the reports from the following places: Albany, N. Y.; New Haven, Conn.; Duluth, Minn.; First, Second, Third, and Fourth Churches of Chicago.

The following were read by Rev. William P. McKenzie of Cambridge, Mass.: Evanston, Ill.; St. Johnsbury, Vt.; Philadelphia, Penn., Third Church; London, England; Edinburgh, Scotland; Portland, Ore.; Berlin, Germany; Atlanta, Ga.; Washington, D. C., First and Second Churches; New York City, Second Church; Springfield, Ill.

John Carroll Lathrop of New York City read the following: Denver, Col.; Nassau, Bahama Islands; Charleston, S. C.; Columbus, Ohio; Kalamazoo, Mich.; Brooklyn, N. Y., First Church; New York City, Third Church; Minneapolis, Minn.; St. John, N. B.; Ottumwa, Iowa.

In addition to the above, telegrams were read from Fort Worth, Tex., and the church at Manila, Philippine Islands.

The report from First Church of Christ, Scientist, Charleston, S. C. contained an item of especial interest. In certain newspaper articles published in that city it was denied among other things that Colonel George W. Glover, the beloved husband of the Rev. Mary Baker G. Eddy, was a member of St. Andrew's Lodge, No. 10, a Masonic lodge. In order to satisfy themselves as to the untruth of this statement the local Scientists instituted a search, with the result that they found St. Andrew's Lodge, No. 10, was defunct, th its records had been sent to Columbia, S. C., the state capital, for safe keeping during the Civil War, where they had been burned at the time of General Sherman's raid. Notwithstanding the apparently discouraging

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outlook, the search was continued and at last a list of the members of St. Andrew's Lodge, No. 10, for 1844, was found in an out of the way place, which record contained the name of Colonel George W. Glover as a master mason in good standing, and that he had died in September of that year.

Owing to lack of time it was impossible to read all the reports that had been sent to the clerk. In addition to those that were read, excellent reports of the progress of the work were received from the following churches: Ottawa, Can.; Grand Forks, N. D.; Buffalo, N. Y., First and Second Churches; Winnipeg, Man., Second Church; Pasadena, Cal.; San Francisco, Cal.; Los Angeles, Cal., First and Second Churches; San Jose, Cal.; Pittsburg, Penn.; Cotuit, Mass.; Lynn, Mass.; New Bedford, Mass.; Oklahoma City, O. T.; Sheboygan, Wis.; Milwaukee, Wis., First and Third Churches; Norfolk, Va.; Cincinnati, O., First and Third Churches; Omaha, Neb.; Bridgeport, Conn.; Peoria, Ill.; Bloomington, Ill.; La Grange, Ill.; Lockport, N. Y., Second Church; Rochester, N. Y.; Syracuse, N. Y.; New London, Conn.; Indianapolis, Ind.; St. Louis, Mo., First and Second Churches; St. Joseph, Mo.; Kansas City, Mo.; Orange, N. J.; Leavenworth, Kan.; Toronto, Can., Second Church; New Orleans, La.; Montgomery, Ala.; Burlington, Ia.; Cleveland, O., Second Church; Lansing, Mich.; Marshalltown, Ia.; Forth Worth, Tex.; Worcester, Mass.; Atchison, Kan.; Reading, Mass.; Plymouth, Wis.; Binghamton, N. Y.; Towanda, Penn.; St. Joseph, Mo., Second Church; Janesville, Wis.; Lewiston, Idaho; Buffalo, N. Y., Fourth Church; Rockland, Me.; Schenectady, N. Y.; Toronto, Can., First Church; San Antonio, Tex.; Houston, Tex., and Wilmette, Ill.

The meeting was closed by the entire congregation joining in the Doxology.

FROM THE BOSTON JOURNAL.

The *Boston Journal* thus speaks of the proposition to raise any part of two million dollars for the extension of the Mother Church:—

Assembled in the largest church business meeting ever held in Boston—perhaps the largest ever held in the United States—the members of The First Church of Christ, Scientist, Boston, the Mother Church of the denomination, voted yesterday afternoon to raise any part of two million dollars that might be needed to build in this city a church edifice capable of seating between four and five thousand persons. This astonishing motion was passed both with unanimity and assurance. It was not even talked over, beyond two brief explanations why the building was needed. Learning that a big church was required, the money to provide it was pledged with the readiness and dispatch of an ordinary mortal passing out a nickel for carfare.

The Wednesday Evening Meeting.

MECHANICS HALL was crowded to its full capacity at the Wednesday evening meeting under the auspices of the Mother Church, June 18. The meeting was opened by Judge Hanna who, after speaking of the series of wonderfully interesting and helpful meetings beginning with the Communion services, and giving words of welcome and appreciation to the visiting Scientists for the interest manifested in attending these meetings,—some of them coming across the continent for that purpose,—referred, as among important events which had transpired, to the change in the Readership of the Mother Church. He said in part:

"I know that I express the real sentiment of every loyal heart present when I say that the successors to the Readership will have, throughout their entire term of service, the hearty, loyal, and loving support of every Christian Scientist.

"It may not be amiss for me to say that in laying down the sacred trust reposed in me several years since, I do so with a heart filled with thankfulness and gratitude that I should ever have been deemed worthy of it."

In appropriate words he then introduced, as the presiding officer of the meeting, his successor, Hermann S. Hering, C.S.B., who he said had come from the neighboring city of Baltimore, where for a number of years he was one of the faculty of Johns Hopkins University; that for upwards of eight years he had been a Christian Scientist, and that three years ago he retired from his position and labor as an electrical engineer to give his whole time to Christian Science work.

Mr. Hering then spoke as follows:—

"*Dear Friends:*—Human words are utterly inadequate to express my feelings at the great honor and enlarged sphere of usefulness to our dear Cause which has been bestowed upon me.

"In accepting this sacred office I desire most heartily to thank our Board of Directors, and especially our beloved Pastor Emeritus, Leader and Mother, for their confidence.

"In absolute obedience lies the hope of our Cause, and I know that I am supported by the truth contained in our Mother's statement, 'Divine Love always has met, and always will meet, every human need.'"

Mr. Hering then took charge of the meeting, opening it by announcing the singing of hymn 183 of the Hymnal, which was sung almost as with one voice by the great assemblage. He read from Scripture the following: Matthew, 10 : 1, 5–8; and Luke, 10 : 1–3, 5, 8, 9, 17–20; also from the revised edition of Science and Health on pages 138, line 17 to 139, line 2. After the usual silent prayer hymn 163 of the Hymnal was sung in the same spontaneous way as 183. The meeting was then opened to testimonies, and a number of interesting ones were given. The Boston daily papers gave good accounts of the meeting and of the testimonies given. From the *Boston Globe* we extract the following relating to the testimonies:—

Frank H. Leonard of Brooklyn said: "I believe nothing in Christian Science so interests the general public as the healing of so-called organic disease. A few years ago I was suffering from valvular heart trouble, and some of the best physicians here in your city said at one time there was so much water around my heart that I would die within twenty-four hours. I then took Christian Science treatment and in sixty days was cured. The doctor who had been my family physician for years declared that a miracle had been performed, for, he said, I had a new heart and one to be proud of. I am proud of it and thankful to Christian Science for it."

George B. Wickersham said he was cured of consumption through reading the Christian Science text-book. He said: "We know it is the truth which our blessed Master taught."

Adam H. Dickey of Kansas City told of the healing of a resident of that city as follows: "He was past sixty-nine years of age and supposed his case hopeless. He was suffering from chronic asthma and a complication of diseases, and was not expected to live through the winter. He had Christian Science treatment and in less than two weeks he was in perfect health. Chronic indigestion, which was one of his troubles, had disappeared and he could eat anything he wished. The front teeth on his lower jaw, which had been loose, became as firm as they ever had been. One of his legs, which had been stiff ever since it had received a gunshot wound when he was a boy, became as supple as before the accident, and incidentally his appetite for tobacco left him. He had long been unable to do any work, but since his healing he has been an employe of the Kansas City park department and has been able to perform service which keeps him up all night as a watchman."

David S. Robb of London, Ont., said he had been healed

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of cataract through Christian Science after eight doctors had pronounced his case incurable.

Clarence Eaton of Minneapolis told of healing in a case of insanity.

E. C. Johnson of Roxbury related another triumph of Christian Science over insanity in that section of the city. He said: "The physicians said this young woman had suicidal insanity. Her hair could not be done up because she would try to swallow the hairpins. No strings could be used in her shoes, because she tried to hang herself with them. She tried to starve herself to death, and food was forced upon her by means of a tube. She was given Christian Science treatment, and in a week and a half was eating normally. In three weeks she was entirely healed. Physicians who pronounced her insane when she was placed in the asylum said she was perfectly sane when she came out, though they could not account for it."

Mrs. Virginia Davis of Spokane, Wash., told of the healing of a man of her acquaintance who had lost the use of both hands and both arms. The loss of one arm had come from a tree falling on him after he was grown up, while the other was disabled by a bullet severing a cord in his arm when he was a boy. She said the demonstrator did not know the causes of his condition until after he was cured. The third day after the first treatment the use of both hands and arms was restored, and he then said that he had not been able to open his left hand before for forty-six years.

George H. Kinter spoke of the progress of Christian Science work in the Philippine Islands. E. M. Buswell of Beatrice, Neb., spoke of cases of healing.

A man who said he had practised medicine said: "I have seen consumption, organic heart disease, cancer, and many other diseases which I have diagnosed as a physician, cured through Christian Science. I am a reformed man to-day because of reading the Christian Science text-book."

Another man said he had been made well through Christian Science after being sick twenty-two years.

One of the last speakers said he had suffered from a triple trouble of "Bright's disease, floating kidneys, and dropsy." A few treatments of Christian Science had cured him, and to-day he said he was able to eat three square meals, with an occasional lunch.

The meeting closed with the singing of the Christian Science Doxology.

The New First Reader.

Hermann S. Hering, who has been chosen First Reader of The First Church of Christ, Scientist, is the youngest son of the late Dr. Constantine Hering of Philadelphia, the founder of Homœopathy in this country.

After graduating from the University of Pennsylvania, Mr. Hering took special courses in London and became professor of mechanics and electrical engineering in the Philadelphia Manual Training School. He held that position five years, and then was associate in electrical engineering at Johns Hopkins University for eight years.

He became interested in Christian Science about eight years ago, and in 1899 gave up his profession and since then has devoted himself entirely to Christian Science work. He was Second Reader of the Second Church in Baltimore for five years.

To love God; to rejoice in His world; to see and feel its beauty; to let the heart open in gratitude as naturally as the flowers blossom; to stand ready to serve in even the humblest way, seeking no reward except such as flows out of serving our fellows in the spirit of Christ; to rise above petty annoyances and be calm; to trust God amid the hardest trials, and to find life sweet amid the deepest sorrows; to have faith in the power of love to conquer even enmity, sin, and death, is to have the spirit of Easter, is to be "risen with Christ."—Rev. Rodney F. Johonnot, D.D.

From Our Contributors.

Denial.

BY JESSE B. TWISS.

Reality is that which is true, has substance, is governed by undeviating Principle.

Unreality is the reverse of these and is illusion.

Look at a boy working a problem in mathematics. So far as his work is correct it is truth, therefore is real, therefore is the substance of mathematics because it expresses perfectly the enduring and eternal principles of mathematics so far as they apply to that problem.

But another boy working the same problem makes an error. We may point out that error, tell the boy that is not right, not true, for the principle of mathematics has been violated, the substance has been hidden and no reality remains, for all his subsequent figures are but a false expression, a lie.

This boy may say, "Don't talk to me about errors not being real, I know they are very real and ever-present; we cannot deny their reality; I do not like them, they destroy all pleasure in school work. If I deny their reality I feel that I am uttering a lie, they are to me very real indeed, they are a necessary result of every attempt I make to solve a problem, and I see no use in trying to get rid of them."

What attainment in mathematics will this boy make if he clings persistently to this sense of the reality of errors? will not his figures forever express lies and little or nothing of the truth of mathematics?

The first boy takes no stock in the reality of errors, neither does he let them creep into his work unchallenged. He knows their nothingness; *i.e.*, that they are nothing but lies which truth (an accurate application of true principles) will destroy, and he is keenly alive to the slightest appearance of an error, proving every step of his work as fast as he takes it, and if by any chance an error does creep in he quickly detects it, denies it; that is, he practically denies that it has any place in his work, any reality in his thought, and wipes it off his slate before it spoils the perfect solution of his problem.

The second boy allows the seeming reality and necessity of error to spoil his problem and all his life work. The first boy crowns his work with success because he counts error just what it is: a false expression, a lie, to be destroyed by the truth of mathematics before the solution of his problem is endangered or his work as a mathematician is injured.

The Christian Science students to-day are learning that the method adopted by the first boy, to shut out error in mathematics, is equally effective when applied to sin and sickness, for sin and sickness are errors of mortal thought, unlike God, therefore not right, not true, not real, and are to be cast out as a false expression, a lie, that would cheat us out of our birthright and bind us in chains of slavery, suffering, and degradation. We are learning that just as the truth of mathematics detects and destroys the lie of mathematics, so the Truth of Being as taught in "Science and Health with Key to the Scriptures," is the most effective remedy for the false statements of mortal belief that would bind us to beds of pain or lives of sin.

So we may test every thought that comes to us, "Bring every thought," as Paul says, "into subjection to Christ," and if each thought that comes is good, pure, like God, reflecting His image and likeness, such thought we should cling to and make it the spring and motive of our action. If unlike God, unlike Love, as all impurity, malice, hate, lust, all sinful thought, all sick thoughts are and must be, we may deny their reality—their rightness—that they are any real part of our thought.

Just as we deny the right of error in mathematics to abide and govern there, so must we deny the right of impure

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thoughts, sick thoughts, any thoughts that are unlike God to abide with us and govern us; and just as in mathematics the detection of error and denial thereof must be followed by erasure and correction, so in the Science of Being our detection of error, sin, sickness, and the denial thereof must be followed by determined effort to erase and correct in our thought and life all that is unlike God.

"Deny thyself, take up the cross, and follow me," means more than the sacrifice of some petty pleasure expressed in money, time, or talent; but, fully understood, brings material man face to face with himself and all his grossness all his belief of power apart from God, all his belief of sin and sickness having power to bind man in chains of slavery, and bids him deny these errors, and so be freed from these fetters and become a man indeed and in reality.

Thus denial of self, error, becomes the key-note to success in Christian endeavor as well as in mathematics, to-day as well as in the days of Jesus; for only thus does God stand out to human apprehension as omnipotent and "All in all." But with it, and the understanding of omnipotent Truth as taught in Christian Science, we may all find it literally true that, "with God all things are possible," and by this same denial and understanding, mountains of sin, of sickness, of difficulty, are removed, and "Whatsoever ye ask" is done unto you, and, in the less familiar words of Christ, "*Nothing* shall be impossible unto you."

The Gulf Stream.

BY J. E. FELLERS.

PERHAPS the most interesting and wonderful phenomenon in the physical world is the Gulf Stream. Christian Science in the moral world offers a counterpart.

Professor Maury says, "The Gulf Stream has never failed in time of droughts, nor in time of flood has it ever overflowed. In all the world there is no other such majestic flow of waters." The volume of this ocean stream is a thousand times greater than any river on the earth. It has its origin in the Gulf of Mexico, and flows widening in a northeast direction to the southern shores of Newfoundland.

But for the warmth of this great river the shores of that icy island would be uninhabited. From Newfoundland the Gulf Stream flows on across the ocean touching the British Isles, Norway, Iceland, Spitzbergen, and Nova-Zembla.

Man has never known when this stream began or where it ends. He has never known how many homes have been made possible and how many flowers have been made to bloom in cold, bleak countries, by the influence brought from the far away by this wonderful river.

The Gulf Stream is a beautiful deep blue, with its boundaries distinctly marked against the light green of the surrounding sea through which it passes in its course. As it flows on it abounds with seaweed and moss torn from coral rocks underneath the surface, indicating that it is deep and strong and powerful. It brings to northern coasts six thousand miles away, waters heated by a tropical sun.

In the far north a bank of fog rising like a huge wall of error, which seems to say to the Gulf Stream "thus far and no farther," often marks the edge of this mighty river, and ships beaten by wind and storm, shivering and ready to give up the struggle, seek refuge in these waters in which icy fetters melt like false beliefs and disappear forever. By slipping over the line that divides this marvelous river from the cold waters of the sea, the voyager loses winter and finds the summer, even as the sufferer loses sickness and finds health by slipping out of old beliefs into the realities of being as taught in Christian Science.

As the Gulf Stream flows on through the waters of the sea holding within itself the warm, regenerating influence of the equatorial sun, and blessing those who come in contact with it, so Christian Science moves on through the world giving health and happiness to the sick and suffering, yet remaining distinct from the religious and medical systems of the day.

As the voyager on the sea finds the comfort, rest, and peace in the Gulf Stream which the surrounding waters could not supply, so the physical and mental sufferer struggling in the ocean of humanity finds the health and happiness in Christian Science, which he could find nowhere else.

"Rejoice Always."

BY LILLIAN K. BUTTERFIELD.

THE Scriptures admonish us over and over again, to "rejoice always," and as Scientists we have found the practical value of a joyful spirit. We have found that as we overcome our own errors of doubt and anxiety, we are able to rejoice; not simply to rejoice over the destruction of one particular error, but to have a joyful heart, a spirit of thankfulness. David says, "Enter into his gates with thanksgiving, and into his courts with praise." These are the gates of heaven and the courts of the Holy City, the abiding-place of God, and it is only as we have the spirit of praise and thanksgiving that we are able to enter. In proportion as we rejoice and give thanks are the gates opened, the heavenly kingdom revealed to us. The courts become our home and we are at rest in infinite Love.

Isaiah says, "With joy shall we draw water out of the wells of salvation." How blind and perverse have we been, our eyes closed to the beauties that were ours for the taking. What joy! what a beautiful thought! No more anxious days; no more weary nights, but beautiful joyful days; restful, peaceful nights, and why? Because we are beginning to understand God aright, to know that we are His children; that He careth for us; that the unsearchable riches of God are ours; beginning to know that we cannot be separated from Him; beginning to realize the fulness of joy in His presence. With joy are we drawing water from the wells of salvation, with thanksgiving entering His gates, and with praise His courts.

Growth.

BY E. L. CURRY.

LATELY I have been discouraged by the thought that my growth in Science was very slow, and I sometimes wondered if I grew at all. I was recently helped by this thought. When a child I never worried about the growth of my body. I felt sure that although I could not see daily a rapid growth, yet I was growing slowly and naturally, and some day I would find myself full-grown.

So it is in Science. We may not seem to ourselves to be growing very rapidly, but if we look back a few months, or years, we shall see that things which then seemed dark to us, and which we could not comprehend, are now clearly understood, and we know that we have made some progress on our heavenward journey. If we will only go on day by day taking up our cross, conquering the claims of error one by one, and living up to our highest understanding of Truth, we shall grow.

Let us, then, try to go on climbing, ever knowing that although the way may seem steep and dark, Truth must at last prevail over error, and if we struggle on we shall have our reward, for we read, "When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 22). The climbing may be hard, and often we may seem to be getting along very slowly, but every effort will have its recompense, and at last we shall emerge out of the darkness of this mortal dream, and awake in His likeness.

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Testimonies of Healing.

It is one of the greatest pleasures to testify to the healing effects of Christian Science, for whether the healing is mental or physical, there is always an uplifting, such as was never before realized, and one cannot help speaking of it.

The Christian Scientists whom I first met, saw at once how antagonistic I was toward the Bible, and knowing that I not only wanted but needed this Truth, told me of the practical, every-day thinking and overcoming of wrong thoughts, and added that if I would try this new way, I would soon see the benefit. I remember the days following, —every little while I would say, "I am going to be good," and really, one does not know what good means until it is reduced to practice as taught in Christian Science. The best way to illustrate this, as in my case, would be to speak of a garden overgrown with noxious weeds. One by one as I saw them, in the expression of hate, or malice, or envy, I pulled them up, and cast them away, supplanting them with as much sunlight of love as I could. This was a grand work, and sometimes I had to use all my strength to uproot and supplant. It seemed that every weed I had ever sown sprang up to show its presence and reality. After this first weeding, I saw clearly it was all mental healing I needed, and that done, the physical responded. Ever since, whenever any symptoms of physical distress have appeared I have looked for weeds, even weeds with beautiful flowers, for the subtlety of evil is often covered by seeming beauty and prettiness, and just as soon as they were seen and uprooted, all ailments disappeared.

After proving the power of Good, different passages from the Bible were recalled, and I began to understand the spiritual meaning of Jesus' words and deeds, and saw that in a little degree I was beginning to do as he commanded; I asked to know more clearly, "What is God? How shall I pray?" and when I found a nearness to Him, that I never before dreamed of, I felt as if I had been born again, and experienced that peace which passeth understanding. The wonderful words of life given and explained by our Leader in Science and Health, are priceless jewels, and only our practical sincerity can express our gratitude for them.

EVA M. HECTOR, New York, N. Y.

It was through healing that I became interested in Christian Science, but blessings far greater than health came to me when the healer kindly led me out of darkness and broke the dream of unrealities. Life had a new outlook. Only those who have wandered from church to church, seeking that which has never been found, can understand my peace and joy when I first went to a Christian Science service. I can never forget the happiness and rest that I found among those dear Scientists. It was a comfort to me when my boys enjoyed the privilege of attending a Christian Science Sunday School. They now love its teachings and have had many beautiful demonstrations.

We moved away from our old home to a small town in Tennessee. I was alone, seemingly, in Science. It was a quiet place to study Science and Health, and I worked as never before. A few became interested in the Truth and they bought the book and are sowing the seed. Many good demonstrations have been made there.

A friend wrote me a letter asking for treatment for an elderly lady who lived near her. She wrote me, "She has quite a complication of diseases. She has the physician come to see her every other day, as she has what she calls 'a nervous shake.' She takes medicine nearly all the time, and as she says she gets no relief."

The letter was received Saturday morning. Two treatments were given before six o'clock, the time for the chill. She wrote me Sunday morning and I give a copy of her letter.

"January 19, 1902.

"*Dear Mrs. W.*:—I have just been to see Mrs. T., and she is so much better that I am just delighted.

"She did not have that chill last night, but had a very good night's rest. She got up this morning and helped with breakfast, washed the dishes, made her bed, and swept. She had not done any sweeping for a year, and for a long time she had not done any kind of work.

"She said to tell you she had been sick fifteen years. The doctor was to come Saturday evening, but she sent him word not to come until she sent for him.

"She is interested and has been reading since I took those Sentinels. Mr. T. is reading them too. She wonders now why I did not tell her of the Science. I had wanted to tell her for a long time, but I felt she would not have any faith.

"This morning she said that two or three times after I had been there, Mr. T. would say, 'I believe N. wanted to tell something,' So she now sees how it was that thought came to him.

"Is it not wonderful how the Truth draws people together. She wants me now to visit her because I can talk with her on the subject in which she is much interested.

"Your friend,

"N."

Mrs. T. had treatment for two weeks longer for old standing troubles.

Her daughter wrote me that her mother was doing all her work and rested well at night. She had been over to see her which she had not done before for three years. She said she was very proud and thankful for her mother's cure.

I wish to acknowledge with grateful thanks the pleasure and benefits received from the *Sentinel* as it comes to our home every week. As soon as read we send them to friends.

MRS. N. M. W., West Nashville, Tenn.

After reading the *Sentinel* not long ago, and as I thought how helpful it was to me, I seemed to hear something say, "You have been fed; have'nt you something for us?" There was much that I might write, but how could I tell which blessing to speak of?

First I will say I am most grateful for the revised Science and Health and our *Sentinel* and *Journal*.

In the fall of 1900, my son was coming home on his wheel at dusk, riding very rapidly; the wheel struck some obstruction, and he was thrown to the pavement, striking on his head. I was at home alone at the time. In a few minutes my son came in and told me of the accident. We had dinner, and went to the Wednesday evening meeting, though his face did not look very well. The next day he went to work as usual. The second day we found the scalp puffed up on top of the head a little, but this did not last long. There was no pain except for a few minutes after the fall, and no discoloration, though the skin was off near one eye. No time was lost from work, and no bad results remained.

We have other proofs as good as this of the practicality of Christian Science. Science and Health has taught me to be thankful, and to overcome hatred, deceit, envy, sorrow, and their effects.—MRS. F. W., Omaha, Neb.

One step in the school of forbearance is the lesson of keeping silent under provocation. Many of the painful quarrels and much of the bitterness of what we call so often "incompatibility of temper" would never be known, if we would learn to keep silent when others wrong us.

J. R. MILLER, D.D.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.

HENRY DRUMMOND.

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Religious Items.

There is a very real sense in which we may speak of "The Descent of Man," and also of "The Ascent of Man." The former takes place every time a man yields to his passions and appetites in spite of the Spirit's remonstrance sounding in his ears. The latter takes place when the ethical, rational element triumphs over the lustful, brutish element.

We have been accustomed to regard the fall of man as an historical event of long ago, a terrible disaster which befell the first human pair, an entailed woe upon all their posterity. But we must remember that the fall is an actual occurrence in the life of every human soul that becomes truly self-conscious. When he "comes to himself" as a moral being, it is discovered that he has slipped, fallen, and injured himself. It matters not whether the fall has been brought about through hereditary weakness, unfortunate environment, or personal waywardness, he must face the fact that he is down, and that he has fallen down. He realizes that the animal part of his nature is in the ascendant and is stifling the spiritual part. Then comes the appeal and the decision, to determine whether he will remain down, or arise and stand; whether the lower nature will be gratified at the expense of the higher, or the higher hold dominion over the lower; whether he will be content with his "Descent" or struggle for an "Ascent."

The Watchman.

According to *The Christian Register*, ex-Secretary Long said at the recent Unitarian Anniversaries: "As one looks at the development of the Christian theology, the Christian system, for centuries and centuries it seems to have been a steady sort of piling on, incrustation, augmentation, integumentation, accretion, excrescences, until it had utterly outgrown its original simplicity; and the great work of the last hundred years—certainly the great work of the last fifty years—has been in stripping off all this and getting back . . . to the simplicity of Jesus Christ and the religion which he taught. . . . It may not be the proper thing to say; but if we could drop theological dispute for ten years, forget all the forms, and wake up then and take up the Christian teaching, the example and the religion of Jesus Christ, the world would accept it as the highest and the truest manifestation of human truth and of human hope."

Best of all, the witness of upright lives says more persuasively than any lips can say, "Be like me." Goodness is attractive. Because the Church in Jerusalem chose Barnabas, who "was a good man," as its messenger to the inquirers at Antioch, "much people was added unto the Lord." What would have happened if they had chosen a man of many gifts, but after all not genuine? They did not make that mistake. The record says that Barnabas was filled with the Holy Ghost, and that he was a man of faith, but first of all it says that he "was a good man." The result was that he was a good witness for the new faith. His kind of Christianity was contagious—and it always will be.

The Congregationalist and Christian World.

The stand taken by our Presbyterian brothers in softening their creed means a deliverance from pessimism. "This," says a prominent member of that body, "means that we are henceforth to be permitted to believe in the unlimited goodness of God, and in the salvation of humanity as a whole. I believe there is not one dark spot in the universe that will not sooner or later come out white.—dark human souls are surely no exceptions. I cannot believe in a good God, and see otherwise." It is a red letter day for religion when there is no longer left a Church declaration of belief in the wreckage of creation, and the final failure of universal good will.—*The Christian Register.*

Rev. G. H. Ashworth says in *The Universalist Leader:* "We are now in the midst of a religious reformation, one that the coming centuries will look upon much as we look upon the reformation of the sixteenth century. And the result of this theological revolution, brought about as it has been by spiritual evolution, will be a readjustment of the essentials of Christianity,—a readjustment that will eliminate all the objectionable elements of Christianity and justify our spelling Christianity with a capital C. Believing that we have been mistaken as to what Christianity is, we would naturally expect their conclusions to be wrong as to what constitutes a Christian."

Truth cannot change; if it does, it cannot be *Divine* truth; therefore the creed of a Church which is inspired by the Spirit of Truth, is, and must be, the Faith "once for all delivered to the saints."

While, however, the Faith itself thus continues unchanged, there may be progress in the human apprehension of the Faith. But the progress must always be *in* the Faith, not away from it; not in addition to or subtractions from the Old Faith, but simply in a clearer understanding of the central truth of the incarnation.—BISHOP SATTERLEE.

On the occasion of the Baptist Anniversaries at St. Paul, Dr. Henson, as reported in *The Watchman*, said: "The devil shut up religion to the meeting-houses. He turns it into a cold storage warehouse, where religion is kept on ice. The early Church had not a meeting-house. We have them to burn, and I have sometimes thought that was the best use to which some of them could be put, for then, at least, the people would see a light where they had never seen one before, and get a glow for once."

The Philadelphia letter in *The Church Standard*, speaking about the graduates (ladies) of the Church Training and Deaconess House, makes this comment: "The faculty is much pleased by the proficiency of the students as shown in the recent final examinations. Some of the questions on theology were answered so well as to indicate that woman's intuitional endowment may especially serve her in the apprehension and in the imparting of dogmatic truth."

J. W. Weddell, D.D., says in *The Standard:* "Some one has said we need not look afar across lands and seas for our Holy Land. Our Holy Land, if we will make it such, is right around us. The struggle of a valiant soul against the odds that lie about makes all ground holy ground. 'Fight the good fight of faith, lay hold on eternal life.' Do it right where you are and the ground whereon you stand is holy ground."

Alexander McLaren, D.D., says in *The Homiletic Review:* "The elevation determines the vision, and the clearer and the closer, and the deeper our habitual fellowship with God in Christ, the more lofty will our conceptions be of what we ought to be. The reason for inconsistent lives is imperfect communion, and the higher we go on the mount of vision the clearer will our vision be."

Rev. Marion F. Ham says in *The Christian Register:* "Like Nicodemus, if the most of us seek the light at all, we are careful to seek it under cover of darkness. Intellectual dishonesty is the spiritual cancer of this age. To-day its roots run far into the vitals of the Church. The only question is how long the patient's vitality can withstand its deadly result."

The testimony of those who come in touch with heathenism leads to the admission that human nature the world over is much the same, and human thinking on the great essentials of life as earnest and as searching in heathendom as in Christendom. One is the search of intellect in the dark, the other the progress of the enlightened mind.

The Standard.

The modern Church is in need of a larger measure of the Holy Ghost, a deeper consecration to God, and fuller spiritual life. The Church may break down by her own weight if she is not very spiritual. It is easy to see tendencies in the modern Church to become a political institution or a social club, or a commercial agency. Nothing can save it but divine grace.—*The Christian Advocate.*

The Church has not yet reached up to the full doctrine of Christ, but the day is rapidly coming when the test of Church membership shall be whether a man loves his fellowman.—REV. RAINSFORD.

The Congregationalist says: "To proclaim Christ's invitation with good words is much, but to be ourselves Christ's invitation by a life of constant cheerfulness is at once the noblest and the commonest of all earth's opportunities."

One of the purposes of the fifth petition of the Lord's Prayer is to remove the possibility of there being such a thing in a Christian Congregation as two Christians too unchristian to speak to each other.

Philadelphia Lutheran.

The Watchman has this paragraph: "Prof. Goldwin Smith makes a center shot when he speaks of the 'vacuum in the region of religious belief which music, flowers, art, and pageantry are required to fill.'"

Dr. Charles H. Parkhurst says: "The best doctrine is that which does most to make men Godlike, and the best denomination is the one that will graduate the finest saints and the most of them."

LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science: The Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

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